The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

THE GERMAN SEVENTH-DAY BAPTISTS.

BY WM. M. FAHNESTOCK, M. D., BORDENTOWN, N. J.

[Concluded.]

These little things would not be considered worthy of any notice, but from fresh currency which has been given to them by a late popular work, which is extensively circulated throughout the State. We conclude our notice of the gratuitous aspersions, by a few words in reply to the charge of their denying the doctrine of original sin, and the eternity of punishment. They do not hold that Adam's fall condemns indiscriminately all born souls, for many are born and die without sinning; but they admit and teach, that in the fall of Adam all disposition to do good and holiness was lost, and that the whole race inherit a natural innate depravity, which will lead them to sin, and prove their sure condemnation, unless they repent, and are born again of the Holy Spirit. Beissel wrote a book on this subject, which is as curious as it is ingenious. He enters into long disquisitions on the nature of Adam, and his capabilites, before the fall; explaining many things of the fall, and with it elucidating several parts of the Scriptures, which have, and would easily escape the attention of men of less profundity of genius. His views are somewhat mysterious, yet deep and ingenious, but in the present day would be deemed little more than refined speculations, sublimated into visions. But none go to deny the depravity of the human heart, and the sad consequences which the fall of Adam has entailed on every succeeding generation, unless each creature be regenerated and born again through the sanctifying influence of the Holy Spirit. They do not believe in the universal salvation in the usual acceptation of the term—they teach the sure reward of submission and obedience to the requisitions of the Lord, through the mercy of God in Christ Jesus; and believe fully in the punishment of transgression, for "the wages of sin is death," death to the joys of heaven, and an exclusion from the presence of the Lord; "Cast into utter darkness, where there is weeping and wailing and gnashing of teeth, where the fire is never quenched, where the worm never dieth." The idea of a universal restoration did exist among some in the early days, and is to be attributed to attempts to explain the fifteenth chapter of the first epistle to the Corinthians, and the twentieth chapter of the Revelations, and reconcile some other parts of the Scriptures. It, however, is never taught as a doctrine, but is always approached with the greatest caution and delicacy, by their pastor in private conversations with the members, who desire to be instructed upon this subject; and who invariably admonishes them to be diligent in making their calling and election sure; to be prepared for the first resurrection, and not to depend on a second.

Though they considered contention with arms and at law unchristian and unbecoming professors, yet they were decided Whigs in the Revolution, and have, unfortunately, had to defend themselves too frequently in courts of justice. To set an example of forbearance and Christian meekness, they suffered for a long time to be wronged and plundered, until forbearance was no longer a virtue. In the French war (the war of 1756,) the doors of the cloister, including the chapels, meeting-room, and every other building, were opened as a refuge for the inhabitants of Tulpehocken and Paxton settlements, then the frontiers, from the incursions of the hostile Indians, all of whom were received and kept by the Society during the period of alarm and danger:—upon hearing of which, a company of infantry was dispatched by the royal government from Philadelphia to protect Ephrata; and on representation of the character of the Society, by the commissioners who were sent to visit the place, the government made them a present of a pair of very large glass communion goblets, which was the only recompense they would receive. At an earlier period they attracted the attention of the Penn family, and one of the young ladies, in England, commenced a correspondence with the Society.* Governor Penn visited them frequently, and, desirous of giving them a solid evidence of his regard, had a tract of five thousand acres of land surrounding Ephrata surveyed and conveyed to them, as the Seventh-day Baptist Manor; but they refused to accept it, believing that large possessions were calculated to engender strife, and as more becoming to Christian pilgrims and sojourners not to be absorbed in the gains of this world and the accumulation of property. After the battle of Brandywine, the whole establishment was opened to receive the wounded Americans, great numbers of whom were brought there in wagons, a distance of more than forty miles; and one hundred and fifty of whom died, and are buried on Mount Zion. Their doors were ever open to the weary traveler, and all visitors were cordially received and entertained, while they tarried, as is done in the *hospices* of Europe. They gave all the necessary supplies to the needy, even their own beds, and to stripping their own backs to afford some shelter from the "peltings of the pitiless storm," to those who were exposed to the weather in inclement seasons.

Many of the brethren being men of education, they established, at a very early period, a school, which soon gained for itself an honorable reputation, many young men from Philadelphia and Baltimore being sent here to be educated. A Sabbath School was also instituted for religious instruction, which flourished many years, and was attended with some remarkable consequences. It produced an anxious inquiry among the juvenile population who attended the school, which increased and grew into what is now termed a revival of religion. The scholars of the Sabbath School met together every day before and after common school hours, to pray and exhort one another, under the superintendence of one of the brethren. The excitement run into excess, and betrayed a zeal not according to knowledge; which induced Friedsam to discourage an enterprise, which had been commenced, and was partly under way, namely, erect a house for their especial use, to be called Succoth. Ludwig Hœcker, or Brother Obed as he was designated, who was the teacher of the common school, projected the plan of holding a school in the afternoon of the Sabbath, and who, in connection with some of the other brethren, commenced it, to give instruction to the indigent children who were kept from regular school by employments which their necessities obliged them to be engaged at during the week, as well as to give religious instruction to those of better circumstances. It is not known in what year exactly the Sabbath School was commenced. Hœcker came to Ephrata in the year 1739, and it is presumed that he began, soon after he took up his residence amongst the brethren. The materials for the building were furnished, as is recorded in the minutes of the Society, in the year 1749. After the battle of Brandywine, the Sabbath School room, with others, was given up for a hospital, which was occupied as such some time; and the school was never afterwards resumed. Hœcker at that period was sixty years of age.

To Robert Raikes is certainly due the honor of having projected and successfully introduced the present general system of Sunday School instruction, but there is much credit justly due to the Seventh-day Baptists of Ephrata, for having established and maintained in operation, for a period of upwards of thirty years, a Sabbath School, forty years before the first school was opened by the Gloucester philanthropist.

By this time (1777) the Society began to decline, but not from causes alledged by some writers—want of vigor of mind in the successor of Beissel, who died 1768; for his successor, Peter Miller, was a man of much greater powers of mind, and had the management of the establishment during Beissel's time; and to his energy and perseverance is mainly attributable the great prosperity of the institution in its early days. The institution was one of the seventeenth century, and in accordance with European feelings, most of the members being natives of Germany. The state of public opinion at Beissel's death was widely different from what it was during the first fifty years after Ephrata was established, in relation to politics and government; and with this march of intellect, different sentiments were entertained in regard to religious institutions. It was commenced as a social community in the midst of a wilderness—the hand of improvement made the desert bloom as the rose—and at that time (1768) was not surrounded by a dense, promiscuous population. These circumstances, connected with incessant persecution, the turmoil and contention into which they were thrown and constantly kept by some of their envious neighbors, were the principal causes of the decline of the Society.

There is still a small band who retain the principles, and meet together regularly to worship, on the evening and the morning of the Sabbath; but they are a flock without a shepherd—they have the forms, but not the spirit nor the zeal of their predecessors. The ancient community has been called "zealots." Zeal is, certainly, better than indifference, and enthusiasm better than deadness. Zeal is the life of Christianity, and it is an honor to the denomination to be designated by a title, even if it be in ridicule, which imports their activity and faithfulness. The people of Ephrata now lack that desirable quality for which those of old are stigmatized; for that zeal would be an honor to them should they merit it. Ephrata would be a paradise, as it was in former days, were the people now here such zealots, as those they have descended from. They now partake more of the cold Christianity of the world. It must not, however, be supposed that they were ranters, or made a noise and display in their zeal. It was a quiet, all-absorbing zeal, in which the world and all its vanities were sacrificed to pure and constant devotion; they were living and moving in this world, performing diligently all the duties that devolved upon them here; but their spirits, and all their conversation, were centered in heaven. Of them, who were derided with the epithet of "zealots," Mr. Winchester, speaking of the people of Ephrata, in his dialogues, says: "I remember the Rev. Morgan Edwards, formerly minister of the Baptist church in Philadelphia, once said to me: 'God will always have a visible people on earth, and these (the society at Ephrata) are his people at present, above any other in the world.'" Mr. Winchester says further, "They walk in all the commandments and ordinances of the Lord blameless, both in public and in private. They bring up their children, (now speaking of the married members,) in the nurture and admonition of the Lord; no noise, rudeness, shameless mirth, loud laughter, is heard within their doors. The law of kindness is in their mouths; no sourness or moroseness disgraces their religion, and whatsoever they believe their Saviour commands, they practice, without inquiring, or regarding what others do. They read much; they sing and pray much; they are constant attendants upon the worship of God; their dwelling houses are all houses of prayer." But alas! alas! it is not so now. Ephrata has fallen—degenerated beyond all conception. It is now spiritually dead. Ichabod is written upon the walls of this branch of our Zion.

As early as 1758, there was a branch of this Society established at the Bermudian Creek, in York county, about fifteen miles from the town of York; some of the members of which still remain, though they have been without preaching many years. Another was established in 1753, in Bedford county, which still flourishes, and many members of the present Society are scattered through the counties of the interior of the State; so that the truth which was left has not become extinct, but is still extending, which is particularly the case at Snowhill; and hope is still entertained, that the little one may become a thousand, and the small one a great nation.

For a further detail of the history of this Society, a description of the Monastic Institution at Ephrata, and an account of their extensive literary labors and numerous publications, as well as their music, which is peculiar to themselves, see the writer's "Historical Sketch," in Hazard's Register of Pennsylvania, vol. xv. page 161.

Out* of the foregoing church, another branch was established in Franklin county, at a place now called Snowhill, and similar to the mother church at Ephrata, under the superintendence and eldership of Peter Lehman and Andrew Snowberger, where the greatest body of the Society now reside. Several small branches have since been established in western Pennsylvania.

In regard to their religious tenets, they believe in one God, Father, Son, and Holy Ghost. And also believe, "that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." And consequently they acknowledge the Holy Scriptures as their only rule of faith and practice.

They keep the seventh day of the week for the Sabbath, in honor of God's command, and contend that no other day has ever been instituted as the Sabbath, and that the one instituted in Paradise has never been abolished, by God himself, or by Jesus Christ, who acknowledgeth himself Lord of the Sabbath; and consequently is yet binding upon all mankind, as firmly and absolutely as upon the ancient Israelites. We can no where in the Scripture find an act repealing it; and therefore any other day instituted as the Sabbath, must of course be a human invention, and not of divine appointment; for the proof of which we might quote many passages from the Holy Scriptures, and also from respectable historians; but we wish to be as brief as possible with this article, and accordingly shall dispense with it. Baptism is administered among them by trine immersion; while the person is kneeling in the water, he is plunged three times forward under water, "in the name of the Father, and of the Son, and of the Holy Ghost;" with the laying on of hands, and with prayer while the person is yet in the water. Baptism is administered upon none but adults, though children of believing parents are dedicated to the Lord and received in care of the church, for the laying on of hands, and calling upon the Lord to bless them, according to the example of Christ, Mark x. 16. They also practice the washing of feet before the Lord's Supper, which they celebrate in the evening. Open communion is an established rule of the church. They disclaim the right of withholding the holy sacrament from any one who expresses a desire to partake of the same, or to judge who is worthy or unworthy; but they rather adhere to the words of St. Paul, 1 Cor. xi. 28: "But let a man examine himself, and so let him eat of that bread, and drink of that cup." Chap. iv. 5: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God." They also consider it essential to adhere literally to the time, manner, and practice, of all the ordinances and injunctions of Christ, as they are recorded in the gospel, as near as they are capable of comprehending them; as they believe, that to deviate from the letter is to deviate from the spirit of it.

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* One letter from lady Juliana Penn may be found in the Memoirs of Daniel Rittenhouse, LL. D., F. R. S.

* This portion is furnished by Eld. Andrew Fahnestock, of Snowhill, Pa.

GREAT CLOCK AT STRASBURG.

From the bottom to the top it is not less than 100 feet, and above 30 feet wide and fifteen deep. The clock is struck in this way:—The dial is some twenty feet from the floor, on each side from which there is a cherub, or little boy, with a mallet; and over the dial is a small bell. The cherub on the left strikes the first quarter, that on the right the second quarter. Some fifty feet over the dial, in a large niche, is Time, a bell in his left, a scythe in his right hand. In front stands a figure of a young man with a mallet, who strikes the third quarter on the bell in the hand of Time; and then glides, with a slow step, round behind Time; out comes an old man, with a mallet, and places himself in front of him. As the hour of twelve comes, the old man raises his mallet and deliberately strikes twelve times on the bell, that echoes through the building and is heard round the region of the church. Then the old man glides slowly behind father Time, and the young man comes on, ready to perform his part as Time comes round again. Soon as the old man has struck twelve and disappeared, another set of machinery is put into motion some twenty feet higher still. It is thus: There is a higher cross, with an image of Christ on it. The instant twelve has struck, one of the apostles walks out from behind, comes in front, turns, facing the cross, bows, and walks around to his place. As he does so, another comes out in front, turns, bows, and passes on; so twelve figures, large as life, walk around, each to his place. As the last disappears, an enormous cock, perched on the pinnacle of the clock, slowly flaps its wings, stretches forth its neck, and crows three times, so loud as to be heard outside the church to some distance, and so naturally as to be mistaken for a real cock. Then all is silent as death. It was made in the year 1500, and has performed those mechanical wonders ever since, except about fifty years, when it was out of repair.

THERE IS NO GLORY IN A WAR.

Oh! tell me not, vain boasting man,
Though decked with plumes and broaches large;
Though, chief of all, you lead the van,
On prancing war-steed to the charge;
When face to face you meet the foe,
When arm with arm you strike the blow,
When human blood doth freely flow,
That there is glory in a war.

Oh! tell me not, old soldier brave,
Though you have battled long and well,
Though proud to fill a soldier's grave,
And long to lie with those who fell,
When liberty, that joyful sound,
From hill to hill was echoed round,
When hostile foes decked freemen's ground,
That there is glory in a war.

Oh! tell me not, young volunteer,
When called to fight, from friends and home,
From father, mother, sisters dear,
Though drum and fife dispel the gloom;
When on your soil tread hostile feet,
When you the foe in battle meet,
And when the drum is loudly beat,
That there is glory in a war.

I speak the truth to you, vain chief,
Though all your deeds a future age
May carve on rocks in bold relief,
Or write the same on history's page;
When Gabriel's trumpet soundeth loud,
When comes our Saviour in the cloud,
Then you will say, great chieftain proud,
There is no glory in a war.

I speak the truth, old soldier brave,
Though these sweet lines inscribed may be
On marble stones that mark your grave,
'Here lies a son of liberty;'
When you shall meet the awful King,
And hear his angels round him sing,
Then in your ears these words will ring,
There is no glory in a war.

I speak the truth, young volunteer,
About to leave your native grove,
Your father, mother, sisters dear,
And all that here on earth you love;
If you could know the groans and cries
That long have wafted to the skies,
All caused by war, you would despise
Those wishing glory through a war.

WALWORTH, W. T., May 10, 1847. G. R. C.

A MISSIONARY'S FAREWELL.

Rev. E. L. Abbott, the returned missionary to Arracan, attended the recent meeting of the Baptist Union, in Cincinnati, Ohio, and spoke his parting words to those who were present. The Western Christian Journal says of the occasion, that nothing remained but the farewell address of Br. Abbott. The audience had already experienced the mastery he had over their feelings, and they nerved themselves for the convulsive struggle. Some seemed afraid to gaze—to listen. It was a solemn occasion! deeply solemn!—the brethren felt it, and he felt it. It was the last time that he should meet them on earth. Much was not said, but enough was said for the sublimity and the solemnity of the occasion. The sentences were compressed—broken—choking—the language of a soul struggling under intense emotion. There were no tears shed on his part, while others were weeping around him—his heart had been disciplined by sterner trials than these—yet the effort to repress—to choke the emotion that was struggling for the mastery, revealed, distinctly what was passing within. The speech, evidently, was the offspring of the moment. There was more in the look—the tone—the gesture—occasion, than in the words. Of course *those* are indescribable.

"I have but a few moments, but as it is the last time, I desire to say a few words. I have been highly gratified with the spirit that has been manifested on this occasion. To *you* it has been a season of joy and festivity—to *me, it has worn the aspect of a funeral!* But the expression of feeling has been most gratifying to me. I shall return to my field with far different feelings than I would have done one month since. The spirit that has been manifested in this meeting has reminded me of an anecdote told in New York. In an antiquated book there was an engraving. In its center there was a bullock; on the right an altar; on the left a plow; and over them all, the inscription, *Ready for either.*

"I expect in six or eight weeks to bid farewell to my native land—*the tenor of my feelings is sad*—[a pause.] Much has been said of self-denial. The pastor in Boston, in New York, in the West—each has his cup of self-denial. We shall have our trials in whatever situation God may cast us—each has some that others know not. Every heart knows its own bitterness. When the brethren spoke of breasting the keen blast of the north-west prairies, with the wolf and the bear howling around them, I thought of our missionary brethren in the East, toiling under the burning of a tropical sun by day, and exposed to the cold damp chills by night, sleeping in their frail cottages, while the howl of the tiger and the tramp of the elephant could be heard, and the snake and the lizard were crawling over their faces.

"While the man of the West is doomed to lay his wife and little ones in the grave, the man in the East is doomed to the same. I have known a man seated on the floor at midnight, (referring to himself,) a few native women watching the corpse of his wife—not a white face within a hundred miles—the children moaning, *Mamma must not die! Mamma must not die!* while the father pressed his lips to the cold cheek of the sleeper, and whispered, *We shall soon sleep in the grave together!*—but those cold lips answered not—the wail of the infant was heeded not by a mother's heart.

"These babes—orphans—will soon be separated from their dearest friend on earth 20,000 miles. When I am gone, who will take care of my orphans, cast out—*to run the gauntlet of the world's cold charities!*

"These are the beginnings of sorrow. In six or eight weeks I expect to look upon these little ones for the last time. My mother has clasped her arms around my neck, and said, 'You are a broken down man! why will you go?' My children will cling to my last embrace and say, 'Papa! do you not love us?' Go to these orphans months hence, and you will find them dressed in mourning. Ask them, Where is your father, and they will tell you *he is buried alive! This is a sacrifice.* We can bury our wives and children, and though for a moment we feel a weight that is ready to crush us, still we rise above it; but to leave those that are helpless and dependent without a father's or a mother's hand to guide and protect them; *to bury them alive*, is bitter indeed!—[a pause]—*Oh! there is a feeling that comes over my soul sometimes so crushing!*——— * * *

"My brethren, you have never known what sacrifices mean. But why talk of sacrifices? When I think of sacrifices, I make my way to Gethsemane, to Calvary, to the Cross. Oh, how trivial *then* do all *these* appear! God forbid that I should glory save in the cross of our Lord Jesus Christ.

"My purpose is fixed. Notwithstanding the entreaties of my mother—the thought of my orphan children—*my purpose is fixed*—NEVER *shaken for a moment.* I left converts—I left pastors. Their affectionate attachment to me, their love, their devotion, have won my heart. When I left them, the probability was that I should see them no more. 'Teacher,' said they, 'we shall see you again, you shall not die. We shall be constantly praying for you. We shall be looking for you at the setting sun.' They will *be looking, looking*, and I expect to see them. I ask no more, only that I may be preserved to see them.

"One word more. The varied scenes through which I have already passed are enough for one man's life. I shall be slow to enter into any engagement that will make the recurrence of such scenes possible.

"Now, dear brethren, I go away—but I rely with unwavering confidence on the Union. *We shall be sustained.* I behold the pledge in your countenances, *we shall be sustained.* I have not a single wavering doubt.

"Brethren! we part—but not forever. *In the morning of the Resurrection we shall come up from the East and the West together, bringing our sheaves with us.*"

RULES FOR GOVERNING CHILDREN.

1. Exercise your authority as seldom as possible, and instead of it employ kind persuasion and deliberate reasoning; but when you exercise it, make it irresistible.

2. Be careful how you theaten, but never lie. Threaten seldom, but never fail to execute. The parent who is open-mouthed threaten, and threatens hastily, but is irresolute to punish, and when the child is not subdued by the first threat, repeats it half a dozen times, with many shakes and twitches of the little culprit, will certainly possess no authority.

3. Avoid tones and gestures expressive of agitation for trivial matters, indicative of no depravity, and exhibiting only heedlessness or forgetfulness of children, for perhaps nothing is more common to all young animals, than a love to use their limbs. In all such cases, the tones should be kind and persuasive, rather than authoritative; and even the gravity of authority should be reserved exclusively for cases of disobedience and depravity, or for the prevention of serious evil. A perpetual fretting at children for little things, will inevitably harden their hearts, and totally destroy parental authority and influence. There never was a fretting parent, who often threatened, and seldom performed, that had a particle of efficient government. [E. D. Griffin.

HORRORS OF THE FINAL JUDGMENT.

And the gay glory of time shall depart; and sportful liberty shall be bound forever in the chain of obdurate necessity. The green earth with all her blooming beauty and bowers of peace shall depart. The morning and evening salutations of kinsmen shall depart; and the ever-welcome voice of friendship, and the tender whispering of full-hearted affection shall depart, for the sad discord of weeping and wailing and gnashing of teeth. And the tender names of children, father and mother, wife and husband, with the communion of domestic love and mutual affection, and the inward touches of natural instinct—which family compact, when undivided by discord, wraps the livelong day into one swell of tender emotion, making earth's lowly scenes worthy of heaven itself; all, all shall pass away: and instead shall come the level lake that burneth, and the solitary dungeon, and the desolate bosom, and the throes and tossings of horror and hopelessness, and the worm that dieth not, and the fire that is not quenched.—*Ed. Irving.*

THE PERILS OF FALSEHOOD.—In the beautiful language of an eminent writer, "when once a concealment or deceit has been practiced in matters where all should be fair and open as the day, confidence can never be restored any more than you can restore the white bloom to the grape or plum, which you have once pressed in your hand." How true is this! and what a neglected truth by a great portion of mankind. Falsehood is not only one of the most humiliating vices, but sooner or later it is most certain to lead to many serious crimes. With partners in trade—with partners in life—with friends, with lovers, how important is confidence? How essential that all guile and hypocrisy should be guarded against in the intercourse between such parties? How much misery would be avoided in the history of many lives, had truth and sincerity been guiding and controlling motives, instead of prevarications and deceit? "Any vice," said a parent in our hearing, a few days since, "any vice, at least among the frailties of a milder character, but falsehood. Far better that my child should commit an error or do a wrong and confess it, than escape the penalty, however severe, by falsehood and hypocrisy. Let me know the worst, and a remedy may possibly be applied. But keep me in the dark—let me be misled or deceived, and it is impossible to tell at what unprepared hour a crushing blow—an overwhelming exposure, may come."

The Sabbath Recorder.

New York, June 24, 1847.

THE "SABBATH DISCUSSION."

In our last it was remarked, in substance, that the day which God blessed and sanctified, was the *very day* in which he rested from all his works, and that the weekly return of the day became holy from that circumstance. If God did actually bless his own rest-day, as the Scriptures declare, then there is no getting clear of the inference that the Sabbath originated in Paradise, and all the suggestions of our opponents—offered, as they often are, with a great swaggering air of triumph—that there is no instance on record of the observance of the Sabbath from the Creation to the Exodus, are as foolish as they are irrelevant.

But we need not go beyond the limits of the fourth commandment itself to prove, that the Sabbath is an institution which concerns the whole race of mankind, and not the Jews only. The language of the commandment shows, that the Sabbath is a *commemorative* ordinance. That which it commemorates is a great *fact*, in which all men of all nations are as much interested as the Jews ever were. It commemorates the work of *creation;* and not merely the work itself, but the *order* and *manner* of the work as distributed over a period of six days, and succeeded by a rest on the seventh. Why this perfectly obvious character of the Sabbath is so little noticed by a large class of writers, or why it is that they make so little account of it, is to us most marvelous. Stop! Not so marvelous either. It is a "foregone conclusion" that the Sabbath is a *Jewish* institution; and who does not know how difficult it is for one who has prejudged a case, to see the force of truths which contradict his theory? But we do insist upon the commemorative character of the weekly rest, as its grand and primary feature. "Remember [commemorate] the Rest-day to keep it holy. Commemorate it, because in six days Jehovah made all things, and rested on the seventh. The Rest-day is therefore a holy day." We insist upon it, that we are as much the creatures of God, as the Jews. We insist upon it, that there is as much creative skill and power displayed in the structure of our bodies, and in the quality of our minds, as in the bodies and minds of the Jews. We insist, that the earth was made as much for us, as for them;—that the heavens were intended to be a canopy over our heads, as well as over theirs;—and that it was meant that we, as well as they, should "look through nature up to nature's God," and bless the love, and wisdom, and goodness inscribed upon all. And we challenge any man to find, in the condition of the Jews as the creatures of God, a reason why they should commemorate the great work of creation, which does not apply with equal force to us.

Now we have strangely mistaken the Book of God, and the rules of interpretation, if we are not bound to regard every precept, which that Book enjoins, *so far as the reasons of the precept are applicable to us.* It matters not whether such precept is in the Old Testament, or in the New;—whether it is in the Pentateuch, the Prophets, or the Evangelists;—whether spoken immediately to the Jews, or addressed to a Gentile church;—if the reasons of it apply to us, that is sufficient to show that it is our duty to obey. The mere fact, that the precept was originally addressed to the Jews, does not by any means limit its application to them. It might as well be argued, that the directions to the Corinthian Church about going to law with brethren, (1st Epist. chap. 6,) or about one having his father's wife, (chap. 5,) because addressed directly to that church, concerned nobody else. Whereas common sense, as well as every just principle of interpretation, suggests, that though addressed to the Corinthians in the first place, they are applicable in all other cases where the reasons are the same. So in reference to precepts spoken to the Jews;—we would not say that the *Passover* was binding upon any other people; because the reasons of the ordinance apply to no other. So of the *Atonement* day, the Feast of *Tabernacles, circumcision,* the ordinance of the *red heifer,* and generally of the whole Levitical service. But the Sabbath does not, nor can all "Indagator's" ingenuity make it, stand upon the same footing. A mere glance at the law enjoining it, shows that it is founded in a reason which just as much concerns all mankind, as it did those to whom it was immediately spoken; and this reason we are not left to excogitate by dint of our own hard thinking, but it is expressed fully, and without the least ambiguity, in the commandment itself. Who cares, then, whether the Sabbath appears any where else than in that body of laws which was given to the Jews at the mount, or not? Who cares whether any traces can be found of its actual observance from Adam to Moses? Who cares whether the withholding of the manna on the seventh day was the means of reviving the knowledge of it, or not? Who cares whether it is enjoined, in so many words, in the New Testament, or not? All this is nothing to the purpose. It is only necessary for us to ascertain whether the reasons for its observance are applicable to us; and having ascertained that—which we may do from the commandment itself—there is, or ought to be, the end of the controversy.

But *will* the controversy end there? No. It is a "foregone conclusion," that the Sabbath is an institution purely Jewish. "Indagator" has labored hard to uphold this popular dogma. We mean not any disparagement of his general candor by insinuating that he is more ready than others to prejudge a case; he is but one of ten thousand. But when we consider that the terms "*Jewish* Sabbath" and "*Christian* Sabbath" are stereotyped terms, and that every body hears them from his cradle, and grows up under the influence of the ideas they convey, it is next to impossible to find a man who has not prejudged this question, however candid in the main, and however acute his intellect. Even those who advocate the contradictory doctrine of the transfer of the Sabbath to the Sunday, are accustomed to mouth these terms, and think it quite an outrage upon orthodoxy to call them in question; and, notwithstanding the manful and praiseworthy efforts to oppose the doctrine which explodes the Sabbath *in toto,* they are themselves—by reason of their determination to make the observance of the "*seventh day*" a Judaizing practice—more than half under the influence of the sentiments they condemn.

"E. W. D." has acquitted himself well in his resistance of the pernicious doctrine of his opponent. Nobody could have done better, trammeled by such an interpretation of the fourth commandment as he avowed at the outset. "Indagator" also acquitted himself well; and, but for his error in ascribing the origin of the Sabbath to the transaction in the wilderness, and in considering it an institution exclusively for the Jews, might have done still better. Both disputants evince much strength of intellect; we hope their strength may yet be enlisted in the cause of truth. We did not mean to devote so much time to the consideration of the notion, which dates the Sabbath at the withholding of the manna; but, as it is the main pillar of the system espoused by "Indagator," our prolixity is, perhaps, not out of place. In a future number, we shall examine the "Discussion" still farther. *

CENTRAL SEVENTH-DAY BAPTIST ASSOCIATION.

The Central Seventh-day Baptist Association held its Twelfth Anniversary with the 3d Church in Brookfield, on the 4th, 5th and 6th days of the week, June 9th, 10th and 11th. The introductory discourse was preached by Eld. G. M. Langworthy, from 1 Cor. 15: 58—"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." After preaching, the Association was called to order by the Recording Secretary, and a Committee appointed to nominate officers. Adjourned for half an hour.

Met pursuant to adjournment, and appointed James Bailey, Moderator, and Gurdon Evans and A. L. Saunders, Secretaries.

After reading the letters from the various churches, and appointing the usual standing committees, proceeded to the hearing of communications. Interesting reports were received from the Home Missionaries of the Association, one from James Bailey as agent to the Legislature of this State, and one from Eli S. Bailey as Corresponding Secretary, in reletion to correspondence between him and Wm. M. Fahnestock and S. Davison, all of which was approved. A Select Committee was appointed to take into consideration the communication from Wm. M. Fahnestock, the report from the agent to Albany, and the whole matter of Sabbath Legislation. A. L. Saunders, James Bailey, O. P. Hull, James H. Cochran, and G. M. Langworthy were that committee. The following is their report, which was adopted:

Whereas, W. M. Fahnestock, in behalf of the German Sabbath-keepers in Penn., asks through our Corresponding Secretary assistance in bearing the burden of carrying the case that is now pending in the highest Court of that State, and in which Sabbath-keepers generally in the Union are alike interested, to the Supreme Court of the United States, should the case (as it probably will) be decided against them where it is now pending; therefore, *Resolved,* That we approve of the encouragement given by our Corresponding Secretary, and recommend to the churches comprising this body to take the subject into prayerful consideration, and contribute according to the necessities of the case and their several abilities, when they shall be informed that the case is before the Supreme Court of the United States. And with reference to the matter of Sabbath legislation, we recommend—1st. The vigorous prosecution of our claims for religious toleration before the Legislature of this State. 2d. In furtherance of this object, we recommend that the members of the churches composing this Association be requested to use their influence to secure the election of members of the Legislature who shall pledge themselves to use their utmost exertions to obtain our constitutional rights. 3d. We would recommend that the address which Bro. James Bailey presented to the Judiciary Committee of the Senate, be published, in a cheap form, and circulated extensively among our first-day friends, so that they may understand the reasonableness of our claims and be induced to sign our petitions and give us their influence in furtherance of our object. 4th. We would also recommend that the churches be earnestly requested to continue their exertions to circulate petitions, and forward them to the Legislature at its next session. 5th. We recommend that a committee of three be appointed to correspond with members of the next Legislature, to urge upon their attention our claims and constitutional rights.

Brethren R. G. Burdick, O. P. Hull, David Maxson, and A. L. Saunders, were appointed delegates to the Western Association; and E. S. Bailey, Wm. B. Maxson, and James R. Irish, were appointed as delegates to the next session of the Missionary Association, with instructions to make an effort to get the constitution so amended as to remove the objection to our becoming auxiliary to that body.

The following are some of the resolutions which were adopted:

Resolved, That the Constitution of the Association be so amended as to constitute its standing officers, together with those other brethren who shall be appointed annually, an Executive Committee for transacting and carrying into execution the business of the Asscciation during the intervals between its meetings.

Resolved, That this Association recommend that each church take up a semi-annual collection for home missionary purposes; and that their pastors and preachers call their attention to this work semi-annually.

Resolved, That Eld. R. G. Burdick be appointed to labor as a missionary during the coming year at Pinckney and vicinity, Diana and vicinity, and Philadelphia and vicinity.

Resolved, That this Association recommend to each church to take up a monthly collection for the support of the foreign mission.

The following resolutions were submitted by the Business Committee, and after animated discussion were unanimously adopted:—

1. Resolved, That we do not regard the late decision of the Legislature upon the license question as evidence that legal means should not be used for the advancement of the temperance cause, but that it is our duty, as Christians, to persevere in our efforts till the traffic in intoxicating liquors, and the practice of dram-drinking, be banished from our land.

This resolution was advocated by Eli S. Bailey, James H. Cochran, and L. Cottrell.

2. Resolved, That to give our influence and support to the sale of intoxicating drinks as a beverage, is to give our influence and support to the wretchedness, misery, and crime arising from their use, and that such acts should not be suffered to tarnish the character of church members.

Sustained by V. Hull, J. D. F. Randolph, G. M. Langworthy, and James H. Cochran.

3. Resolved, That this Association deprecate the unchristian principles which have thrust this nation into war with Mexico, and that we deeply deplore the principles and evils of war.

Advocated by E. S. Bailey, A. L. Saunders, O. P. Hull, James H. Cochran, G. Evans, and R. G. Burdick.

4. Resolved, That in view of the antichristian nature and tendencies of Secret Societies, we advise our brethren to have no connection or fellowship with them.

Sustained by S. B. Crandall, Gurdon Evans, James Bailey, L. Cottrell, J. D. F. Randolph, and James H. Cochran.

5. Whereas, American Slavery is incompatible with the principles of the gospel, opposed to the law of God, and consequently subversive of morality and destructive to the true interests of the church; therefore, Resolved, That this Association deem it their duty, as Christians and philanthropists, to enter a solemn protest against the sin of slaveholding as it now exists in these United States; and we believe it to be the duty of Christians to separate themselves from all connection with the system, and to labor in all proper and reasonable ways for its speedy and total overthrow.

This resolution was sustained by V. Hull, O. P. Hull, P. B. Burch, and A. L. Saunders.

The Association adjourned to meet on the fourth day before the second Sabbath in June, 1848, with the church in Lincklaen, Chenango County.

Religious Exercises.

On Sabbath morning, a Missionary Discourse was preached by Eld. James H. Cochran, from 2 Cor. 14: 15—"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again;" after which a collection was taken up for the foreign mission of $26 05. Preaching in the afternoon by Eld. Charles M. Lewis, from Rom. 6: 1—"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?"

J. B. W.

Southern Baptist Foreign Missions.—The Southern Baptist Board of Foreign Missions met at Savannah, Ga., May 14. The Annual Report presented on that occasion stated that since the last meeting, four male and two female missionaries have been appointed to China, and two to Africa (both colored.) The only station at present occupied by the Board in China is Canton, where there are four preachers, two of whom have wives, and five native assistants, making eleven in all. But the Board has determined to have a station at Shanghai, in the northern part of China, and has sent out three missionaries, with their wives, to occupy that station. The population of Shanghai is estimated at 200,000. From the Treasurer's Report we learn that the balance on hand at the close of the last year was $9,504 13, and that the receipts during the year have amounted to $17,965 69—making a total of $27,469 82. More than one quarter of the money contributed during the year was from Virginia.

Interesting Scene.—A scene rivaling in interest those of "old time," was witnessed not long ago in one of the Swiss Cantons. On the 11th and 12th of November, 1845, nearly two hundred and fifty of the pastors and licentiates connected with the Reformed Evangelical Church of Vaud—being almost the whole of the ministry belonging to that Canton—assembled at Lausanne, and, after serious and prayerful deliberation, unanimously agreed to sever the ties that bound them to the State, which virtually required the renunciation of their Divine Head, the Lord Jesus Christ, and the surrender to the civil magistrate of their most cherished spiritual immunities.

Peace Prayer Day.—The New School Presbyterian General Assembly, at the recent meeting in Cincinnati, passed a resolution recommending the churches composing that body to observe the second Sunday in July, as a day of prayer, in view of the war existing between this country and Mexico, and also recommending to the ministers to preach on that day a sermon on the subject of peace.

A Good Deed of the Pope.—Among the many good things which have been said about the liberality and piety of the present Pope of Rome, no one has pleased us so well as the following, from the London News. It seems that on the 5th of May, being the feast of St. Pius, whose best achievement (his bringing about the battle of Lepanto) once rescued the south of Europe, great doings were planned to honor the name in the person of its present possessor, who bids fair to effect a similar European rescue. Hearing of these projects (for strict orders are issued to inform him of every matter) our monarch at once intimated his wish that the waste of blue lights and Roman candles should be superseded by a general distribution of bread. To wish is to be obeyed. Sixty gentlemen met immediately at the Doria palace, organized themselves for a combined effort among the affluent, and each member cheerfully climbed the stairs of the palaces allotted him in quest of donations; 7,000 dollars were quickly forthcoming, and 60,000 bread tickets put in circulation. The remnant is kept to establish an infant school.

CHURCH AND STATE.

The evils growing out of a union between the Church and the State, are beginning to be freely discussed in England. A series of lectures was recently delivered in Norwich, at the conclusion of which a public meeting was held, and it was unanimously resolved, That the establishment or endowment by the State of any religious sect, is unscriptural, unjust, and inexpedient; That the adoption of compulsory means for the maintainance of religion, implies a distrust of its inherent power and energy, a disregard of the principles and practices of the apostolic churches, and an ignorance of the fact that Christianity flourished most where all secular power was opposed to it, and its sole earthly support was the free will of the people; That the alliance between the Church and the State has subverted the independence of the Church; That the most sacred calling is openly made a matter of bargain and sale; That these and many other gross abuses arise entirely out of the connection between the Church and the State; and that the only sufficient remedy for all these evils and inconsistencies, is to be found in the entire abandonment by the State of all interference with the religion of the people. The promulgation of such sentiments, which are every day becoming more popular in England, must sooner or later bring about the happiest results. Even in our own country, although the theory is generally approved, there is yet much occasion to urge its practical application.

THE CHRISTIAN CHRONICLE—AGAIN.

Much against our inclination, and without any previous suspicion of such a thing, we are threatened with a war of words about the "almost discussion" between the Christian Chronicle and the Catholic Herald. The last number of the Chronicle contains an article, more than a column and a half long, upon the subject. If we could learn from it exactly what the editor wants, we would gladly fulfill his largest desire, so far as it could be done consistently with truth. But as we are not sure that we have learned definitely what he wants, we will state in few words just how the matter strikes us, and hope that will end the controversy. Many weeks ago, the editor of the Catholic Herald published an article in which he expressed the opinion that "all consistent Protestants should be Sabbatarians." To this the editor of the Christian Chronicle replied, that "the Herald probably had not examined the question in regard to the Sabbath and the Lord's Day very fully, or he would hardly have affirmed so confidently, that the absence of express authority in Holy Scripture for the change, would compel all consistent Protestants to become Sabbatarians." The editor of the Herald, in his next paper, referred to this subject, and said of the editor of the Chronicle, "His strictures have left us in doubt as to the *ground* on which *he* advocates the abolition of the Jewish Sabbath, and the institution of Sunday in its place; and as this is the *main point,* we must be fully enlightened in regard to it, before we can attempt a reply. *We must therefore inquire, whether he professes to find in the Holy Scriptures alone a sufficient warrant for the change?*" Now we, the editor of the Sabbath Recorder, alluding to the discussion, ventured to say, "To the above question, the editor of the Christian Chronicle has not deigned to reply." For that remark—together with another in the same paragraph, suggesting the probability that he 'hoped the matter would blow over'—the editor of the Chronicle takes us in hand. He *seems* to claim that an article in his paper of March 17 was a reply to the Herald's question, and that, therefore, our assertion was false; yet *he does not say so,* and, although we have read this article carefully for that express object, we can not find in it any attempt to answer the question. So that we remain just as much as ever in the dark respecting "the *grounds* upon which *he* advocates the abolition of the Jewish Sabbath, and the institution of Sunday in its place." In such circumstances, we ask, What more can we say than we have already said, namely, that the Editor of the Chronicle has not yet replied to the Herald's question? No doubt it would be very gratifying to the editor in question to have us say that we were mistaken; but he should remember, that we have something else to consult besides his gratification. When we have made a very plain assertion, it is our business to defend *it*—not half a dozen new issues which he may see fit to set up. This is our reason for dismissing the subject here, instead of expending more words upon the irrelevant matter which his last article contains.

"Once a Priest, always a Priest."—A curious case has recently occurred in France, showing how thoroughly this dogma is believed and acted upon by the civil as well as the ecclesiastical authorities of that country. Mr. Vignaud, formerly Romish priest of the congregation at La Croix, had resigned his office some years ago, and he became a Protestant. He was about to marry and legitimate the offspring of a former connection. The bans were published; but the Attorney General protested, declaring that his priestly consecration was a hindrance to marriage forever. The lower court refused the protest of the attorney general, but the higher court reversed the sentence. The case came next before the court of Cassation at Paris, which declared the canon of the law to be binding, and a Romish priest unable to enter marriage.

Jewish Mercy.—A correspondent of the National Era, gives some account of a visit to Albany to solicit the interposition of the Governor to prevent the vile uses made of certain Maryland laws by New York policemen. He says that, having occasion to solicit the coöperation of certain individuals concerned, *the most merciful of them were Jews!* "Under the influence of those *Christian* prejudices instilled into my mind from infancy, I had felt disposed to pass them by; but I finally concluded to approach them as *men.* I did so, with the result stated—a result which may be profitably pondered by those who may have erroneously inferred, from a single act committed by some of the progenitors of this despied people, that they are not *naturally* actuated by the same impulses as Christians."

Insane Asylum at Providence, R. I.—A correspondent of the N. Y. Tribune says that the edifice of the Butler Asylum for the Insane is nearly completed. It will be ready for occupation before the close of the year. It is an immense pile, covering, including the courts, we should think about an acre. The style is a sort of mixture of the castellated Gothic and Lombard. All the windows are ornamented and strengthened with facings of freestone. The halls and passages are airy and ample, and the whole arrangement is on an improved plan. Dr. Ray, the Superintendent, is a gentleman of experience in the economy of such benevolent establishments, and his judgment in matters thereto pertaining is, doubtless, worthy of all confidence.

German Protestant Seminary.—The New York Tribune recently stated that a clergyman by the name of Zimmerman, expected to sail soon from Switzerland for New York with his family. He proposes to buy a large tract of land in one of the Western States, Wisconsin or Iowa, as the locality of a German Protestant Seminary, combined with an agricultural school. The intention of the establishment is to provide the Germans who reside in the far west, with clergymen and school teachers. Next spring several others are to follow, who are to be connected with the Institution. It is a purely private enterprise, and will be richly supported by the Gustavus-Adolphus Union and Basle Missionary Society.

Expensive Churches.—The New York correspondent of the Puritan says that the bills toward building the Trinity Church have all been computed, and the cost is found to be $358,630. The Church of the Holy Trinity, Brooklyn, has just been opened for inspection, after the same style as Trinity, New York, but perhaps its finish is more elegant and graceful; perhaps it will cost about one-half as much, and is owned wholly by one man. The steeple is to be 275 feet high, that it may be higher than the Trinity of New York, which is now said to be the highest object in the United States, being 264 feet.

Sandwich Islands.—The general letter from this mission, being a review of the affairs of the mission for the year, states that the whole number of natives received into the churches from the commencement of the mission, is 33,198; of these 5,565 have died, and about the same number are under censure; making the present number of church members in regular standing nearly 23,000; the number admitted during the past year is 1,789. The progress of the islanders in general civilization is steady, and their improvement within the past 25 years is believed to be without parallel in the history of the world. Special religious influences still continue to be enjoyed. The seminary for boys at Lahainaiuna, and a district under the charge of Rev. Mr. Hunt, are particularly mentioned as having recently experienced special divine influences.

Spirit of the Age.—The receipts of benevolent societies, as reported during the Anniversary week in New York, were as follows:—Board of Missions of the Presbyterian Church $95,682; American and Foreign Bible Society $31,739; Seamen's Friend Society, $17,515; American Anti-Slavery Society $8,797; American and Foreign Anti-Slavery Society $12,635; New York Colonization Society $5,813; Foreign Evangelical Society $14,820; American Baptist Home Missionary Society $30,794; Female Moral Reform Society $6,693; American Tract Society $160,150; American Home Missionary Society $119,453; American Bible Society $210,386; Society for Relief of Jews $6,690; American Temperance Union $1,522; American Protestant Society $19,709.

From Burmah.—The New York Recorder has received from Burmah the interesting intelligence, that fourteen hundred converts, in the field of Rev. Mr. Abbott's labors, are waiting for baptism.

General Intelligence.

WAR NEWS.

The war news for a week past, may be summed up in few words. Gen. Scott has gone to Puebla, where he will be able to concentrate a force of about 6,000 men. Gen. Taylor seems to be standing nearly still, which he is compelled to do on account of the number of volunteers leaving the army at the expiration of the time for which they enlisted. The fever at Vera Cruz is increasing, and there is more or less sickness among all our troops. There is much trouble in the city of Mexico to elect a President. Santa Anna is said to have been elected, but declined. Other reports say Herrera has been elected. The opinion of the ~~captured Mexi~~can officers, particularly La Vega, is that there is little or no prospect of immediate peace. They assert, that Mexico will not make peace so long as the Americans have a hostile foot this side of the Nueces.

SIXTEEN DAYS LATER FROM EUROPE.

By the steamship Cambria, which arrived at Boston on Thursday last, European news to June 4th was received.

The price of Flour and Grain has fallen considerably since last advices, a result which is attributed to the unusual fineness of the weather, promising a favorable home harvest. There is a report of the partial failure of the potato crop both in Ireland and Jersey, but the report does not seem to be fully credited. The Cotton market has improved since last advices. The financial prospects of England are represented as animating.

This arrival brings intelligence of the death of two distinguished individuals—Daniel O'Connell of Ireland, and Rev. Dr. Chalmers of Scotland.

Mr. O'Connell died at Genoa on the 15th of May. His health, which had been feeble for a long time, was decidedly worse for several days previous to the 15th of May, in consequence of congestion of the brain, of which he died. He was attended by his son, several Catholic clergymen, and other friends. His heart is to be embalmed, placed in a silver urn, and deposited at Rome. His body is to be embalmed and conveyed to Ireland. His son, John O'Connell, is appointed his successor in the Repeal Camp. At the funeral of O'Connell, at Genoa, which was celebrated with great pomp, the United States Consul appeared in his official costume, and the Consuls of the other nations, except England, were present.

Dr. Chalmers died at his residence at Mooningside, near Edinburgh, very suddenly, and unattended by any person in his last moments. He went to church on Sunday, the 30th ult., and retired to bed in the evening apparently in good health, and on Monday morning, the 31st, he was found dead in his bed by a servant. It is supposed that the cause of his sudden decease was an apoplectic stroke. He was in his sixty-seventh year. It is stated that a very great sensation was created throughout Edinburgh when this melancholy intelligence became known. "It was like a shock which seemed to electrify the public feeling! It was generally felt," says the Edinburgh Advertiser, "that an eminent character, a renowned master in Israel, had been cut off; that a champion had fallen, whose name, for the last thirty years, had filled so prominent a space in our ecclesiastical annals." The North British Mail says that he has been justly extolled as the most distinguished and able of Scottish divines. His works fill twenty-five volumes. Dr. Chalmers has left a widow and six daughters, two of whom are married. The Mail remarks, that Dr. Chalmers' reputation was European; he was universally beloved as well as admired; and will be followed to the grave by the tears of his country and the world.

The eldest son of Jerome Bonaparte has just died at Florence. It would appear that the French Government had denied him permission to proceed to the waters of Vernet, near the Pyrenees, from which, at the beginning of his illness, he might have derived benefit.

A letter from Leeds, gives an account of an explosion of fire damp which recently took place about two miles from that town. The explosion was of a very terrific character, and resulted in the death of nine human beings, the serious injury of another, and the destruction of much of the property used in the working of the mine.

Speaking of the Irish emigrants to the United States, the Tyrawley Herald says: "Already have the best and wealthiest portion of our farmers departed from our shores, and those who have at all the means at their command, are fast preparing to follow them. To some persons, this system of emigration may appear as calculated to lessen the evils which press on the country, as it will diminish the amount of the population, but it will not be attended with any good consequence. On the contrary, its effects will be found to be most injurious, for the persons thus emigrating are the very bone and sinew of the land, the men who alone were able to cultivate the farms and to give employment to laborers.

The emigration from Germany to the United States continues on a truly gigantic scale. It will this year far exceed that of any previous year.

The collection for the relief of the suffering Scotch and Irish amounts to $7,523 in Western India alone. The natives have shown a deep interest in the calamity, and contributed liberally to the fund.

The latest intelligence from Hong Kong is to the 30th of March. At Canton the heat had been oppressive, and the residents were engaging houses for the summer at Macao. It was said that Sir John Davis would proceed north in her Majesty's steamer Vulture, and that he would visit Pekin, having power to treat for the prevention of riots at Canton. After leaving Pekin he was to visit Japan, and endeavor to open a trade with that country.

Disaster at the Sault St. Marie.—A letter from the Editor of the N. Y. Tribune, dated at Sault St. Marie, June 11, says:—"A fearful casualty took place here yesterday—namely, the upsetting of a row-boat in passing down the rapids, and the drowning of three of the nine men who embarked in her. One of them was Dr. Hugh T. Prouty, of Norwalk, Ohio, here on a tour of observation, accompanied by his wife, leaving several children at home to mourn their sudden bereavement. Thomas Riches, Engineer of the Propeller Independence on Lake Superior, was another; and William Flynn, an intelligent and worthy laboring man, was the third. Among those who narrowly escaped death was Mr. Seymour, who represented this County in the last Legislature of Michigan. He had sunk, to rise no more when an Indian who was fishing in the rapids, seeing a man's body at the bottom of a lucid pool, seized a boat-hook and drew him up. The others generally preserved themselves till assistance could arrive by clinging to an oar or the capsized boat. The bodies of the three who were drowned have not been recovered.

Trophy of War.—A correspondent of the Auburn Advertiser, writing from Vera Cruz, gives the following graphic account of an incident in the capture of that town. One such scene is enough to fill the land with mourning:

"During my peregrinations I came to a lofty and noble mansion in which a terrible bomb had exploded, and laid the whole front of the house in ruins. While I was examining the awful havoc created, a beautiful girl of some seventeen years, came to the door and invited me into the house. She pointed to the furniture of the mansion torn into fragments, and the piles of rubbish lying around, and with her beautiful eyes filled with tears, informed me that the bomb had destroyed her father, mother, brother, and two little sisters, and that she was now left in the world alone!"

Curious Discovery.—In digging on Tuesday, among the foundations of Grace Church, at the corner of Broadway and Rector-st. which has recently been pulled down, a coffin, apparently of silver, was discovered, about two feet and a half in length, containing the body of a female child, with an inscription bearing date 1767. The coffin had a glass over the face, and a little farther down on the coffin a looking-glass set in the metal. Near the foot of the coffin was an aperture closed by a glass stopper, which being opened it appeared that the coffin was filled with spirits of turpentine, in which the body was preserved, so that the features, though somewhat collapsed, were seen through the glass. The whole was enclosed in a strong deal outer coffin. [Eve. Post.

Anti-Slavery in France.—The Christian Secretary says that recent intelligence from Europe represents the tide of anti-slavery feeling in France as rapidly swelling, and already does it wear a formidable aspect. A very able and spirited debate sprung up in the Chamber of Deputies not long since, in which strong anti-slavery speeches were made by several distinguished members. These speeches were highly spoken of by the better class of French papers. Petitions for the immediate abolition of slavery in the French colonies were signed by upwards of 11,000 persons, among whom were some of the most eminent of the clergy, magistrates, merchants and others.

SUMMARY.

The accounts from Grosse Isle, the quarantine ground, 30 miles below Quebec," are of the most alarming description—nearly 2,000 emigrants have died either on the passage out or at the quarantine station, and typhus fever of the most malignant kind is raging at Grosse Isle. The Quebec correspondent of the Montreal Herald had ascertained, that, up to the 5th inst. 600 Roman Catholics and 75 Protestants, had been buried at Grosse Isle; that 1,300 lay sick in the churches, shops, and tents, and that 12,000 persons were in the ships at anchor there.

The English have discovered a new object for importation. The natives of Australia have magnificent teeth which they are willing to part with for mere trifles, as handkerchiefs, knives, or other things of like value. An English merchant in Australia has entered largely into this speculation, having sent several boxes of human teeth to London, where they have been eagerly bought up by the dentists.

A letter received from the Army in Mexico furnishes an account of the late duel between Lieut. Mumford, of Carrington's Company, and Lieut. Mahan, both of Virginia. They fought with muskets. Both were wounded at the first fire, Mumford receiving seven buck-shot. Mahan's friends have three letters, written on the evening of the duel, (21st May,) when both were living, but not expected to recover.

A London paper has matured a plan by which it proposes in future to avoid railway collisions. It advises that an iron chair be constructed directly in front of the locomotive, and that one of the directors should sit therein on every trip. It thinks this patent railway buffer will effect the desired object.

Rev. J. J. Green, of the Sandwich Islands, has, we learn, in preparation, and designes to publish, if spared to forward to the United States, in the course of 1847, "The Life and Times of Bartimeus Puceaiki, the Blind Hawaiian Preacher, with a Sketch of the Sandwich Islands, their state, &c., up to this date."

By New-Orleans Picayune and Delta Extras, issued at noon, 9th inst. we have particulars of a dreadful explosion which occurred on board the steamer Eda, 4th inst., in the Ouchita river. Twenty-five persons were killed and eight wounded.

Old Parr died at the age of 152 years, leaving the following excellent advice to posterity: "Keep your cool by temperance—your feet warm by exercise, and if you are inclined to grow fat, keep your eyes open and your mouth shut."

The English shipbuilders are beginning to use mahogany instead of East India teak. The present low price of the former is caused by the extensive use of other woods, as black walnut, oak, &c., in the manufacture of cabinet ware.

A man calling himself Herr Ryninger undertook to walk across the Schuylkill on a wire, below and parallel with the suspension bridge at Philadelphia. The wire was stretched about 25 or 30 feet above the water, and a vast crowd assembled to witness the feat. The first time, the wire broke when he was a third of the way over and gave him a ducking. He tried again and had nearly reached the opposite side when he fell off into the water, striking his shoulder against a boat as he fell, and injuring himself severely. This ended the sport.

A man and his wife in Rochester, lately undertook to see who could do the most breaking. He commenced with a teacup and she followed with a saucer, and between them they smashed up all the crockery, and household furniture in the house. The woman thought she had the worst end of the bargain and entered a complaint at the police office, but the magistrate decided that it was a draw game, and sent the parties home to ruminate on their broken furniture.

Eight or ten years ago the Marquis Daligre of Paris, calculating that he should live to the age of 150, deposited with the New York Life Insurance Co., the Farmer's Trust, and the Ohio Trust, $100,000 each, from which he realized a life annuity of $49,200. He has died at the age of 83, and of course the above companies are immense gainers, making from $25,000 to $50,000 apiece.

It is stated in the English papers, as an almost nnaccountable fact, that, while the distress in Ireland was at its height, the deposits in the Savings Banks in that country were larger than they had ever been before. A similar increase is also observable in the receipts into the treasury of the United Kingdom.

While a party of friends were recently passing through a wood in Glenville, near Schenectady, a root, mistaken for "spignet," was pulled up near a creek, and eaten, which caused the death of a young lady named Elizabeth A. Boyer. The action was so sudden and violent as to produce death before medical aid could be procured.

The following appears in a Scotch paper:—"*Abstinence.*—A gentleman, addicted to intemperance, will be received as a boarder in a genteel family, in the country, where efforts, successful in the reformation of others, will be used for his."

A collision took place upon Lake Erie, near Conneaut, Ohio, between a steamer and a schooner. Both were sunk, and the engineer of the steamboat and thirteen others were missing, and were supposed to be lost.

A Mr. Holmes of Moscow, N. Y., has at length perfected a metallic hub, spoke and rim, carriage or wagon wheel. by bracing the spokes in two rows on the hub, which is in two parts, a cylinder, in which the spoke is screwed or rivited and the axle sheeted. The spoke is also rivited or screwed into the rim.

Thirty-four young ladies from the States of New York, Vermont, Massachusetts, New Hampshire, Connecticut, and Maine, have gone to the West in company with Rev. Mr. Hopkins of Milwaukie. They are to be employed as teachers.

A School of Design, with seven teachers, has been established by the British Government, in London, where 200 persons are instructed in drawing, shading, coloring, prespective, modeling, &c. A small tuition fee is charged, and the balance of expense is paid by the nation.

Abby Folsom once said to one of the Judges of the Massachusetts Supreme Court, while on the bench: "Cold water never gave you that red nose."

The streets of Baltimore are full of pigs The City Council have passed an ordinance allowing any person, white or black, to capture stray swine, and appropriate them to their own use, without incurring any liability for the act. This will clear the streets of the article.

A cheap blaze can be made to last an evening, by filling a tea-kettle with knots, shavings, old shoes, or any thing similar, closing the lid, so as to exclude the air. Put the kettle over the fire for a few moments, and apply a torch to the spout.

No man hath measured the power of kindness, for it is boundless; no man hath seen its death, for it is eternal. In all ages of the world, in every clime, among every kind, it hath shown out a bright and beautiful star, a beaming glory!

Mehemet Ali has found a new source of revenue in the fine linen in which the immense deposits of mummies are wrapped, by applying it to the manufacture of paper. Calculations, founded upon mummy statistics, make the linen swathings of the ancient Egyptians worth $21,000,000.

Some scoundrels in Boston have been throwing bottles filled with tar and grease through the house windows of Deacon Grant, the well-known temperance advocate and friend of Gough. Considerable damage was done to the carpets and furniture.

The total amount of the debts of the several States in the Union, according to the American Almanac, compiled from official returns, is $224,023,827.

The money coined in the United States, during the forty-five years' operation of the Mint, in copper, silver and gold, amounts to $122,500,000.

Neither a single bad action, nor a single bad habit, ought to condemn a man, for he may himself hate the one, and be trying to get rid of the other, all his life.

Not far from $5,000,000 are yearly earned in Massachusetts, by females employed in various factories and manufactories of straw hats, stocks, &c. About 40,000 females are thus annually employed.

The Jacksonville (Fa.) News, records the arrival there of 70 barrels of Turpentine, the first which has been collected since Florida has belonged to the United States.

A boot maker in Paris has taken out a patent for the right of using brass wire for sewing the soles, which does not admit either moisture or dust.

Silver is not a legal tendency in England, and the Barings could not some time ago raise money upon silver bullion to the amount of £60,000.

The Court of Common Pleas at Cincinnati, Ohio, granted week before last twenty divorces to dissatisfied couples.

The following from the Picayune speaks for itself: "The parting scene between the Mississippi Regiment and Gen. Taylor, we are told, was affecting in the extreme. As the men marched by him to return to their homes, overpowered with the recollection of the high deeds which had endeared them to him, and, with their demonstrations of respect and affection, he attempted in vain to address them. With tears streaming down his furrowed cheeks, all he could say was, 'Go on, boys—I can't speak.'"

There appears to be considerable fog about the matter of the Watertown Bank. A letter from that place states that the Bank had been enjoined, and the Watertown Journal states the same fact, while the Albany Evening Journal says: "We are authorized to say that the Exchange Bank of this city has regularly redeemed, and will continue to redeem, the notes of the Bank of Watertown."

Gov. Young has issued a proclamation calling a session of the Senate of the State of New York, to meet at Albany, on Tuesday, June 29, for the purpose of receiving and considering such nominations as shall be presented to them, for filling any offices that now are or then may be vacant.

The ship Miracle, Elliot master, from Liverpool to Quebec, 34 days out, with 408 passengers, was wrecked at the Magdalen Islands, on the 19th May. Sixty-four were drowned, and thirty others died of fever. Two schooners had arrived at Pictou, N. S., with part of the passengers.

In North Hampton, N. H., where the population is but about 900, the expense for the support of paupers for ten years ending in 1846 was $3,548. It has been ascertained by a committee that $3,212 of the expense was caused by intemperance.

St. Peter's Church, at Rome, is capable of holding 54,000 persons. The Milan Cathedral, 37,000. St. Paul's, at London, 32,000. Notre Dame, at Paris, 32,000. Cathedrals at Florence and Antwerp, 24,000 each.

In the year 1843, eight million one thousand four hundred and forty nine pounds, one shilling and four pence, was spent by the people of England in tobacco; a tolerable round sum to "end in smoke."

The people of Smyrna profess three distinct religions, and observe three different days of the week for Sabbath. The Jews, Saturday; the Christians, Sunday; and the Mahometans, Friday.

Several German engineers have arrived in Egypt, in order to make the necessary surveys for cutting a ship canal through the Isthmus of Suez.

A clock or a watch is said to have the least self-esteem of any article of manufacture—is continually *running itself down.*

An editor out West heads his list of marriages with '*noose* items'—another calls them 'feats of the *ring.*'

DIED,

At Ephrata, Pa., on Sabbath. the 12th inst., Mrs. Margaret Konigmacher, wife of Benjamin Konigmacher, Esq.

The day previous to the departure of our much-beloved sister, (an aged member of the German Seventh-day Baptist Society,) she enjoyed a comfortable degree of health; was unusually cheerful; walked about the garden with delight, admiring the rich productions of a bountiful Providence; ate her supper with customary relish; spent the evening very pleasantly in conversation with a friend; retired at nine o'clock, and talked with her two daughters until a late hour. During the night she was seized with paralysis, became insensible instantly, and expired the following afternoon, without, apparently, suffering any pain whatever.

In this afflictive dispensation of the Arbiter of Life and Death, the remnant of the little flock at Ephrata, has sustained a severe, an irreparable loss. She was truly a Mother in Israel—one, who, for many years, adorned the doctrine of God her Saviour; was a living epistle known and read of all men—a pattern of unostentatious piety and Christian gentleness. Ripe in years and ripe in the graces of the Spirit, she waited, patiently, for the coming of the Master, to be transplanted into the Paradise of God.

But few persons' walk in life is characterized by such uniform, prudent deportment and conciliatory manners, as to win the warmest affections of all within their immediate circle, and end their pilgrimage on earth with the universal esteem of the whole community in which they reside; which it was the happy lot of our departed sister to enjoy in a pre-eminent degree, and to an unlimited extent, for an uninterrupted period of upwards of three score years and ten. Of her it may be justly said:

None knew her, but to love;
None nam'd her, but to praise.

W. M. F.

LETTERS.

Samuel Davison, Maxson Green, Charles M. Lewis, E. D. Randolph, E. D. Barker, John Forsyth, C. Crafts, I. D. Titsworth, G. P. Burdick, Byron Pond, G. W. Hinckley, Eph. Maxson, Joseph Goodrich, Stillman Coon (the money was received, and credited on our books, but we can not account for its non-appearance among the receipts.)

ACKNOWLEDGMENTS.

D. P. Williams, New London,	$4 50	pays to vol.	6	No.	13
H. J. Williams, “	4 50	“	4	“	52
Caleb Green, “	2 00	“	4	“	52
John W. Green, “	2 00	“	4	“	26
Calista Jones, “	2 00	“	3	“	52
I. Williams, Lowell	2 00	“	4	“	52
H. Williams, 1st, Higginsville	2 00	“	3	“	52
J. D. Williams, Watson	2 00	“	3	“	52
E. M. Osgood, Lairdsville	1 00	“	3	“	52
Rowse Stillman, Alfred	5 00	“	4	“	52
Edward Emeson, “	4 50	“	4	“	52
Asa Burdick, “	2 00	“	4	“	52
M. Stillman, “	2 00	“	4	“	52
S. N. Stillman, “	2 00	“	4	“	52
Jesse Whitford, “	2 00	“	4	“	52
Geo. Sherman, “	2 00	“	4	“	52
R. P. Thomas, “	2 00	“			
E. D. Randolph, Lippitt, R. I.,	2 00	“	4	“	52
T. R. Greene, “	2 00	“	4	“	52
T. P. Lanphear, “	2 00	“	4	“	52
N. Babcock, “	2 00	“	4	“	52
W. C. Ames, “	2 00	“	4	“	52
C. B. Cottrell, “	2 00	“	4	“	52
Adam Holt, “	2 00	“	4	“	52
Lucy Green, Pendleton Hill, Ct.	2 00	“	4	“	52
David Dunn, New Market, N. J.	2 00	“	4	“	52
I. H. Dunn, “	2 00	“	4	“	52
J. Wheeler, “	2 00	“	4	“	52
J. W. Brown, “	2 00	“	4	“	52
Squire Dunn, Milton, W. T.	2 00	“	4	“	52
Jas. Williams, Trenton, N. J.	1 00	“	4	“	52
Wm. Dunham, Rahway, N. J.	1 00	“	4	“	52
J. Forsyth, Port Jefferson, O.	2 00	“	4	“	52
M. Bonham, Shiloh, N. J.	2 00	“	3	“	52
Seeley Tomlinson “	1 00	“	3	“	52
G. P. Burdick, Pitcairn	2 00	“	4	“	52
E. Wise, Elizabethtown	2 00	“	4	“	39
Mercy Payne, Richland,	1 00	“	4	“	26
Varnum Hull, Scott	2 00	“	3	“	52
E. Maxson, W. Edmeston	2 00	“	4	“	52
Ezra Stillman, Newport	2 00	“	4	“	52
V. M. Burdick, DeRuyter	2 00	“	3	“	52
John Congdon, Jamestown, R. I.	2 00	“	3	“	52
Geo. W. Weeden, Newport, “	2 00	“	4	“	52
S. Hamilton, Milton, W. T.	2 00	“	3	“	45
G. S. Burdick, “	2 00	“	3	“	52
O. M. Crandall, “	2 00	“	3	“	52
T. F. West, Fulton, W. T.	1 50	“	3	“	39
B. Edwards, Albion, W. T.	1 00	“	3	“	39
Dan'l Babcock, Milton, W. T.	2 00	“	3	“	52
J M. Todd. “	3 00	“	2	“	52
Betsey Burdick, “	4 00	“	3	“	52
Abram Allen, “	1 00	“	3	“	36

☞ Eld. Varnum Hull wishes communications for him addressed to Scott, Cortland Co., N. Y.

Dr. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those equiring surgical operations, at his residence, Plainfield, N. J.

A VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE E. WILCOX, Preceptress.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First	commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second	“ “	Dec. 15,	“	March 22
Third	“ “	April 5,	“	July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
“ Painting	2 00
“ Piano Music	8 00
“ Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

• Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold th reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

Miscellaneous.

I AM COLD.

Above her poor boy's bedside,
A stricken mother weeps;
She bends in anguish o'er him,
To watch him as he sleeps.
Dropping a tear unwilling,
He starts—that buy once bold—
"Is this you, my mother?
Dear mother—I am cold."

"Oh mother, I am aching,
Do take me to your heart;
I cannot keep from crying,
The tear-drops fast will start.
I am not easy now, mother;
The blanket closer fold;
Tell me, oh! what can it mean?
Do warm me; I am cold!"

"Where is my father, mother?
And where is sister dear?
Both gone! oh! how, my mother!
I wish that they were here.
Give sister all my playthings,
Tell them all I have told,—
I am tired of talking now,
And oh! so very cold!

"Once, mother, I was naughty,
And once I told a lie;
Will God—will God forgive it,
And take me to the sky?
Once more, once more, dear mother,
Your arms around me fold;
Kiss me again upon my lips;
I'm very, very cold.

"I love the birds, the flowers;
Dear mother, must I die?
Have I been good, my mother?
Shall I live with God on high?
O tell me, shall I live there
Till I grow large and old?
Mother, I must be dying,
I am so dreadful cold."

That eye has lost its brightness,
The oil which fed it, dry—
The silken fringes softly fell,
And now how still they lie!
That boy, the brightest dew drop
E'er loaned to human mould,
To earth he's lost forever,
For there he lies, death cold.

She tries to bow submissive,
But hope has lost its hold;
This world, this world is nothing;
In death her child is cold.
Oh mother! cease thy moaning;
This lamb of Jesus' fold
Will warm him in Christ's bosom,
And there forget his cold. [Neal's Sat. Gaz.

From the National Intelligencer.

THE ORPHAN BOY.

"He faded, yet so calm and meek,
So gently wan, so sweetly weak."

The bustle of the fight was over; the prisoners had been secured, and the decks washed down, and the schooner had once more relapsed into midnight quiet and repose. I sought my hammock, and soon fell asleep. But my slumbers were disturbed by wild dreams, which, like the visions of a fever, agitated and unnerved me; the late strife, the hardships of my early life, and a thousand other things mingled together as figures on a phantasmagoria. Suddenly a hand was laid on my shoulder, and starting up I beheld the surgeon's mate.

"Little Dick, sir, is dying," he said.

At once I sprang from my hammock. Little Dick was a sort of protege of mine. He was a pale delicate child, said to be an orphan, and used to nature; and from the first hour I joined the schooner my heart yearned for him, for I too had once been friendless and alone in the world. He had often talked to me in confidence, of his mother, whose memory he regarded with holy reverence, while to the other boys of the ship he had little to say; for they were rude and coarse, he delicate and sensitive. Often, when they jeered him for his melancholy, he would go apart by himself and weep. He never complained of his lot, though his companions imposed on him continually. Poor lad! his heart was in the grave with his lost parents. I took a strange interest in him, and had lightened his task as much as possible. During the late fight I had owed my life to him, for he rushed in just as a sabre stroke was leveled at me; and by interposing his feeble cutlass had averted the deadly blow. In the hurry and confusion since, I had quite forgotten to inquire if he was hurt, though, at the time, I inwardly resolved to use all my little influence to procure him a midshipman's warrant in requital for his service. It was with a pang of reproachful agony, therefore, that I leaped to my feet—

"My God!" I exclaimed, "you don't mean it? He is not dying?"

"I fear, sir," said the messenger, shaking his head sadly, "that he cannot live till morning."

"And I have been lying idle here!" I exclaimed with remorse. "Lead me to him!"

"He is delirious, but in the intervals of lunacy he asks for you, sir," and as the man spoke, we stood beside the bedside of the dying boy.

The sufferer did not lie in his usual hammock, for it was hung in the very midst of the crew, and the close air around it was too stifling; but he had been carried under the open hatchway, and laid there in a little open space of about 4 feet square. From the sound of the ripples, I judged the schooner was in motion, while the clear, calm blue sky seen through the opening overhead, and dotted with myriads of stars, betokened that the fog had broken away. How calm it smiled down on the face of the dying boy. Occasionally a light current of wind—oh! how deliciously cool and refreshing in that pent up hold—eddied down the hatchway, and lifted the dark chestnut locks of the sufferer, as, with his head reposing in the lap of an old veteran, he lay in an unquiet slumber. His shirt collar was unbuttoned, and his childish bosom, as white as that of a girl, was open and exposed. He breathed quick and heavily. The wound of which he was dying had been intensely painful, but within the last half hour, had somewhat lulled, though even now his thin fingers tightly grasped the bedclothes, as if he suffered the greatest agony.

A battle-stained and gray-haired seaman stood beside him, holding a dull lantern in his hand, gazing sorrowfully down upon the sufferer. The surgeon felt with his finger on the boy's pulse. As I approached they all looked up. The veteran who held him shook his head, and would have spoken, but the tears gathered too chokingly in his eyes.

The surgeon said—

"He is going fast—poor little fellow—do you see this?" as he spoke he lifted up a rich gold locket, which had lain upon the boy's breast. "He has seen better days."

I could not answer, for my heart was full—here was the being to whom, but a few hours before, I had owed my life—a poor, slight, unprotected child—lying before me, with death already written on his brow—and yet I had never known his danger, and never sought him out after the conflict. How bitterly my heart reproached me in that hour. They noticed my agitation, and his old friend, the seaman that held up his head, said sadly,

"Poor little Dick—you'll never see the shore you have wished for so long. But there'll be more than one, when your log's out," he spoke with emotion—"to mourn over you."

Suddenly the little fellow opened his eyes, and looked vacantly around.

"Has he come yet?" he asked, in a low voice. "Why won't he come?"

"I am here," said I, taking the little fellow's hand, "don't you know me, Dick?"

He smiled faintly in my face. He then said, "You have been kind to me, sir—kinder than most people are to a poor orphan boy. I have no way to show my gratitude—unless you will take the Bible you will find in my trunk. It's a small offering, I know, but it's all I have."

I burst into tears; he resumed,

"Doctor, I am dying, ain't I?" said the little fellow, "for my sight grows dim. God bless you, Mr. Danforth."

"Can I do nothing for you, Dick?" said I; "you saved my life. I would coin my blood to buy yours."

"I have nothing to ask—I don't wan't to live—only, if it's possible, let me be buried by my mother—you will find the name of the place, and all about it in my trunk."

"Anything—everything, my poor lad," I answered, chokingly.

The little fellow smiled faintly—it was like an angel's smile—but he did not answer. His eyes were fixed on the stars flickering in that patch of blue sky overhead. His mind wandered.

"It's a long—long ways up there—but there are bright angels among them. Mother used to say that I would meet her there. How near they come, and I can see sweet faces smiling on me from among them. Hark! is that music?" and lifting his finger, he seemed listening for a moment. He fell back, and the old veteran burst into tears. The child was dead. Did he indeed hear angel's voices? God grant it.

THIEF OF GENIUS.

Two young men of fashion, were lately in the saloon of a hair dresser at Paris, one waiting while the other's moustache was receiving its utmost capable. During the 'hands off' of the artistic *caiffuer*, the gentleman in the chair maintained a broken conversation with his friend, between the questions and answers of which, it was developed that he had just received the pay of a gambling debt, of two thousand francs, the solid tin, he added, being at that moment comfortably asleep in the drawer of his secretary, minus only the small sum taken from it for that day's amusement. The two friends then discussed their plans for that day's diversion, by which it became apparent that they would not be at their respective domicils till the "single hours" proper for bachelor observance. On leaving the saloon, the young man who had confessed the funds, found a stranger's hat in place of his own, but taking it to be a mistake, which under the circumstances was a mere trifle, he stepped into a hatters near by, bought a new one, and began his day. It was afterwards discovered, by the detection and trial of the offender, that a gentleman swindler, who happened to be in the saloon at the same time, and overheard the conversation between the young men, was the intentional exchanger of hats. With curious ingenuity of thought, he took the stolen hat to the manufacturer, whose name was inside, and pleading an incidental exchange as his reason for asking the question, procured from him the young man's address to whom it belonged! He then went to his apartment, got the key from the porter as a friend who would wait the return of the young man, and at his leisure forced the secretary, and carried off the 2000 francs comfortably sleeping within.

ECONOMY IN ENGLAND.

I observed, that a considerable number of passengers carried a comfortable picknick box or basket with them, and spread their own tables. With some, doubtless, this provision proceeded from a fastidious taste, that feared some poisonous dirt would be found in the common fare of a steamboat. But with many, I presume, arose from a habit, which presents a marked difference between the people of England and of America; I mean, the habit of economy. In America, we are ashamed of economy. It is this feeling, which would forbid among us such a practice as that referred to; and not only this, but a great many more and better practices. In England, economy stands out prominently; it presides over the arrangements of a family; it is openly professed, and fears no reproach. A man is not ashamed to say, of a certain indulgence, that he cannot afford it. A gentleman says to you, "I drive a pony chaise, this year; I have put down my horse and gig, because I cannot pay the tax." A man, whose income, and expenses, and style of living far exceed almost any thing to be found among us, still says of something quite beyond him, which his wealthier neighbor does, "We are not rich enough for that." One of the most distinguished men in England said to me, when speaking of wines at his table, "The wine I should prefer, is claret; but I cannot afford it, and so I drink my own gooseberry." I have heard that many families carry the principle so far, that they determine exactly how many dinners they can give in a year, and to how many guests; nay, more, and how many dishes they can put upon the table, when they do entertain. [Dewey.

A man who has but a dollar in his pocket, would give a penny for almost any purpose. If he had a hundred dollars, he might give one; carry it higher and there is a falling off. One hundred dollars would be considered too large a sum for him who has ten thousand; while a present of one thousand would be deemed almost miraculous for a man worth one hundred thousand—yet the proportion is the same throughout—and the poor man's penny, the widow's mite, is more than the rich man's sounding and widely trumpeted benefaction.

PRIMITIVE METHODS OF ADVERTISING.

There is a very simple and very ancient way of assembling the people in Norway for public business. A bud-stick, or message-stick, of the size and shape of our constable's baton, is painted and stamped with the royal arms, and made hollow, with a head to screw on upon one end, and iron spike on the other. The official notice to meet, the time, place, and object, are written on a piece of paper, which is rolled up and placed in the hollow. This is delivered from the public office or court-house of the district to the nearest householder, who is bound by law to carry it within a certain time to his neighbor, who must transmit it to the next, and so on. In case of two houses equally distant, it must be previously determined by the foged at which he shall deliver it. If the owner is not at home, he is to stick it "in the house-father's great chair, by the fire-side;" and if the door be locked, must fasten it to the outside. Each is bound to prove, if required, at what hour he received, delivered, or stuck it. He who, by his neglect, has prevented others from receiving the notice in time to attend the meeting, pays a fine for each person so absent. There are fixed stations at which the "budstick" rests for the night, and it cannot be carried after sunset or before sunrise. The householder to whom it comes last takes it back to the office. In a country so extensive, with its population scattered in valleys, divided by uninhabited "Fields," and with few paths of communication, this primitive sort of gazette is the most expeditious mode of publication. In the Highlands of Scotland, the stick, burnt at one end, and with blood on the other, was a similar device for assembling a clan in arms.

An Anniversary Ninety-six Years ago.—The following is from the Gentleman's Magazine for 1753, published in London.

Boston, N. E, August 8th, 1753.

"This being the annual meeting of the Society for encouraging industry and employing the poor, Rev. Mr. Cooper preached an excellent sermon before them and a vast assemblage of other persons of all ranks and denominations; and after the sermon £453 old tenor, was collected (beside the subscription money of the society) for the farther promoting that laudable undertaking. In the afternoon about 300 spinners, all neatly dressed, and many of them daughters of the best families in town, appeared on the Common, and being placed orderly in three rows at work, made a most delightful appearance. The weavers also, cleanly dressed in garments of their own weaving, with a loom and a young man at work, on a stage erected for that purpose, carried on men's shoulders, attended by music, preceded the society, and a long train of other gentlemen of note, both from town and country, as they walked in procession to view the spinners; and the spectators were very numerous."

Gates.—Every field on the farm should be entered by a good self-shutting and self-fastening gate. How long does it require to take down and put up a set of bars? At least two minutes, which, if repeated three times a day for a year, amounts to thirty hours, or three days of working time—which would yearly pay for a good gate. Or, examine it in another point of view—three times a day is eighteen hundred times a year; now, is there any man between Halifax and California who would take down and replace a set of bars eighteen hundred times in succession in payment for a farm gate? Hardly—yet this is the price yearly paid by those who use bars that are constantly passed, and the gate is not obtained by it. Again—how much better is a well hung gate than one half hung?—or one with a good self-fastening latch, than one with a pin crowded into an auger hole? Try it by dragging a badly hung gate over the ground, eighteen hundred times in succession, securing at each time with a pin, and see if you do not think this labor would pay for good hinges and a latch.

Court Etiquette.—A stranger, wishing to be presented at the Court of St. James, or Tuilleries, must write or call on the Minister of his country, stating his wish, and the time he would like to be presented, when the Minister, if he finds nothing objectionable in the character of the person, and is willing to favor him, sends his name to the master of presentation at Court, who registers it and grants permission, unless there are more names already registered than can be presented at the *Levee*, which is the state occasion for presenting all unofficials. A court suit, consisting of body coat, white vest, satin breeches, silk stockings, (white or flesh-colored,) and wig, are required, unless the person is a diplomatic, military or naval officer. All such persons may be presented in the uniform of their office. Less ceremony is observed at the French than at the English Court, but *court costume* is required at both. We give the information to gratify several querists. Court suits can always be hired at the costumers in London and Paris.

The King and the Reaper.—In one of his excursions during harvest, the King of England passed a field where he saw only one woman working. His majesty asked where her companions were.

"They have gone to see the King," she replied.

"And why did you not go with them?" added the King.

"I would not give a pin to see him," replied the woman; "besides, the fools who have gone to the city, will lose a day's work, and that is more than I can do; for I have five children to whom I must give bread."

"Very good," said the King, putting some money in her hands; "you can tell your companions who went to see the King, that the King came to see you."

Crumbs for the Birds.—Good children will be careful never to waste a *crumb* of bread; for a crumb will be food for the starving birds in winter. The sparrows chirp to you, and the robin readbreasts sing, and this we will call their thanks for the kindness of their little benefactors.

That little red robin will sit here and sing,
His thanks for the crumbs that in deep snows you bring;
And still for your pleasure, the whole summer long,
Will warble the notes of his own pretty song;
In your thick hazel tree he will build him a nest,
And each closing day he will sing you to rest,
And when from that nest his little ones fly,
He'll teach them a song in the sweet-briar by,
How pleased you will be when they cheerfully sing,
How well you'll be paid for the crumbs that you bring."

THE HOUSEWIFE.

Rice Milk.—This dish is an excellent one, and very simply and quickly made. After washing a pint of rice in two different waters, boil it well with about half a pound of raisins from which the stems have been carefully picked. Pour off the water, and mix a quart of rich milk with the rice. Let it boil for about five minutes, and after mixing with it four table spoonfuls of brown sugar, beat two eggs until they are light, and pour them into the milk, stirring it all the time. After the rice and eggs are well mixed together, they should boil from three to five minutes. If they are not well stirred, the eggs will form a custard on the surface, which is not desirable.

Indian Pudding.—Place over the fire a quart of milk, and add to it a quart of molasses, and a pound of butter cut up; stir them well together until the milk boils. Then remove from the fire and stir into this mixture a pint of Indian meal, previously sifted and scalded; after which, add seven eggs, previously beaten until they are perfectly light, and a little lemon juice, or ten drops of the essence of lemon. Stir the whole together, until the mixture seems quite light, and bake it in a moderately hot oven.

Plain Rice Pudding.—To make a plain rice pudding, boil a pint of rice until it is quite soft. Mix two ounces of butter and four table spoonfuls of sugar, a quart of rich milk with the rice, boil them up together, and let them partially cool. Beat five eggs until they are quite light, and stir them into the rice. It should bake about an hour.

Roast Beef.—When meat is put on the fire, salt should be sprinkled on it, and the bony side turned towards the fire first. When the bones get well heated through, turn the meat, and keep a brisk fire—baste it frequently while roasting. There should be a little water put into the dripping pan when the meat is put down to roast. If it is a thick piece, allow fifteen minutes to each pound to roast it in—if thin, less time will be required. The tender loin, and first and second cuts off the rack, are best as roasting-pieces.

Rice Bread.—Take one pound of rice, and boil it gently to a thick paste, which when mixed with the usual quantity of yeast, will be sufficient to make five pounds of wheat or barley meal into a dough. When risen, bake it in the usual way.

VARIETY.

A very small object near at hand makes as large a figure on the retina as a larger object at a proportionably greater distance, so that you may place a dollar in such a position as to hide a city from your view. And this fact in optics has its counterpart in morals. The most paltry interest of the present may conceal the greatest claims of the future, and the little gain or gratification of to-day may throw altogether out of view the momentous concerns of eternity.

The London Herald relates an anecdote of a poor Irish woman who kept a small fruit store in the vicinity of Covent Garden, and who seems to have had her own understanding of the motto, 'Of two evils choose the least.' Being asked by a gentleman who purchased some fruit of her, 'how trade was,' she replied, 'Och, yer honor, I'm sure it's bod enough; it's myself that's thinking of givin' it up,' and going over to the famine.'

The birth places of 605 missionaries have been ascertained as follows: 19 were born in Maine, 50 in New Hampshire, 63 in Vermont, 162 in Massachusetts, 1 in Rhode Island, 85 in Connecticut, 118 in New York, 21 in New Jersey, 27 in Pennsylvania, 13 in Virginia, 6 each in North and South Carolina and Kentucky, 10 in Ohio, 3 in Georgia, 2 in Indiana, 2 in the District of Columbia, 24 in Germany, India and France.

Fenelon, the chaplain of Lous XIV., was one day at the chapel with the monarch. The King expressed his surprise at seeing only a few persons, instead of a numerous congregation, as was generally the case. Fenelon said to him, 'It is because I told them that your majesty would not be at the chapel to-day, so that you might know who came to adore God, and who camo to flatter the King.'

A father says that on entering his parlor one evening he heard a soft, sweet voice saying, "*Peet-a-boo Ane! Peet-a-boo Ane!*" On looking around he observed his darling babe, not two years old, holding in its little hands a picture representing a group of angels, one of which was peering over a cloud, which the happy child had innocently imagined was playing with her.

A family of the name of Dolan, consisting of a man, his wife and five children, started from England, a few months ago, for this country. When the voyage had almost been completed, two of the children died and were thrown overboard. They were soon followed by two more of the children. The mother then sickened and died; just as the ship—James H Shepherd—was coming into the port of Boston, the father died, One poor orphan only of this numerous family reached the shores of this country.

From the Montreal Herald of June the 9th, we learn that 9,251 immigrants had arrived at Quebec, up to the 7th inst.—that 52 vessels had left ports in Ireland, England and Scotland, between the 1st and 19th of May, for Quebec, with 14,592, none of which had arrived in America as yet—that on June 5th, there were 52 vessels detained at quarantine, at Grosse Isle, (30 miles below Quebec,) with 14,000 passengers—and that things are improving very much at Quarantine.

The most beautiful, touching, grand, yet simple piece of composition in our language is the Lord's Prayer. Of the sixty-nine words it contains, all but five are from the Saxon. So are the words home, wife, child, mother—indeed all the words expressive of tenderness.

A disease called the gapes, so destructiv among chickens, may be prevented, and if not too far advanced cured, by a slight mixture of assafœtida in their food. Four ounces costing six cents per ounce, dissolved in water and mixed once a day in food, is enough for four hundred chickens.

The Picayune gives a list of 37 American steamboats, now running on the Rio Grande, of which 22 belong to Government, and 15 to individuals—besides which, 11 have been lost.

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Perhaps there never was a juncture of time when true religion more greatly needed a safeguard against attacks which are both boldly and insidiously aimed at her vital principles; perhaps true religion was never in a more perilous position between open enemics and pretended friends, than at this particular crisis; and surely never was it more incumbent than now, on every true friend of her holy precepts, every conscientious master of a household, every anxious parent, guardian and protector, to be provided with antidotes to the poison which is so unscrupulously scattered abroad, or an argument against each dangerous fallacy which is propounded to the injury and detriment of that religion, which is the faithful oracle of the Divine Creator, and the best exponent of His will.

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THE GERMAN SEVENTH-DAY BAPTISTS.

The prominence which the persecuting prosecutions of this sect of our fellow Christians have acquired for their name, renders a succinct account of them of unusual interest at the present time. There are several published accounts of the origin and progress of the Society at Ephrata, Lancaster Co., Pa., but none, that I know of, respecting the Society at Snowhill, Franklin Co., Pa. The following information I obtained during my recent visit among them.

They are situated in that beautiful and fertile valley which lies between the Kittany or Blue-ridge mountains, extending from northern Pennsylvania to the Shenandoah valley in Virginia. The section where they live was early settled with a German population, and their immediate neighborhood with first-day Baptists, more commonly called Dunker Baptists; of which there is now a large Society, who own a stone meeting-house about three-fourths of a mile distant from the Snowhill meeting-house. Belonging to this Dunker Society, was one Andrew Snowberger, from whom the Snowhill Society receives its cognomen. *Berg*, in German, signifying a hill, his name is literally Snowhills. So seldom, however, do adventitious names correspond with localities, that they often convey to the uninformed reader but a very incorrect idea of situation or circumstance. The establishment called Snowhill, is located in a small verdant vale of a large valley, in latitude 39° N., about seven miles from Hagerstown, Md. In the convent attached to the estate resides an old sister, now between ninety and one hundred years of age, who gives the following account of the origin of the Society in this place. She is the daughter of Andrew Snowberger, above mentioned. When she was a little girl—she does not remember what her age then was—her father, by a diligent study of his German Bible, became convinced that the seventh day of the week was the only divinely-appointed Sabbath, and firmly determined to keep it. This caused some difficulty in the family, and the neighborhood; but Andrew Snowberger was not to be deterred from keeping the commandments of God and the faith of Jesus Christ, by a few difficulties. On he went in the path of duty, believing in God who can make the rough ways smooth. His family at length complied with his regulations, and some time afterward embraced his views. There was no Society of that faith near him; but Andrew maintained the worship of Jehovah in his own house, and a very Bethel it has been ever since. He desired to continue in membership with his first-day brethren; but they frowned upon him for his new-fangled sentiments, and finally disowned him. This was painful to Andrew; but he observed, that he could better bear the frown and disowning of men, than to disobey God and feel that he incurred His displeasure.

Some time after this, Andrew had a sore trial, and a great deliverance, which much strengthened him, and which laid the foundation for the present establishment. The country was yet a wilderness, and much of the labor of those early settlers was to clear away the superabundant forest wood. One first-day he took his little daughter with him into the fallow clearing to burn brush-wood. At this time the fences were all brush-wood. After they had been at work some time, and the neighbors of that sparse population had all gone to meeting, the wind blew a breeze, and Andrew's fires spread so fast that he and his little girl could not control them; the brush fence on one side of the lot took fire, and spread rapidly, in spite of all their efforts to put it out. He could very well bear the loss of his fence, but it connected with all the buildings of his next neighbor's home establishment; and he saw plainly enough, that before human help could be obtained, the whole must be burned, unless the Lord his God interfered. In this his extremity, he kneeled down amidst the piles of burning brush, and raising his blackened hands and smoky face towards the heavens, cried out, "Oh Lord, if it be from thee that I keep the seventh day for a Sabbath, and work on this day, according to thy law, do thou stop this fire." While he was thus praying, the wind chopped round, and a sudden gust took the whole fire out of the brush fence, so that it became easily manageable. This remarkable answer to prayer, Andrew immediately improved, by vowing unto the Lord to be steadfast in his law, and to make his house forever a house for the servants and service of God—a vow which Jehovah seems to this day to have accepted. For years after this, however, Andrew was the only master and minister in his house devoted to the servants and service of God; but divine worship was steadfastly and constantly maintained, and not without success, for he had the happiness of seeing some of his neighbors, one at a time, come and join themselves with him in this way of serving God.

After several years, Elder Lehman came from Ephrata, and joined himself unto them, and proposed to raise an establishment similar to the one at Ephrata, Lancaster Co. To this Andrew readily assented, and as soon as circumstances would permit, the whole estate and buildings were formally deeded to the Society. It was not entirely a gift, however. Andrew had a family, and he was not worse than an infidel, neglecting to provide for his own. Every thing was fairly apprised, and time given to the Society to pay off the apprisement to himself and his heirs. No injustice, therefore, was done to any one; and so far as is known, no dissatisfaction ever occurred on account of the transaction. Nothing but the happiest results seem to have followed. Andrew and his family were amply provided for. He lived to see his vow accepted and prospered of Jehovah, and a happy Society arise, of which his children and his children's children became members. He and the companion of his life went down to the grave in happy company with this Society, and are now doubtless numbered with them who have washed their robes and made them white in the blood of the Lamb.

The farm at present consists of 165 acres of land, in a good state of cultivation, and is very productive. It is a stiff loam, upon a limestone bottom, and is therefore well adapted to grass and the cereal grains. They are plentifully supplied with farm buildings. The principal barn, situated on a side hill, built of stone and brick. is 102 feet long, by 50 feet wide, with a roomy overshot on the lower side. The lower or underground story contains five stables, capable of accommodating thirty head of horses or cattle. The yard is well supplied with water from the creek below, by a very simply-constructed force pump. There are two flourishing orchards, and two neatly cultivated gardens. Attached to the premises, is a weaving shop for the sisters to labor in; a blacksmith's shop, and a cooper and cabinet maker's shop for the brethren to labor in; likewise a flouring mill, at which they have made two thousand barrels of flour in a year, besides custom work. This is situated on a perennial stream flowing through the estate—a branch of the Antetum river, which empties into the Potomac. Along the south bank of this pure crystal stream, at about six paces distant, is built the dwelling-house, or as the people of the country call it, the nunnery. It is not like the Papal or Greek nunneries, however. It may safely be called a convent, or religious house; but to this I shall refer hereafter. By my own measurement, it is one hundred and fifty feet long by thirty feet wide, three stories high, the lower story of blue lime stone, and the above stories of brick; the middle story is even with the ground on the south side, before which and between the two orchards there is a small grassy lawn. There are three front entrances; within these are thirteen large-sized rooms and thirty-six sleeping rooms. The middle entrance opens into the dining hall, which might very well accommodate sixty or seventy-five people. On the north side, projecting from the middle of the main building, with an entrance into the dining hall, is the cook-house, or kitchen, and bakery. Over the dining hall, in the next story, is the family chapel, where all who are able assemble in the morning and at night for worship. Above this is a small cupola, with the convent bell, and a rope passes from it through each floor into the center of the dining hall. The west end of the building, from the dining hall round, contains exclusively the apartments of the brethren of the house; the east end of the building, beginning with same division, contains exclusively the apartments of the sisters. In each department there are convenient sitting rooms and spare rooms for company, with sleeping rooms on the north side in both stories. In the center of the cellar story there is a beautiful fountain of spring water, from which I judge flows out a barrel at every minute and a half. This is distributed in a very convenient manner to the wash houses, and to the dairy, and as far as is required, and also serves as a cooler for the store room. On the north side of the house is a fine meadow, from sixty to a hundred paces across, through which runs the creek before mentioned, and another smaller stream about two-thirds of the distance across. Over these are two small wooden bridges, which lead to the meeting-house, situated on the north side of the meadow, adjoining a public road which runs through the estate. The meeting-house, which is built of stone, is sixty by fifty feet, without a gallery. On the west end is an adjoining building of smaller dimensions, with a door from without, and into the meeting-house, exactly like an English vestry, but which is really a kitchen; the use of it I will explain hereafter. Near the east end of the meadow, about twenty-five paces from the convent, there is a waste-gate for the mill. At this point there is a bend in the creek, and here is formed their baptistry, well supplied with pure water. Three fixed steps lead down into this beautiful pool.

Surely here, if in any part of the earth, they may chant with effect the 23d Psalm—"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters." S. D.

[To be continued.

VERDICT OF THE POOR.

Sits a maid upon a stone,
Singing slow in under-tone;
Comes a man across a moor—
He is old, and lame, and poor.

"Riches are a glorious boon,
As is aught beneath the moon."
Thus the maid, upon the stone,
Singeth slow, in under-tone.

"Not for hoarding;—daily care
Dwells where hoarded riches are:—
Not for wasting;—sinful deed
Squanders what the wretched need.

"But for giving;—God above
Gives to all men in his love.
Hoard or squander—desperate sin
Thy sad heart hath drunken in."

Came the man across the moor—
He was old, and lame, and poor;
And the maid upon the stone,
Spake him thus, in under-tone.

"Here is gold—the wretched feel
Miseries which the rich can heal."
But, abashed, he hangs his head,
Asking not another's bread.

"Heav'n hath daughters—daughters three,
And one's name is Charity;
She is fair, but more I prize
Her sister of the bandaged eyes.

"Mercy treads with glorious feet;"
Thus he makes her answer meet—
"She is fair, but most I prize
Her sister of the bandaged eyes.

"Industry will up and strive;
Idleness will never thrive;
Sluggard heart will lose its shame,
Begging alms in holy name.

"Justice, for the young and old;
Give them *that*—not rich men's gold;
Age has won its right to rest;
Honest work is young man's quest.

"Justice, and no man is poor,
Though another owneth more."
Thus the old man made reply,
Taking naught of charity. [Howitt's Jour.

"THERE'S NAE STRIFE HERE."

A FACT.

In one of Scotland's northern towns, a family were seated round the breakfast table, waiting for "the father," and wondering why he was later than usual. At length he appeared; his step was heavy, and his brow cloudy. Having asked the blessing, he sat resting his head on his hand, wrapped in melancholy thought.

This unhappy looking man was one of the elders in a neighboring chapel; he possessed much energy and zeal, and it was hoped real piety; but alas! he was governed by a naturally bad temper, and too often forgot the words of the wise man—"He that ruleth his spirit is better than he that taketh a city;" and in consequence of his unrestrained temper, the meetings for the chapel business were the constant scenes of anger and noisy strife.

The venerable minister being a true disciple of the Prince of Peace, deeply lamented his elder's unchristian spirit. On the previous day a meeting had been held, which was even more contentious than usual; for the elder had been particularly angry and quarrelsome.

The good minister's heart sunk within him while he sat amidst this strife of tongues, and most thankful was he, that evening, to retire to a friend's house some miles from town, for the peace and quiet of the country is soothing to a wounded spirit.

It was on the following morning, that the elder came down to breakfast in so melancholy a mood. His wife, after looking anxiously at him for some time, said, "Are you ill, my dear?"

"No."

"Then what has happened to make you look so sad?" He slowly raised himself up, and looking earnestly at her, said, "I have had a most extraordinary dream."

The look of anxiety vanished from his wife's face as she said, with a smile, "Why, you always laugh at my dreams." "Yes, but mine was so remarkable. I dreamt I was at the bottom of a steep hill, and when I looked up, I saw the gate of heaven at the top; it was bright and glorious, and many saints and angels stood there. Just as I reached the top of the hill, who should come out to meet me but our aged minister! and he held out his hand, crying, 'Come awa, Jond, come awa, there's nae strife here.' And now I cannot help thinking of the grief my contentious spirit has given to the dear old man."

The husband and wife sat for some time in mournful silence, which was broken by the entrance of a servant, with a letter. The elder hastily read it, whilst an expression of the deepest grief overspread his face; then dropping it from his hand, he covered his face, as if to hide from those around him the bitter anguish of his soul.

His wife took up the letter, which was from the minister's host—its contents were as follows:

"My dear ——, we had the great pleasure yesterday of receiving our dear minister, little thinking it would be the last time we should welcome him to what he called his peaceful retreat.

"When we sat talking together in the evening, he spoke with much grief of the chapel meeting. 'Indeed,' he added, 'I am so tired of all this strife and turmoil, that I wish my dear Lord would take me home.'

"In the morning, as he did not come down to breakfast, I ran up and knocked at his door, but receiving no answer, I went down stairs again, thinking a longer rest than usual would do him good.

"After returning to his door once or twice, and hearing no sound, I went in. He was in bed, and apparently asleep. I spoke to him, but received no answer. Yet it was long, very long, ere we believed it to be the sleep of death; for a heavenly smile rested on his placid face, and his snowy locks lay unruffled on the pillow; but he slept in Jesus; for his dear Lord had taken him home." * * *

The elder never recovered this shock. He sorrowed for his friend; but still more for his sin. He gradually sunk, and in three weeks was laid by the side of his aged minister.

THE CITY BIBLE SOCIETY—NEW YORK.

(CIRCULAR.)

To the friends of the Bible throughout the United States and Canada:

The City Bible Society of the city of New York, auxiliary to the American and Foreign Bible Society, is engaged in the distribution of the Bible among the poor and destitute. It is desirable that its object should be fully known, that its efforts may avail as much as practicable. When its own limited means of usefulness, and the increasing demand for the Scriptures, are taken into consideration, the duty of the Society in carrying forward the great work of distribution, becomes oftentimes arduous and difficult. Persevering and vigorous efforts, with a firm reliance upon an overruling Providence, will, however, accomplish much, and develope the mode and means of accomplishing more. This is our strong hope. All persons friendly to this cause of benevolence are solicited to forward the minutes and proceedings of associations, State conventions, and other public and religious bodies, containing information necessary and available in the progress of the Bible cause. This society also seeks information relative to the best mode of transportation to particular places, for which appropriations are to be made; also, as to the language spoken, the character of the people of any given locality, their ability to purchase, and the necessity of gratuitous distribution. Such information is required, that its instructions may be adapted to the wants of the community to whom Bibles and Testaments are supplied. Applications should be accompanied with reference to persons residing in the city of New York, whenever practicable, and when not, by a reference to persons residing in the country, known to the Board of Managers; and also, with full directions, plainly and distinctly written. This society still continues, so far as its limited means will permit, to circulate the Scriptures among the poor and destitute in cities villages, towns and counties where there are no auxiliary societies to supply the wants of the people. Clergymen and others are solicited to secure contributions in aid of the society, and payments for Bibles and Testaments sold, whenever practicable. By so doing, individuals will essentially aid in the great work of distribution, and perhaps also cause those who thus contribute, to more ardently love the Bible, and to more justly appreciate the importance of the Bible cause. For several years this society has been gradually extending its operations, until the funds supplied by its friends and patrons are not sufficient to meet the demands upon its treasury. Were it possible, we would send the Bible to all who are destitute. In this great work of love, we invite the coöperation of all who love the Lord Jesus Christ. Newspapers throughout the United States and Canada friendly to Bible distribution, are solicited to publish this circular with editorial remarks.

Communications are to be addressed to EMERY TOWNSEND, 64 John street, New York.

In behalf of the City Bible Society,
EMERY TOWNSEND,
Chairman of the Committe of Circulation.
June 8, 1847.

CONSTANT PIETY.

In a family in the north of Ireland a pious young woman was engaged as a servant. The poor girl was much ridiculed for her religion by the young ladies, but did not render evil for evil; on the contrary, she would allow them to laugh at her, and then mildly reason. She made it her study to be attentive and useful to them; took opportunities to speak to them about religion, and would offer to read the Scriptures to them when they went to bed. They commonly fell asleep while she was reading, but she was not to be discouraged. Having exemplified Christianity in her life, Providence sent a fever to remove her to a better state. The young ladies were not permitted to see her during her illness, but they heard of her behaviour, which did not lessen the impression which her previous conduct had made upon them. Soon after the two elder ones began to make a profession of religion, the little leaven spread; and now all the young ladies appear truly pious. Nor is religion in this highly favored family confined to them. Other means were employed by God in producing this great change, but one of the two who became serious, declared that she chiefly ascribed it to the life and death of her servant-maid. Be not weary in well doing; never be ashamed of Christ and his Gospel. Always try to bring others to a knowledge of the truth as it is in Jesus. All can do some good, if they only are willing.

THE DAUGHTER'S PORTION TRANSFERRED.

Mr. Rodgers often related little anecdotes concerning the unexpected repulses, on the one hand, and the agreeable surprises on the other, which occurred in the course of his begging season.

One of the latter class shall serve as a specimen. Attended by an officer of the church, Mr. Rodgers called one morning at the house of an excellent woman, a widow, who had recently lost, by death, a pious and beloved daughter. As her circumstances were narrow, little was expected from her. Indeed, they called upon her chiefly to testify their respect, and to avoid the imputation of either forgetting her person, or despising her mite. To their great surprise, however, when their errand was made known, she presented to them, with much promptness and cordiality, a sum which, for her, was very large—so large, indeed, that they felt and expressed some scruples about accepting it. She put an end to their scruples by saying, with much decision, 'You must take it all. I had laid it up as a portion for my daughter; and I am determined that He who has my daughter shall have her portion too.'

REWARD OF HONESTY.

There is something in female honor, or virtue in a woman, which charms as much as honesty in man, and both are so rare, and at the same time so inestimable, that this celebrated distich of our moral bard will equally apply to either—

"A wit's a feather, and a chief's a rod;
An honest man's the noblest work of God."

The Cardinal Farnese, who was very properly named the Patron of the Poor, gave public audience once a week to indigent persons in his neighborhood, and distributed his bounty among them according to their wants. A woman of genteel address, but in a dejected forlorn condition, presented herself one day with her daughter, a beautiful creature about fifteen years old, before this liberal ecclesiastic.

'My lord,' said she, 'the rent of my house (five crowns) has been due some days, and my landlord threatens to turn me into the street, unless he is paid within the week. Have the goodness, my Lord Cardinal, to interpose your sacred authority, and protect me from this dreadful outrage, till by our industry we can satisfy the demand of our persecutor.'

The cardinal wrote a billet which he put into the petitioner's hand, and said, 'Go to my steward with this paper, and receive from him five crowns.' But the steward, on her presenting the document, paid down fifty. The woman absolutely refused to receive more than five; alledging that his eminence gave her to expect no more, and that it must be a mistake.

Both were so convinced of acting literally according to order, that it was mutually agreed to refer the matter to the Cardinal himself.

'It is true,' said he, 'there must be a mistake. Give me the paper, and I will rectify it.' He then returned the billet thus rectified to the woman, saying, 'So much candor and honesty deserves recompense. Here—I have ordered you a thousand crowns. What you can spare out of it, lay up as a dowry for your daughter in marriage, and regard my donation as the blessing of God on the upright disposition of a pure mind.'

A PROMPT TREASURER.

One of the most useful men to any church and society, as many know by experience, is a prompt, gentlemanly Treasurer. On the appointed days, and, perhaps, at the same hour on those days, he makes his appearance at the pastor's house, and the pastor sees in him, as it were, a whole congregation earnest to fulfill their obligation to their minister. The bonds of love, through a delicate sense of obligation and gratitude, insensibly grow stronger in their pastor's heart. He respects his people more; he is admonished and quickened in his duties. But when the Treasurer comes far behind his time, and then pays over only a small part of the large arrears, and dolefully tells the minister that the society is very poor, and that they find it exceedingly difficult to raise his salary, then the minister and his wife have long and sad conferences about their straightened circumstances; they meditate an encroachment upon a little property which a relative left her, the knowledge of which is the reason felt, or assigned, by some parishioners, for refusing to pay their dues. From the experience which brethren in the ministry have related in confidence, it may be asserted, that if there be any cruelty, and any suffering, which is peculiarly exquisite and keen, it may be found in the treatment of a sensitive pastor by an unfaithful people, and in his secret sorrows on account of it.

All men love to be paid promptly. It is a universal truth, that "short reckonings make long friends." You never pay money to a laborer or tradesman promptly, and with a willing mind, without putting him in good humor. How freely he speaks about the weather, inquires for the health of your family, indulges his innocent wit, smiles, thanks you, and makes you feel that you are one of his benefactors and friends. Now, if any man taunts ministers for loving to be paid promptly, and cheerfully, they may say to him in the words of Terence: "*Homo sum, et nil humani a me alienum puto;*" and if he asks what that means, it might not be unkind to tell him, that, if he had a more liberal education, he would both have known the English of it, and never have uttered the reproach.

LEPERS OF RHODES.—Mr. Daniel, an English gentleman, relates that in a voyage from the main land to Rhodes, a little barque, containing lepers, was cast on shore which gave him an opportunity for examining the character of that extraordinary disease called leprosy. There were seven persons in every stage of it. Three were far gone, a man and two women. The men were blind and speechless, and all three had lost the use of their extremities, which appeared to have been eaten away. Two others had not lost the use of their hands, but their toes were gone, which almost prevented them from walking. A fine young man, and a well-grown and rather handsome girl, at a distance appeared unharmed, yet on a nearer approach the bandages on one foot of the female, and over one eye of the youth, demonstrated the fact that the plague spot was upon them. There appears to be no disease analagous to this ancient malady, for which there seems no remedy within the resources of medicine.

"Jerusalem is the city of the great King, saith the Lord. Where is Jerusalem? Where the eye overflows with tears of mourning after God; where the knee and the heart are bowed at the throne of grace; where the hands of faith are lifted up to the cross, and lips of sincerity utter their prayers and praise—there is Jerusalem. [Krummacher.

The Sabbath Recorder.

New York, July 1, 1847.

THE "SABBATH DISCUSSION."

Our disputants spent much time in examining the question, whether the Sabbath was a part of the Moral Law. In order to this, the nature of *moral* precepts, as contradistinguished from *positive*, was brought under discussion, and much able argument elicited on both sides. To follow in a close review of the positions taken by them respectively, would be tedious, and, so far as the practical aspects of the question are concerned, quite unnecessary.

To us, "Indagator" seemed to be laboring under the delusion, that all positive institutions were of necessity swept away by the abrogation of the Old Covenant, and that nothing of the Old Testament was now of any binding force, except what was in the purest and most rigid sense moral. We take issue with him on this point. If he were to say that all positive institutions *peculiar to the Levitical service*, were swept away, we should not demur. We have no more of a disposition to Judaize by upholding the Levitical service, than he has. But it by no means follows that because an institution is *positive*, it is therefore ceremonial, however true it may be that all ceremonial institutions are positive. Neither does it follow that because an institution is positive it must therefore cease to be of binding force after the gospel dispensation is set up.

The true doctrine on this point is, that a positive institution continues binding as long as the *system* of religion to which it belongs is binding. Hence, if there was a system of religion given to man before either Christianity, or its type—Judaism—was given; and if there is a positive institution appropriately belonging to that system; the introduction of the gospel dispensation does not set it aside, unless it also sets aside the system.

The heroes of this "discussion" seem not to be aware, that the Bible reveals any other system besides Judaism and Christianity. But we very clearly see another. Before man sinned, and consequently before any notices of a Redeemer, or any types of a Redeemer, were given, it was just as necessary for him to serve God according to some system of religion, as it became afterwards. Adam in Paradise, therefore, received a system, which devolved upon him with all the weight of obligation that creating goodness could enforce. The transgression of this system constituted him a sinner, and created the need of those two other systems, Judaism and Christianity—or, rather, parts of the same system—which are predicated upon the gift of a Redeemer.

The system of which we speak is substantially that which was afterwards more formally developed in the Ten Commandments. Whether Adam was gifted naturally with powers sufficient to discern it himself, without a revelation, is a question which it is unnecessary to discuss, as it does not concern the point at issue. But appropriately belonging to it was the *Sabbath*, which, according to "Indagator," must be considered as a *positive* institution. There is no use in disputing the position of "Indagator;" it only leads to protracted argument, without ultimately changing the real aspect of the question. We admit the Sabbath to be a positive institution. BUT unless we can also admit that the system of religion to which it appropriately belongs was set aside by the gospel, we cannot admit that this positive institution was set aside. It *remains;* and stands on precisely the same ground that all other positive institutions do, viz: as a memorial of the great *fact* in which the system, of which it is a part, originates.

We have not yet *named* the system of religion we are speaking of. That system, which was revealed to the Israelites through Moses, is by common consent termed *Judaism*. That, which receives its full development in the New Testament, is called *Christianity*. Yet neither of these terms are found in the Bible. They are however sufficiently designative, and perhaps no real objection can be found to their use. But if uninspired terms may be employed to designate *two* of the three systems, we see no reason why we may not invent some term to designate the other. We should at once employ the term *Natural Religion*, were it not that this term has already been appropriated, by general consent, to that system, which man is supposed to be able to discern without the aid of revelation. The term *Moral Law* may also be objectionable, inasmuch as writers generally mean by moral duties something as contradistinguished from those which they choose to call *positive;* hence the labored efforts of those who wish to uphold the Sabbath, to show that it is a *moral* duty, and on the other hand the no less labored efforts of those who reject it to prove that it is a *positive* duty merely. But for our own part, we use the term *Moral Law*, not as rigidly exclusive of every thing of a positive nature, but as a comprehensive term to denote a *system*. The appropriateness of the term consists in the fact that the *greater part* of the duties which the system enjoins are rigidly moral in distinction from positive. Just as we sometimes use the term *Book of the Law* in reference to the Old Testament, or the term *Book of the Gospel* in reference to the New Testament. Not that the Old Testament consists exclusively of law, without any intermixture of gospel; for every one knows that all the promises of a Redeemer, as well as all the typical illustrations of his grace, were substantially gospel. And not that the New Testament consists exclusively of gospel, without any law; for every one knows, or ought to know, that the precepts of law are scattered all through it. But these terms are used simply with reference to what constitutes the *predominant* part of the one and of the other.

We therefore designate the system of religion, which was given to Adam in Paradise, and which was afterwards more formally developed in the Ten Commandments, as *the* Moral Law, in spite of all objections that captious, carping critics may found upon the fact that the Sabbath is positive and not moral. If "Indagator," and those of his creed, choose to plume themselves in the fancy that they have gained a great victory by proving that the Sabbath is a *positive* institution, they are welcome to all the honor it reflects upon them. It is indeed a positive institution; but neither "Indagator," nor any of his fraternity, dares to deny that the system of religion which bound Adam in Paradise is binding still; for the violation of that system is what constitutes man a sinner; and he knows that being "under grace," rather than "under law," gives no one a license to sin. The only alternative left for him is to deny, out and out, that the Sabbath is an appropriate part of that system; which he does by maintaining that it originated in the wilderness—a notion which we have already proved to be groundless.

We conceive, then, that the extended discussion of "Indagator" and "E. W. D.," though managed with ability on both sides, was not calculated to bring the question to a speedy issue. "E. W. D." seemed to fancy that he could not uphold the Sabbath successfully without disproving the position of his opponent, that it was a positive institution; and "Indagator," on the other hand, thought himself to have gained quite an advantage by proving that the Sabbath must be viewed as a positive institution, in contradistinction from those institutions which are more rigidly moral. We believe that the controversy would never be ended in this way. But more at another time. *

THE WRATH TO COME.

There is something very peculiar in this scriptural phraseology. The wrath of God, the wrath of the Lamb, and the wrath to come, are synonymous terms; and though each of these terms may have some variation of meaning, yet they refer to one and the same awful subject. To my mind, there is something inexplicable in this language. When I read that "power belongeth to God," no difficulty presents itself, because I am surrounded with the vast and magnificent displays of it. When I read this beautiful text, "God is love," both nature and grace spread out a volume before me in which I see it proved and illustrated in the most multifarious forms. I can conceive of the attributes of wisdom, justice, and mercy, as essential to a lovely and perfect being. But when I take up the wrath of God, and dwell upon it, I find a theme which my mind cannot well define. The universally-received idea of wrath is violent anger or rage. On the part of man, a display of it is considered wicked; yea, a wrathful man, or one who is very liable to be so, is but little esteemed by his neighbors, and mostly avoided. The rising of wrath in the mind is an evil thing, as it destroys for the time being peace and happiness. This state of mind, experienced by a good man, a child of God, is the occasion of sorrow and deep repentance. Human definitions and ideas of wrath, cannot apply to the wrath of God. What is meant, then, by this language? Perhaps the question may be answered thus: It is holy indignation towards sin committed against a perfectly holy and lovely being. It is letting the natural results of violated law come upon the aggressor without restriction. The former—that is, the natural result of violated law—is experienced by the sinner in this life. The latter—that is, without restriction—is experienced in the world to come, the state of existence after death. The word of truth declares, that God is angry with the wicked every day. How is this truth manifested? By the voice of God within, or conscience arraying his sins before him, and announcing in his ears the threatenings annexed to transgression. By the blighting of his schemes, which have been formed in the neglect of God or in defiance of his holy laws. Sometimes, by letting him take his fill of pleasure, and succeed in every enterprise, until he is sated with his own prosperity, and his very luxuries become loathsome. Sometimes he is allowed to go on undisturbed in the accumulation of wealth, until his love of money becomes so strong, his cravings for still more so irresistible, that all the enjoyment of life is lost, and the very beggar is happier than he. Frequently the transgressor's course ruins his health, his family and his reputation, and at last he dies a miserable wretch. Let all this be weighed, and it will be seen that it is the natural result of violated law. In the present life, the penalty is not fully endured, for two reasons. First, because the sinner is not capable of bearing it; and, second, because the world is the grand theatre for the display of the mercy of God to a race of rebels. But in the spirit world, the threatening will be fully executed. Conscience, aided by memory, will bring all his crimes before him. The unhallowed passions which have been nourished through life, and have governed the man, will be panting for gratification without any object to feast upon. The destitution of love to God, as a holy and lovely being, will be our unavoidable barrier to that friendship between God and the soul which constitutes the real happiness of an immortal creature. Having neglected the great end of life, and for which he was commanded to use it, namely, the security of his soul's salvation by the reception of the gospel and the practice of its precepts, the glory of God by a holy and devoted life for the good of others, he must wail forever in despair. Dying impenitent, with all the gall of iniquity in his heart, eternity will be spent in sin, and the penalty of a holy law, attending all his crimes without termination or respite. Who then does not tremble at "the wrath to come?" W—R.

SALEM, N. J., May 30, 1847.

THE PENNSYLVANIA CASE.

To the Editor of the Sabbath Recorder:—

Knowing that many of your readers, as well as yourself, feel an intense interest in the issue of the case of my German brethren, which it was expected would be decided by the Supreme Court of that State, at its present sessions at Harrisburg; and being prevented from being in attendance, which I confidently expected to be, but which was overruled by uncontrollable circumstances; I have not been able to advertise you, at an earlier period, of the position of the case, having only to-day received intelligence of the disposition made of it.

The Supreme Bench being composed of *five* Judges, and there being but *four* present, the case was laid over until next sessions of the Middle District, (May 1848,) to which Franklin County belongs.

Whether it is absolutely essential to have a *full*-bench, when a case comes up which requires the Court *to revise* a question which has already been before them, and *reäffirm* or *revise* the principle of a former decision, I am not informed; or whether it was the choice of our attorneys, or the privilege of our persecutors, I know not. Certain it is, we may gain some advantage by it, and perhaps it was so deemed by our friends. Had the case been argued, the Court might have been divided two and two; and so it would have had, necessarily, to be postponed and tried over again. Whether the case required a full bench, or whether the Judges had no disposition to try the case, and availed themselves of that circumstance to choke it off for the present, I do not pretend to determine. All I know is, that we have to abide the time, and that no delay, nor any stratagem, can destroy our cause, while our people are true to themselves. I rejoice, with thankfulness, to witness the response of the *Central Association* in the matter. With such prompt action, with such candid coöperation of Sabbath-keepers, we must prevail in having our constitutional rights respected and restored unto us. With stout hearts to stand by each other, and indomitable spirits to brave persecution, we shall eventually have deliverance, if there remain any virtue in the Republic, and any integrity to the sacred principles of religious liberty in the Judicial functionaries of the Union.

In haste yours,

WM. M. FAHNESTOCK.

☞ The following letter was addressed to the Seventh-day Baptist Central Association, and is now published by request of the Association:—

DERUYTER, June 7, 1847.

DEAR BRETHREN:—A hope of aiding in disseminating a zeal for a thorough education among the youth of our denomination, was a prominent incentive in locating ourselves among you in our present capacity. Effort on our part alone, will be too puny to secure the essential benefits to the mass of our youth. With the hope of preparing the way for being useful to a greater number, we laid a proposition before the Eastern Association, which we in like manner proffer to you, and to all who are pleased to accept it, viz: If any society, either of the Association, or of a church or neighborhood, or any mite society, or other benevolent association, will recommend any worthy person, either male or female, to our school, with the qualifications specified below, and said society will pay the tuition or tuition and room-rent of such person for two terms, we will furnish the same gratuitous the third term, and so on every third term during our connection with the school as at present. *Qualifications*—1st. Indigent circumstances. 2d. A good moral character. 3d. A benevolent disposition. 4th. A promising talent for improvement. 5th. A discreet and conscientious observance of the Sabbath.

It may be asked, why we reserve our benefactions to the third term? We answer, We wish to present inducements for a stay long enough for some practical benefit. Scholars should, before leaving, acquire sufficient solidity of thought to balance their pride of opportunity. There is a good idea, if not misconstrued, in Pope's Essay:—

> "A little learning is a dangerous thing;
> Drink deep, or taste not the Pierian spring.
> There shallow draughts intoxicate the brain,
> But drinking largely, sobers us again."

There has formerly been an opinion, that Education Societies should confine their benefactions to the incipient clergy. But an educated clergy will be properly sustained and appreciated only by an educated people. Again, an educated people are armed with a power to compete with others in the enterprises and improvements of this bustling age. To be able successfully to rise above the embarrassments in business that grow out of our peculiarities, we must be an educated people. Our rising mechanics, tradesmen, and farmers, must have a thorough intellectual training, irrespective of poverty or wealth. That the plants of knowledge may flourish in our intellectual garden, they must be early fostered by the hand of educated mothers. That the mothers of the next generation may be educated mothers, we must educate our sisters and daughters; and that all may share in this benefit, we must feel that we have a common interest in each other, and we must allow that feeling to act, act understandingly and perseveringly.

Yours with Christian love,

JAMES R. IRISH,
GURDON EVANS.

JEWS CHANGING THEIR SABBATH.—About one year ago, a company of Jews in Frankfort concluded to keep their Sabbath on Sunday instead of Saturday. The fact was trumpeted by the religious press all over the land, and talked about as a triumph of the "Christian Sabbath" over the "Jewish Sabbath." But in a few months the real state of the case came to light, and put an end to this rejoicing. It proved that the Jews, who had been so much applauded, were more infidels than Jews, and had transferred their Sabbath from the Saturday to the Sunday, not for conscience's sake, but for the sake of saving themselves the inconvenience of keeping a different day from their neighbors. Another case has just occurred, which we presume will turn out about as well. It is stated among the items of foreign intelligence received by the last steamer, that a portion of the Jewish population of Konigsberg, said to number about 700, have agreed to change the day of their Sabbath, and keep the Sunday with the mass. No doubt it will be a subject for congratulation among a large class of professing Christians. But it strikes us, that under existing circumstances it would be quite as well to wait a while, and see how this matter turns out, before saying much in favor of the movement.

AMERICAN AND FOREIGN BIBLE SOCIETY.—We have received the Tenth Annual Report of the American and Foreign Bible Society, presented at New York, May 11, 1847. The pamphlet contains, besides the Report, the Minutes of the Annual Meeting, a List of Auxiliary Societies, Life Directors and Members, and Addresses, Correspondence, &c. This Society has its attention directed to the importance of furnishing a correct translation of the Scriptures for distribution in China. It seems that the first translation of the Bible into the Chinese tongue was the work of the Baptist Missionary Marshman. But his work was imperfectly done, because done at a distance from China. Several other efforts have been made, but none of the translations are regarded by Baptists as faithful. They desire, therefore, to have one prepared which they can circulate with confidence. The importance of the undertaking must be evident to every one who considers that the Chinese are peculiarly fond of books, and that there is no act on the part of the missionaries which so surprises them as the gratuitous distribution of the Scriptures. The idea that it is not done in quest of money, but for the welfare of their souls, awakens their admiration, and draws from them the confession, that the doctrine which produces such fruit must be good. We are glad to notice in the list of Vice Presidents of this Society the name of Bro. Eli S. Bailey, of Brookfield, N. Y.

SINGULAR OFFENCE.—Mr. Roussel, writing to the N. Y. Evangelist from Paris, states that he has before him the prospect of a trial for a singular offence, which shows the state of religious, or rather the absence of religious freedom, in that boasted land of refinement and civilization. Last year Mr. Roussel sent to the 32,000 curates of France, copies of a tract entitled an "Appeal to the Priests." Some of these were seized from him by the powers that be. At length a prosecution has been commenced against him, as he says, "for insulting the Catholic religion and its priests, by counseling them to abandon a profession which they exercise against their conscience." He counts, however, on an acquittal.

METHODIST BOOK CONCERN.—According to a report presented to the late Philadelphia Conference, it seems that the Book Concern of the Methodist Episcopal Church, in the city of New York, has a capital, after deducting all liabilities, of $627,215. The branch located in Cincinnati has a capital of $163,724. Together, their capital is $790,957. Of the proceeds of the business from this capital, the dividends made for the benefit of superannuated and worn-out preachers, their widows, orphans, &c., is the present year $500 to each Conference, numbering in all 23, without including the Liberia or German missions, making the entire appropriation of $11,500, or something less than two per cent. on the nett capital stock of the whole concern.

CHURCH UNION.—Something like a hundred years ago, when State patronage began to exercise a baneful influence on the popular religion of Scotland, a few eminently pious ministers abandoned their benefices, and formed what has since been known as the Secession Church. On the 13th of May last, at a great meeting in Edinburg, the Relief Church, another off-shot from the Scottish establishment, was united with the Secession Church, and henceforth they will be known as "The United Presbyterian Church" of Scotland. The number of congregations thus united is about five hundred. They are distinguished by being entirely independent of State bounty.

ROMAN CATHOLICS AND SECRET SOCIETIES.—We learn from one of our exchanges, that at the Roman Catholic Council held at Baltimore, it was decreed that no member of the Romish Communion should belong to any secret society whatever, under pain of excommunication. The Romish Council is the highest ecclesiastical tribunal in the United States, and its decrees are of course binding upon all their members. If carried into execution, it will strike a heavy blow upon secret societies.

PREJUDICE AGAINST MISSIONARIES IN CANTON.—A letter from Mr. Roberts, Baptist Missionary at Canton, China, says that the field for labor there is vast, and the people numerous enough to engage the energies of a multitude of missionaries. But it is difficult to obtain houses for them. Mr. Roberts and Dr. Devan are the only persons who have been able to get houses. One of the missionaries had been to see twenty-five places, and had failed in every case. He thought the prospect gloomy for foreigners to get houses in Canton. Mr. Roberts, however, has more courage, and does not despair of getting houses, if more means and missionaries can be supplied.

CONSECRATION OF A HEBREW SYNAGOGUE.—On sixth-day last, the new Hebrew Synagogue in Wooster street, New York, was consecrated to the worship of Almighty God. The minister, Rev. Mr. Isaacs, delivered a discourse on the occasion, from the 6th, 7th and 8th verses of the 26th Psalm, which is well spoken of by those who attended. At the conclusion of the religious exercises, a subscription was opened to assist in paying for the edifice, to which the rich and the poor, each according to his own notions of duty, subscribed with uncommon liberality.

CHEERING RESULT.—There has been another Floral Exhibition in Philadelphia for the benefit of the Robert Raikes Union School. The ladies and children engaged in the enterprise with great animation for several days, and the result was that some twelve hundred dollars was raised, which will constitute a fund for the prosecution of this enterprise of pure and elevated philanthropy.

VISIT OF THE PRESIDENT.—The President of the United States visited this city on sixth-day last, and remained until second-day. He was received with the usual marks of respect, such as military parades, the firing of cannon, and feasting. His tour is to be continued east and north, to New Haven, Hartford, Springfield, Worcester, Boston, Lowell, Concord, Portsmouth, Portland, and perhaps Augusta.

SAILING OF MSSIONARIES.—A new band of missionaries, Rev. Messrs. Benton, Cochran, and Bliss, with their wives, and Miss Mary S. Rice, under the care of the American Board, sailed June 21, from Boston for Malta.

DOMESTIC SLAVERY CONSIDERED AS A SCRIPTURAL INSTITUTION: in a Correspondence between the Rev. Richard Fuller, of Beaufort, S. C., and the Rev. Francis Wayland, of Providence, R. I.

Such is the title of a neatly-printed volume of 254 pages, published by Lewis Colby & Co., of 122 Nassau-st., New York. The importance of the subject, combined with the character of the writers, can hardly fail to secure for this book a great number of readers. It has already reached the fifth edition, which is a very good indication of the estimation in which it is held.

ANOTHER BOOK BY EMILY CHUBBUCK.—Lewis Colby & Co., have just published another book by Emily Chubbuck, (now Mrs. Judson,) entitled "Allen Lucas, the Self-made Man." It is a good story, charmingly told, and conveys a lesson which it would benefit every body to read.

THE NORTH BRITISH REVIEW for May has been re-published by Leonard Scott & Co., of 79 Fulton-street. It contains articles "On the Whole Doctrine of Final Causes," "Natural History and Origin of Dogs," "State of Scottish Towns," "Lord Lovat," "Popular Serial Literature," "Madagascar, Medina, Tahiti," "Painless Operations in Surgery," "The New Planet Neptune," "Political Economy of a Famine," &c.

BLACKWOOD'S MAGAZINE for June has been republished with their usual promptness by L. Scott & Co., of 79 Fulton-st. It contains articles on "North America, Siberia, and Russia," "Letters on the Truths contained in Popular Superstitions;" "Constantinople, and the Declining state of the Ottoman Empire;" "A Turkish Watering Place;" "Pacific Rovings;" "The Nutritive Qualities of Bread now in Use," &c., &c. It is a rich number.

MODEST, BUT PRAISEWORTHY.—On the 15th of June, Prof. Sears, of Newton Theological Seminary, received the following anonymous letter, enclosing three bank notes of $1,000 each:—

——"June 10, 1847.

"REV. AND DEAR SIR,—I wish you to put *two* of the enclosed notes to the subscription for a permanent fund for the support of the President of your Institution, if not already full; if that should be the case, then apply the amount to the general purposes of the Institution. The *other note* is for the benefit of the A. B. M. Union; and allow me, my dear sir, to say, be careful of the great missionary cause; be kind and tender to all who embark in this great and responsible enterprise; * * * * and may Christ, the great head of the church, prosper and abundantly bless your efforts in his cause.

A."

The (New School) General Assembly of the Presbyterian Church in the United States has addressed letters to the churches in Ireland and Scotland, in reply to their remonstrance against the countenance given by it to slavery, stating that it does not deem farther communications on that topic necessary.

Under the title of "The Presbyterian Church in America," a new church was founded in Cincinnati a few weeks ago, which adheres to the old standards, but resolves that slaveholders and the advocates of slavery cannot be received into its communion.

General Intelligence.

WAR NEWS.

The intelligence received from the seat of war during the past week relates principally to the depredations of the guerilla parties upon our trains conveying provisions and money. The guerilla war seems to have fairly commenced, and now that it is reduced to a system proves exceedingly annoying to our forces. Robbery and murder have become legalized, and every species of atrocity is practiced.

A large train of 125 wagons and 600 pack mules, having in charge $225,000 in specie, left Vera Cruz for Puebla on the 4th of June. It was attacked by the Mexicans, and a large quantity of provisions, but no money, taken; Gen. Cadwallader came to their rescue, with a force of 800 men, and repulsed the enemy, killing many of them. It is said that the Mexicans lost more than 100 men, while our loss was 15 killed and 30 or 40 wounded.

A fight occurred between sixty of the advanced guard of Doniphan's force, and one hundred Camanches, 20 miles from Parras. One Missourian was wounded. Seventeen Indians were killed and several wounded. Six Mexican boys and two women were retaken and liberated.

Gen. Scott was at Puebla at the last accounts. Gen. Taylor was expected soon to march on San Luis, and thence to the Capital.

The prospect of a speedy peace is now regarded by the best judges, as very small. Indeed there is reason to doubt whether any cessation of hostilities can reasonably be expected until one party or the other is annihilated.

A Discarded Card-Player.—M. Gudin, an officer in the royal household of Louis Philippe, has been banished to this country for cheating in cards. So our republican imitators of royalty must look out. His tricks had been a good while suspected, and it is said that the Duchesse d'Aumale, one of the Princesses, remarked to him one day, "You are very lucky, sir; but take care, you are watched."

He was watched. On the Saturday of Chantilly, he was invited to a grand party at *lansquenet*, a game in which there is a particular temptation to cheat by adding cards. He won three hundred *louis* and retired, alledging that his duty called him to the prince, but he would return as soon as he should be disengaged. As soon as he was gone, the cards were counted which he had been dealing, and it was found he had added several. To trap him, another pack was counted, and the number set down and certified. On his return they were delivered to him, and he played with his usual success. When he had exhausted the cards, the spokesman of the party said to him, "Sir, these cards were counted in advance. We suspect you of having added to them." On re-counting it appeared he had added twenty-six! The next morning he had the hardihood to present himself on duty at the chateau, when the prince ordered him to send in his resignation in a quarter of an hour, and leave immediately for America. Such an immigrant as this, we think a fair subject for Native American indignation. Let him be sent back to the Christian Princes who educated him.

The *Siecle* says the "culprit was pushed into the fatal road to satisfy the prodigality of a lioness—who belongs neither to the Opera, nor to the parish of Notre-Dame de Lorette, as some vulgar souls might suppose, but who herself, also occupies a brilliant position in the most aristocratic society." [Chronotype.

Emancipating Slaves by Thousands.—A number of the Democratic Pacifique, received by the Cambria, contains a highly interesting letter from its correspondent at St. Petersburg, dated 13th May, from which it appears that the work of abolishing slavery in Russia has just taken a vast step, thanks to the generosity, as noble as it was unexpected, of M. Ruminn, one of the principal proprietors of that country.

Yielding to the impulse of a noble heart, this wealthy individual has suddenly granted complete enfranchisement to eight thousand serfs of both sexes, who belonged to him in the Governments of Nijui and Riazan, and what is more admirable in his conduct is, that completing his work of charity, he has abandoned to this population, restored to liberty by him, for a trifling rent, the enjoyment of the domains over which they are diffused. This double deed of charity has, moreover, been accomplished with a simplicity which still farther enhances its merit.

Law of Periodicals.—1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

2. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until all arrearages are paid.

3. If subscribers neglect or refuse to take their periodicals from the offices where they are directed, they are held responsible till they have settled their bills, and ordered their papers discontinued.

4. If subscribers move to other places without informing the publisher, and the periodical is sent to the former direction, they are held responsible.

5. The Courts have directed that refusing to take a periodical or paper from the office, or removing and leaving it uncalled for, is prima facie evidence of intentional fraud.

Rochester was visited soon after midnight Tuesday morning, with a thunder storm of unusual violence. Several of the shocks were so heavy as to shake the houses like an earthquake. One bolt descended with fatal effect upon the house of Mr. Wm. Matthews, 28 Wilder-st., killing three persons, Mr. Matthews, his wife and daughter.

Rev. Dr. Breckenridge has resigned the Presidency of Jefferson College, in Canonsburgh. His place is to be supplied by Rev. Dr. Baird, a gentleman well known for his Lectures on Europe.

SUMMARY.

The following specimen of female spirit was displayed in Louisiana a few days since. A young man, who was dissipated, succeeded in gaining the affections of a young lady, and the promise of her hand if he would reform. He promised to do so, and behaved so well that the lady married him. After the ceremony, his friends made him drunk, when the bride refused to have any thing farther to do with him, and retired to single blessedness again, and to this hour remains firm in her determination to neither see or live with her husband.

We understand that in addition to the various arts which are pursued at the N. Y. State Lunatic Asylum, a printing press has been recently set up, and some first impressions already worked off. There are a number of practical printers in the institution of course, for they are every where. We have no doubt the printing office will be a powerful rival of the whittling school. There have been papers published at the Asylum for some time in several of the halls, evincing wit and talent that would entitle them to a respectable circulation, but they have been in manuscript.

The efforts made by the city authorities of Paris, during the past six months, to relieve the poor, have been very great. The object to which they aimed has been to enable the poor to obtain bread at a cheaper rate than the market price. They have already expended eleven hundred thousand dollars, and nearly four hundred thousand more will be required before harvest. On the first of May there were 422,410 persons, in a population of 945,731, who were numbered as receiving bread tickets. This is almost one-half the population of the whole city.

The Warsaw (Ill.) Signal of the 12th inst., states that the Mormon Temple has been sold to a Committee of the Catholic Church, for the sum of $75,000; and that the purchasers had also bought some considerable other property in the city. The contract for the Temple, however, was so far incomplete, as to require the ratification of the Bishop. It is understood that the building is to be appropriated to educational purposes connected with the Church into whose hands it has passed.

A fatal accident occurred in Front street, Philadelphia, on Saturday morning. While a number of workmen were engaged in raising a large piece of granite to the second story of one of the buildings being erected there, the arch of a large and deep vault gave way, and fell with an awful crash, burying beneath it a laborer by the name of Caswell. Measures were promptly taken to remove the rubbish, but the body of the unfortunate man was not reached until near five o'clock in the afternoon. He must have been instantly killed.

The health of John Quincy Adams has much improved since his return from Washington. He walks daily without the assistance even of a cane, a greater or less distance, according to the weather or inclination. He has the complete use of his faculties, mental and physical, and takes as much interest as ever in all the occurrences of life.

The jail of Mason Co., Ky., was destroyed by fire on the night of the 14th ult. It was fired by a prisoner named Cummings, under sentence for one year. He did not succeed in effecting his escape, but was indicted, the court being in session, for house-burning, and sentenced for fourteen years longer.

A physician, while engaged in writing at his dwelling, a few evenings since, was aroused by a loud noise very near him, like the report of a musket. On looking up, he perceived that a valuable looking-glass plate, very large and thick, was split across, a foot or more from the bottom. It was soon after discovered, that the plate was broken by the heat of a solar lamp which stood near it in front.

A young man was recently drawn into the current above the Niagara Falls, and though not a hundred yards from the shore, he was carried over, notwithstanding his struggle for life. His efforts kept the boat stationary for some time, but nature gave, out and he leaped into the river. The shattered remnants of his frail craft were found below the falls.

Augustus G. Vail was arrested in Albany for some offence committed in Rochester. The telegraph noted his arrest—when Rochester replied 'hold on to him.' A few hours, the line again replied, 'let him go; we've examined witness—he's innocent.' He took up his knapsack, bound for New York and the war. But for the telegraph, he must have been a prisoner several days.

In the packet-ship Washington Irving, which sailed from Boston some days since, went passenger a young shoemaker from Quincy, under contract for one year, to take charge of a shoe factory in Liverpool, to instruct the operatives in the making of pegged boots and shoes—an art which they do not understand in England yet.

Dr. Amos Binney, late President of the Boston Society of Natural History, died at Rome on the 18th of February. He left a legacy of $10,000 on condition that $20,000 more should be raised for the purpose of procuring a suitable building for the objects of the Society.

One Drayton, an apothecary's clerk in New York, is in prison, for selling laudanum under the name of syrup of rhubarb, thus giving a dose which proved fatal to Mrs. Ann Hart.

The number of railroad trains arriving and departing daily from the Salem station, is sixty-one—counting the through trains once only. This number is said to be unequaled at any other railroad station in the country.

Strawberries, it is said, have recently been more abundant than ever in Cincinnati. One cultivator had 100 pickers engaged on 60 acres, who gathered some 100 bushels a day.

More than $150,00 have been received by the N. Y. Relief Committee, and invested in provisions, and nearly the whole has been already delivered to the poor of Ireland.

The United States Gazette establishment is to be merged into the North American, the price paid for it being $45,000.

Francis Fauvel Gouraud, celebrated for his phonographic and other theories, died at Brooklyn on the 15th, aged 39.

The Perry (N. Y.) Democrat says that that neighborhood has been so thoroughly drained of wheat that it has been somewhat difficult to find enough for home consumption of late. A week or two ago, a farmer of our acquaintance in view of the foregoing circumstances—and when all others held their wheat at from $1 75 to $2—placed a lot in R. H. Smith's mill, in this village, expressly to accommodate the poor and mechanics of the neighborhood—giving directions to the miller not to charge over $1 50 per bushel, nor let any one person have more than two to three bushels for their own use.

The N. Y. Tribune says that after a discussion which has extended through seven special meetings, and furnished an arena for the exhibition of the highest skill and talent on both sides, the Boston Prison Discipline Society has laid on the table the resolutions which involved the merits of the Separate (Philadelphia) and Congregate (Auburn) Systems of Discipline. It seems to be agreed on all hands, that the discussion has done good in awakening attention to a subject hitherto greatly neglected, and in placing before the people facts and principles which must eventually form the basis of a decision as to the merits of the two systems.

The National Era says that although from a few localities reports concerning the crops are unfavorable, generally the accounts are such as lead us to anticipate an abundant harvest. Though the produce may not be as much in proportion, yet so vast has been the additional quantity of seed put in, that the absolute produce will be far greater, we predict, than the country has yet witnessed. Thank Heaven, there is little hope for speculators, but much for the poor.

A Philadelphia correspondent, in a note dated June 18th, says: "The proper authorities yesterday paid over to the trustees of the Pennsylvania Hall Association the sum of $27,943 77, being the amount of the judgment obtained against the county of Philadelphia, with interest, for damages occasioned by the burning of the Pennsylvania Hall, in May, 1837."

Mr. F. O. J. Smith, the Director of the Telegraph, says that in a short time he expects to have the wires of the Telegraph reach Halifax, thereby bringing England nearer to us by at least two days. So that we may safely calculate upon obtaining foreign news within ten days of the time of the steamer's leaving England.

A shoe manufacturer, who had made a contract to supply shoes for the army at $1 05 per pair, had a large lot of them condemned as unsuitable by the Government Agent in Philadelphia. A Yankee packed them up and started off South, and sold them to another Government Agent for $1 50 per pair.

John Finkle was tried at Hudson for assault and battery, with intent to kill, found guilty, and sentenced to two years and two months in the Penitentiary at Sing Sing. He was taken to prison on Wednesday. This is the third of the name of Finkle sent to prison for the same offence. There are two more of the name under indictment.

The colored people of Western New York have made arrangements for celebrating the anniversary of the Abolition of Slavery in the British West Indies on the 2d of August next. Addresses will be delivered by Frederick Douglass, C. L. Remond, S. R. Ward, and H. H. Garnet. The celebration will take place at Canandaigua.

It is estimated that the receipts of flour, wheat, and corn, at Troy and Albany, during the month of May, were as follows: Flour 650,000 barrels; wheat 250,000 bushels; corn 930,000 bushels.

The Watertown Journal says that the officers of the Bank of Watertown intend to make arrangements to continue the redemption of their notes at the Exchange Bank at Albany.

This season (May and June) 29,248 settlers from Europe had reached Quebec and Montreal up to last Monday, and many more were at Quarantine. They are chiefly from Ireland and England.

A man named Turney was recently hung at Toronto, Canada, who confessed upon the scaffold that the murder for which he was about to suffer the penalty of the law, was the sixth which he had committed in the course of a few years.

Six men were drowned from a boat containing 16 men and a yoke of oxen, a few days since, on Des Plains river. The boat was upset by the oxen becoming unmanageable and rushing to its edge.

Dandridge Eppes, who murdered Mr. Muir near Petersburg, Va., a year or two ago, and who was erroneously reported to have recently been arrested in New Orleans, is now said to be residing in Texas near San Antonio.

The Bible Society of Virginia have authorized the presentation of Bibles to such colored members of the Baptist Church as are able to read and unable to purchase them. Very few of the slaves, if any, are able to read.

Three thousand volunteers have already been killed, or have died in Mexico. In the late war with England only 1,334 were killed, and 1,673 wounded.

There are nearly 30,000 persons in the State of Illinois, upwards of 20 years of age, who cannot read.

Hon. Harman Denny, of Pittsburgh, has presented to that city eleven acres of land, valued at $11,000, as a location for a hospital.

The New-Orleans Southerner states that there is good reason to believe that Gen. Taylor will return to the United States in about a month, on a temporary leave of absence.

Within the last six months, 182,544 barrels of flour, and 1,355,560 bushels of corn, have been received at Boston, by the western railroad.

More than 300 dollars were paid in fines for the violation of the license law at the term of the court recently held at Amherst, N. H.

The Missionary Herald tells us that in all Africa, in 1843, there were 170 mission stations, 434 laborers, 15,068 communicants, and 20,090 scholars.

The Nashville Whig states that the Second Regiment of Mississippi Rifles has lost by sickness, small pox, &c. 156 of its number.

The Washington correspondent of the Philadelphia Ledger says: The death of Mr. Beasley, our late Consul to Havre, has brought a number of distinguished strangers to town. They are thus far principally from Georgia and Tennessee. He leaves it to the imagination of his readers to divine what these "distinguished strangers" come for!

From the official statement of the affairs of the Plainfield Bank, made by the Receivers, which we find in full in Thompson's Bank Note Reporter, it appears that the entire assets of every kind amount to $266,344, and the liabilities to $127,245, of which $125,146 is in circulation, as near as can be ascertained. Of the assets, $126,000 are in the notes or endorsements of M. Y. Beach & Sons.

Capt. Canot, a well-known African slave-dealer, and the owner of one of the most extensive slaving establishments on the coast, was arrested in this city, where he had been for some days, by officer Smith, a Deputy United States Marshal, for having fitted out at this port, in December last, a vessel for the slave trade, in which he himself went out to Africa as a passenger.

As long since as 1751, Mr. Richard Dunhorne, of Cambridge, on computing the course of the comet of 1556, said he was led to the conclusion that the two were identical, and that its return might be expected about 1848. Subsequent investigations confirm this conclusion—and there is, therefore, good reason to look for the reäppearance of this comet during the year 1848.

The Little Rock (Arkansas) Gazette, says that the farmers in that State commenced reaping their wheat the latter part of May, and the crop is represented to be a very good one. The editor says the heads of the wheat grown in that region are as large and heavy as he has ever witnessed.

The Connecticut House of Representatives have passed a bill granting a charter for the establishment of a railroad from New London to Norwich, on the west bank of the Thames, thence to Willimantic, and from that point to the Massachusetts line, in the direction of Springfield.

We find in one of our last London exchanges that a train on the New Western Railway, drawn by one of Mr. Stephenson's ordinary patent engines, attained a maximum speed of seventy-five miles an hour!

One Roman Catholic Bishop, twenty-eight priests, and six nuns, came passengers in the packet-ship Havre, to New York, a few days since. Twenty-nine other priests are on their way to the same port in the packet Splendid.

The beautiful grounds and mansion in Bordentown, belonging to the estate of the late Joseph Napoleon Bonaparte, ex-king of Spain, were sold at auction for Thirty Thousand five hundred dollars. Mr. Thomas Richards, of Philadelphia, was the purchaser. It is said that the buildings alone cost over $60,000.

The distance from Allyn's Point to Worcester, 66 miles, was run in 1 hour 52 minutes, including three stops. The engine which performed this feat is called the Col. De Witt, built by Rogers, Ketcham & Grosvenor, of Paterson, N. J., and is said to be one of, if not the very fastest, machines ever built in the United States.

Monday's Montreal Herald contains the appalling intelligence, that, during one week, up to the 13th inst. 249 immigrants had died on the cold and bleak quarantine ground of Grosse Isle, below Quebec, where 1640 were suffering from the famine fever, in hospital or afloat.

The Genesee farmer says that "the hog crop in the United States, this past year, is three times the worth of the cotton crop. The standing army of swine consume annually two hundred millions of bushels of corn."

It is stated in a New Orleans paper, that Gen. Vega is to be detained as a hostage for the safety of Midshipman Rogers, now a prisoner in Mexico, and will be executed, by orders from our government, in case violence should be done to the midshipman.

MARRIED,

In Hartsville, N. Y., June 12th, by Eld. N. V. Hull, Mr. Charles Saunders, of Alfred, to Miss Finetta Pettibone, of Hartsville.

On the 17th of June, by the same, Mr. David R. Stillman to Miss Martha Greene, all of Alfred.

In Alfred, N. Y., on the 16th ult., by H. G. Greenman, Esq., Mr. Clark Green, of Alfred, to Miss Abigail S. Green, of Andover, Allegany Co., N. Y.

DIED,

In Brookfield, N. Y., May 31st, after an illness of five days, Miss Susanna Langworthy, in the 37th year of her age. Although the death of Miss L. could scarcely have been anticipated by herself or her friends until a few hours before it occurred, still she has left to her afflicted friends the best consolation that such a severe affliction will admit. She became a member of the Seventh-day Baptist Church in Brookfield at eleven years of age, and since the organization of the second church in that town, until the time of death, was a worthy and useful member of that church. Though dead, her life will long speak a eulogy on the Christian faith.

In DeRuyter, N. Y., on the 9th of June, of inflammation on the lungs, Jonathan Coon, aged 84 years. The subject of this notice professed religion in early life, and died in hope of a blessed immortality.

LETTERS.

Wm. B. Maxson, Wm. M. Fahnestock, Charles M. Lewis, S. P. Stillman, Wm. K. Smith, Alex. Campbell, Wm Maxson, David Barker, S. G. Trott, J. A. Potter, H. Greenman, R. Lewis, N. V. Hull ($4 due on the account you inquire abont.)

ACKNOWLEDGMENTS.

S. Greenman,	Westerly, R. I.	$2 00	pays to vol.	4	No,	52
B. F. Burdick,	"	2 00	"	4	"	52
N. H. Langworthy,	"	2 00	"	4	"	52
H. S. Berry,	"	2 00	"	4	"	52
A. M. Babcock,	"	2 00	"	4	"	52
J. P. Stillman,	"	2 00	"	4	"	52
Welcome Stillman,	"	2 00	"	4	"	52
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Royal Westcott,	Alfred,	2 00	"	3	"	52
David Barber,	Watson,	2 00	"	4	"	52
R. Lewis,	Brookfield,	2 00	"	4	"	52

Review of New York Market.

MONDAY, JUNE 28.

FLOUR AND MEAL—Flour is selling from $6 75 to 7 25. Meal, western 4 50 a 4 75; Jersey 5 00.

GRAIN—Wheat has declined within a few days, and sold at from 1 55 to 1 75. Corn 85 a 98c. Rye 1 10. Oats dull at 51 a 53c. Beans and Peas 1 50 a 1 37.

PROVISIONS—Not much doing. Prime Pork 13 50; Mess 16 00. Pickled meats heavy and dull; Western Shoulders and Sides sold at 7 ½ a 9 ½ c. Butter and Cheese are firm at previous prices.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

DERUYTER INSTITUTE.

JAS R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE E. WILCOX, Preceptress.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First	commencing Wednesday,	Aug. 25,	and ending Dec. 1
Second	" "	Dec. 15,	" March 22
Third	" "	April 5,	" July 12

Tuition, per term of fourteen weeks,	from $3 00 to $5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold th reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

Miscellaneous.

THE GOOD OLD PLOUGH.

Let them sing who may of the battle fray,
  And the deeds that have long since past;
Let them chant in praise of the tar whose days
  Are spent in the ocean vast;
I would render to these all the worship you please,
  I would honor them even now;
But I'd give far more from my heart's full store,
  To the cause of the Good Old Plough.

Let them laud the notes that the music floats,
  Through their bright and their glittering halls;
While the amorous twirl of the hair's bright curl
  Round the shoulder of beauty falls;
But dearer to me is the song from the tree,
  And the rich and blossoming bough;
Oh! these are the sweets which the rustic greets,
  As he follows the Good Old Plough.

Then how jocund the song as it comes along
  From the ploughman's lusty throat;
Did the hunter his shout ever yet give out
  To the brown woods a merrier note?
Though he follows no hound, yet his day is crowned
  With a triumph as good I trow,
As though antlered head at his feet lay dead,
  Instead of the Good Old Plough.

Full many there be that we daily see
  With a selfish and hollow pride,
Who the ploughman's lot in his humble cot,
  With a scornful look deride;
Yet I'd rather take, aye, a hearty shake
  From his hand, than to wealth I'd bow,
For the honest grasp of that hand's rough clasp
  Has stood by the Good Old Polugh.

All honor be then to these grey old men,
  When at last they are bow'd with toil;
Their warfare then o'er, why they battle no more,
  For they've conquered the stubborn soil;
And the chaplet each wears are his silver hairs,
  And ne'er shall the victor's brow,
With a laureled crown to the grave go down,
  Like these sons of the Good Old Plough.

HAYMAKING.

In the making or curing of hay, the first things to be considered are the proper periods for cutting the grass, and the length of time and modes adopted to cause it to dry. On these points, practiced men do not all agree; some preferring to cut when in full flower, by means of which, they say, they obtain more and better hay, and the crop is less exhausting to the land; while others consider it best to permit the grass to stand until the seed has just ripened sufficiently to vegetate, which will be more or less scattered for the benefit of the succeeding crop, and the hay, it is thought, is more nutritious, and consequently will afford more flesh and strength.

Lucerne and clover, undoubtedly, afford better and more hay when cut in the flower, and are better adapted for dairy stock than when cut late; but to avoid loss in weight and quality, by heat or fermentation, it is better to salt them down in the mow or stack the same day they are cut, after being exposed a few hours to a hot sun. Two bushels of salt, if uniformly scattered among the hay, are sufficient to cure three tons.

Red-Top, Timothy, and the more substantial grasses, generally are not cut before they have arrived at their full growth, at about the time they begin to ripen their seeds. If cut when in a growing state, the unripe juices of the plant are apt to bring on violent heat and fermentation; and thus deprive the crop of much of its substance and nourishment. The truth of this has been confirmed by the observations of Mr. Isaac Reeves, of Delaware, who is of opinion that, by mowing these grasses before they are ripe, the roots bleed and die out, and that this is the reason why a second crop does not spring up for a long time after. "I once," said he, "purchased the fifth part of a crop of Timothy on one of the islands in the Delaware, with the intention of cutting my lot at the same time the other four purchasers did theirs, but I was called from home, and it was not done until the seeds would vegetate. I thought my hay was spoiled; but it was preferred to that of all others for horse-feed; and behold, the next year, my lot of land yielded double the crop of the others, and at the end of three years, it had increased to two and a half tons to the acre, overgrowing all the other grasses, having a uniform crop five feet in height, and preferred before all others at the market. Since that, I have never cut Timothy before the seeds will just vegetate; and I would take a poor field, that shows only a few spires of Timothy growing in it, and by these simple means, engage, in five years, to cut two and a half tons per acre, of superior hay, provided the land be suitable to the growth of the crop."

"With regard to the best mode of making hay, there also prevail various opinions. One class of farmers never move their hay out of the swath on the day it is cut, but on the second day, shake all that was cut on the day previous, by giving it two turnings. If shaken the day it is cut, they say the hay is reduced by the heat of the sun; but by leaving it in the swath, it "soaks its own sap," and will be reduced very little afterwards. The more of the natural juice or moisture that can safely be left in the hay, the less, they say, will it suffer from that portion of the loss which arises from the drying. Another class contend that the more quickly the drying is effected, the less extensive will be the change in the starch of the plants; and consequently the hay will retain more of its substance in a soluble or digestible state. The last assertion would seem to be correct, from observations made in England some time since on the two modes of drying hay. In the dales of Yorkshire, where great attention is given to the frequent turning of the hay, and the consequent increased rapidity of drying it, the cattle can be fattened upon hay alone, which is said to be rarely the case in Scotland; on the Tweed, where the process is more slow, occupying three or four days.

The plan generally adopted in the United States, and the one which long experience seems to justify, is to mow during the early part of a fair day, while the dew is on the grass, say until nine, ten, or eleven o'clock; then spread and turn the hay; towards evening rake it up into cocks of about 100 pounds each; and if the weather be very dry and hot, draw it to the barn or stack the same day. But if the crop is very heavy and green, it is suffered to remain in the cock over night, and about eleven o'clock the next forenoon, it is opened or spread, and four or five hours after is conveyed to the stacks. [American Agriculturist.

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A Curious Calculation.—What is a billion? The reply is very simple, a million times a million. This is quickly written, and quicker still pronounced; but no man is able to count it.—You may count 160 or 170 in a minute; but let us even suppose that you may go as far as 200; then an hour will produce 12,000, a day 280,000, and a year of 365 days, 195,120,000. Let us suppose now that Adam, at the beginning of his existence, had begun to count, had continued to do so, and was counting still; he would not even now, according to the usually supposed age of our globe, have counted near enough. For to count a billion he would require 9,512 years, 34 days, 5 hours and 39 minuets.

DWELLINGS FOR THE POOR IN VILLAGES.

A company has been formed in London, with a capital of £200,000, for the purpose of building villages in healthy situations, within a short distance of the metropolis, and accessible by railways. They will consist of tasteful cottages and gardens, at from four to eight miles from London, built on an average of eight or ten to the acre, giving to each resident a good garden. The plan will afford charming residences at reduced rents, including railway fare daily to and from home, to persons of moderate income, who now pay comparatively high rents in crowded and unhealthy districts of the city.

Each village will be laid out in attractive style, with a church, school, lecture and reading rooms, play grounds, bath and wash houses, and such other establishments as are requisite to furnish the necessaries of life at a cheap rate and of the best quality; the rents are not greater than will be sufficient to pay a clear interest of 7 1-2 per cent. on the capital; of which 2 1-2 will be reserved for repairs, &c., and the balance paid to stockholders.

The stock is divided into shares of £5 each; this will afford a good opportunity to the tenants to invest their savings, with the solid security of receiving five per cent. interest and a preference in the allotment of houses; while they will get their rent at one-third or one-half the amount generally paid by them, for miserable dwellings in cities. The cottages will be of different styles and prices, embracing all the improvements and conveniencies of modern architecture. Provision is made for the purchase of houses by the tenants, at a small advance on cost, when desirable.

Several Railway Companies have acceded to the terms offered by the Association, and land is freely offered on eligible terms. The plan seems to be well digested and unexceptionable, and has the patronage of several of the nobility and members of Parliament. Farther details can be seen in the London People's Journal—a periodical devoted, with a praiseworthy and consistent zeal, to the amelioration, in physical as well as moral respects, of the condition of the poor.

YANKEE MODE OF TESTING COURAGE.

It is well known that in the time of the old French war, much jealousy existed between the British and Provincial officers. A British Major, deeming himself insulted by General (then Captain) Putnam, sent a challenge. Putnam, instead of giving him any direct answer, requested the pleasure of a personal interview with the Major. He came to Putnam's tent, and found him seated on a small keg, quietly smoking his pipe, and demanded what communication, if any, Putnam had to make. 'You know,' said Putnam, 'I'm but a poor miserable Yankee, that never fired a pistol in my life, and you must perceive that if we fired with pistols, you would have an undue advantage of me. Here are two powder kegs; I have bored a hole, and inserted a slow match in each! If you will be so good as to seat yourself there, I will light the matches, and he who dares to sit the longest without squirming, shall be called the bravest fellow.' The tent was full of officers and men, who were heartily tickled with the strange device of the 'old wolf,' and compelled the Major by their laughter to squat. The signal was given, and the matches lighted. Putnam continued smoking quite indifferently, without watching at all the progressive diminution of the matches—but the British officer, though a brave fellow, could not help casting longing and lingering looks downward, and his terror increased as the length of the matches diminished. The spectators withdrew, one by one, to get out of the way of the expected explosion. At length the fire was within an inch of the keg; the Major, unable to endure longer, jumped up, and drawing out his match, cried out, 'Putnam, this is wilful murder; draw out your match; I yield.' 'My dear fellow,' cried Putnam, 'don't be in such a hurry, they're nothing but kegs of onion seeds!'

SOCIAL SYSTEM IN JAPAN.

The great characteristic of political society in Japan, is that every appointment and profession is hereditary, whence the absence of all those moving impulses to individual ambition, which animate and convulse society in Europe. The population of the country is divided into eight classes, viz: the reigning princes or governors, the nobility, the priesthood, military, civil officers, merchants, artisans, and laborers. There is one solitary profession, which seems, like the Parias of India, to form a caste beyond the pale of society—and this is the profession of a tanner. All intercourse with tanners is avoided as well as forbidden; and this class supplies the public with executioners. The Japanese female enjoys scarcely less freedom than the European; she is the presiding deity at all festivals, and the ornament of social life. The samsie or guitar, is to the younger branches of the gentle sex, what the piano forte is to our unmarried country women, and there are few who neglect to acquire the art of playing upon it. Agriculture and manufactures are in as advanced a state in Japan as in any Eastern country. Telescopes, thermometers, watches, and clocks of excellent quality, are made at Nagastei. I have seen a clock which was twelve feet in length and three in breadth; it was embellished with a landscape of neatly varied features, and a golden sun; when striking the hour, a bird flapped its wings, a mouse emerged from a hole and climbed a hill, while a tortoise crept slowly along for the purpose of marking the hour on the face. [Meylan's Japan.

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In Queen Anne's time drunkenness was rather popular than otherwise. In the manuscripts of the British Museum, there is a letter from the private Secretary of the celebrated Dutchess of Marlborough, addressed to the Pope, which began thus, "Sir, my lady the Dutchess being drunk, was unable to see you when you called yesterday." Temperance societies were unknown in those days.

GUILT SOMETIMES MAKES CHILDREN AFRAID.

Charles and Maria were brother and sister. Charles was about five years old, and his sister was about three. Their parents were pious, and gave them good instruction. They had often told them that God loved good children, and would take care of them. One evening little Charles forgot himself, and told his little sister that there was a bear out by the wood-house, and that if she went out after dark he would catch her.

His mother, happening to overhear this conversation, called him to her, and said, "Charles, what have you been telling your sister? You know, my child, there is no bear any where about here. How often have I told you that bears live in the woods, and not in such a place as this; so you have told your litttle sister what you knew was not true. Now you have displeased God, and I must punish you for it." So she told him he must go out in the dark to the wood-house, and fetch in a pail.

Charles began to weep, and said he was afraid to go after the pail. I do not suppose he was afraid of any bear, for he knew there was none to fear, but he had displeased God, and was afraid he would not take care of him in the dark. But his little sister, who was a good child, and knew she had not been guilty of telling a lie, was not afraid to go; she started up, and said, "Come, Charley, I'll go with you, and I think God will take care of us." It would have done your heart good to see this little creature take her brother by the hand, and to hear her encourage him to hope that God would take care of them. They went out and brought in the pail, and I do not recollect that I have heard little Charles tell an untruth since it happened. [S. S. Advocate.

A FEARFUL HISTORY.

The following is the history of eight families in one town, the heads of which used intoxicating liquor:—

The first had one child, a daughter. A great sum was expended on her education. She died from the effects of strong drink.

The second had an only son. He was educated with great care and great expense, but was killed by wine.

The third had four sons and one daughter. The daughter is a drunkard, and one son has gone to the drunkard's grave.

The fourth had three sons. One died of intemperance, one was killed in a duel, and the other is a drunkard.

The fifth had one son who killed himself by drinking, and two step-sons who are drunkards on wine.

The sixth had five sons. Two are dead through intemperance, and another is a drunkard.

The seventh had five sons. Four are drunkards, and one through the influence of liquor is an idiot.

The eighth had five sons and three nephews. Four of the sons have been killed by alcohol, and the fifth is a drunkard, and the three nephews are in the drunkard's grave.

Thus the sin of drinking and its punishment go from parents to children, sweeping many, very many to a premature grave, and rendering many more a torment to survivors.

◆

A Ministering Angel.—In one of the letters describing incidents of the battle of Buena Vista, we find the following:

"There was one little scene on the field, which excited great sympathy. A Mexican woman was found in a gorge under one of the peaks of the mountain, having about her ten or twelve of her countrymen, five or six of whom were dead. She was endeavoring to make the beds of the living as easy as she could, by removing the stones from under them, and placing their heads upon her own person. She refused bread and water herself, tendering every thing that was offered her to the sufferers about her. It was almost the only bright spot on that bloody ground. A monument should be raised to her, which should stand as long as the battle of Buena Vista is remembered. I saw the good woman afterward in one of the wagons, with her wounded men, apparently full of joy and hope, thankful, I suppose, that she had fallen into merciful hands."

◆

A Curious Connection.—In a family of six persons, the following relation exists, viz: 2 fathers, 2 mothers, 2 brothers-in-law, 2 sisters-in-law, 1 brother and sister, 2 uncles, 2 aunts, 3 cousins, 3 husbands, 2 wives, 3 daughters, 1 son-in-law, 1 father-in-law, 1 mother-in-law, 3 nieces, 1 grandfather, 1 grandmother. How does the relation exist?

Solution.—A man marrying his sister's daughter, becomes husband to his niece, and son-in-law to his sister, and his sister becomes his mother-in-law. His sister marries her second husband, who becomes brother-in-law, and father-in-law to his wife's brother, and he also is son-in-law to his brother-in-law. The two married couple have each a daughter, who of course are cousins, and one of the daughters is sister-in-law to her aunt, and the aunt becomes sister-in-law. The daughter is niece to her grandmother.

◆

Prejudice against Color.—The N. Y. Tribune says that Rev. Henry H. Garnet, an educated and highly respectable colored clergyman, in passing down Lake Champlain in the steamer Saranac the other day, was not allowed to eat his dinner even at the second table. In deference to the aristocracy of the skin, he modestly waited till the first table had been cleared away, supposing that his ticket would entitle him to a place at the second without molestation. After he took his seat, however, he was ordered away, and, not choosing to feed alone, like a beast, he fasted, and perhaps prayed also, until his arrival at Burlington, for the removal of the prejudice which subjected him to so much annoyance. Mr. Garnet says that at least two who sat at the first table were so drunk that they were scarcely able to navigate. But it mattered not if they were only white.

◆

To Cure Warts or Corns.—Take the yolk of an egg, thicken it with fine salt, which apply as a poultice at night, leaving it off in the morning. Thus continue for two or three nights, until the part affected bears a whiteish appearance; then leave it off entirely, and the wart or corn, it is said, will come out *root and branch*. If a little of the leaves of rue is bruised and added, it is said to be the better.

The Emperor and the Judge.—Many merchants in Russia lamented bitterly, in my hearing, the iniquitous corruption of the courts of law; and told me that no cause can ever be brought to a successful termination without a *decent* and proper administration of bribes. But justice even in Russia sometimes finds out the wicked, as is instanced by the following story, often told at St. Petersburgh:—A poor woman having an affair of much importance under litigation in one of the courts, was given to understand that the cause would never be brought to a satisfactory termination without a present to a senator of 20,000 roubles. Horror-struck at this, and seeing no chance for procuring the immense sum, and thus terminating the expensive lawsuit, she one day addressed the Emperor in the street, and begged him to lend her 20,000 roubles. His Majesty questioned her as to what she could want with so large a sum, and having heard her story, gave her the money, privately marked by himself. The poor woman immediately made the corrupt judge the required present. The Emperor shortly after met the senator, and begged of him to lend him some money; the wretched man, without any hesitation, put some of the spoil of the poor woman into his Majesty's hand. He recognized his own money! The senator is said to have disappeared.

[Russia, by R. S. Bourke.

◆

Instruction of the Deaf and Dumb.—The next term in the New-York Institution for the Instruction of the Deaf and Dumb, will open on the first day of September next. The Legislature of the State of New-York has made provision for the education of one hundred and sixty indigent deaf mutes, who are between the ages of twelve and twenty-five years. Those who wish to avail themselves of this public provision, in the education of their children and wards, must make application to the Superintendent of Common Schools at Albany. Relative to the admission of those who are educated at the expense of their friends, the undersigned may be addressed directly. H. PRINDLE PEET,

President of the Institution.

◆

Save your Newspapers.—A newspaper is a perfect history of the time. It is a record of events transpiring in the place of its publication, in the State, the nation, and the world. Every family should carefully preserve their newspapers, and have them bound, too, at the end of each year. They will thus have a most valuable and costly history of the world for the mere subscription to the paper and the cost of binding. Such a history carries with it a thousand interesting reminiscences. We say again preserve your newspapers, and our word for it you will never regret it.

VARIETY.

Near Fryberg, in Baden, there is a chasm in a remarkable mountain, which from the extraordinary sounds which occasionally issue from it, has been long the wonder of the simple people in the neighborhood, and is the source of much spiritual fancy. Melodious sounds issue from the tops of the fir trees, which crown the rocky heights in the neighborhood of a lovely cascade. The current of air ascending and descending through the chasm receives a counter impulse from an abrupt angle of a rock which acting on the tops of the trees forms a natural Æolian harp, the tones of which blend with the gurgling water-fall in thrilling song, wild as the waters and the wandering winds.

The following is an Indian's idea of the Trinity. He had been listening to a missionary: "When I went home," said he, "I thought and studied long upon what my white brother told. I was dark! very dark! I could not understand how one should be three, and three should be one. At last, I looked around me; I saw water ice and snow. I called the Father, water; the Son, ice; and the Holy Ghost, snow. There I could see three and one—all water yet distinctly three forms. I then understood the speech of my white brother, and the Great Spirit he worshipped."

An Irishman, who had been begging piteously, was taken up before the Warrington magistrates the other day, and, on searching him, nothing was found but a large ball of soap. He prayed they would not take that from him, as "he liked to be clean, though he was poor." The earnestness of his entreaty led the gentleman to cut the piece of soap in two, and inside was found £16 in gold.

A ring of zinck and one of copper, placed in contact around either fruit or ornamental trees, will prevent any insect from ascending and injuring them. The moment the insect touches the battery, it receives a galvanic shock, and is killed, or falls to the ground. The action of the battery is unceasing, being sufficiently powerful in either dry or wet weather. So says the Macon Journal.

Roast meat contains nearly double the nourishment of boiled, but boiled meat is better adapted to weak digestion. Frying is one of the very worst methods of dressing food, as boiling is one of the best. Baked meat has a strong flavor, is deprived of some of its nutritious qualities, and is difficult of digestion. Spices, sauces, and melted butter, should never be used by an invalid.

It is related of the great Dr. Clarke, that when, in one of his leisure hours, he was unbending himself with a few of his friends in the most playful and frolicksome manner, he observed Beau Nash coming; upon which he suddenly stopped. "My boys," said he, "let us be grave; here comes a fool."

The branches of trees, when loaded with fruit, may be kept from breaking in the following manner: Connect with cords all the heaviest branches, commencing with the lower ones, and fasten the ends to the upper part of the trunk. Branches when thus secured together cannot break. This plan is far superior to the old method of props.

The most agreeable of companions is a simple, frank man, without any pretensions to an oppressive greatness; one who loves life, and one who understands the use of it; obliging—alike at all hours; above all, of a golden temper, and as steadfast as an anchor.

It is a remarkable peculiarity with debts, that their expanding power continues to increase as you *contract* them.

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Perhaps there never was a juncture of time when true religion more greatly needed a safeguard against attacks which are both boldly and insidiously aimed at her vital principles; perhaps true religion was never in a more perilous position between open enemies and pretended friends, than at this particular crisis; and surely never was it more incumbent than now, on every true friend of her holy precepts, every conscientious master of a household, every anxious parent, guardian and protector, to be provided with antidotes to the poison which is so unscrupulously scattered abroad, or an argument against each dangerous fallacy which is propounded to the injury and detriment of that religion, which is the faithful oracle of the Divine Creator, and the best exponent of His will.

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The Sabbath Recorder.

THE GERMAN SEVENTH-DAY BAPTISTS.

[Continued from last week.]

As the Society keeps no journal, has no written history, nor humanly-composed creed, I cannot present a more acurate account of their religious character and observances than to give a simple narrative of my visit to them. I may as well here observe, however, that they have a charter obtained from the State Legislature, in which they are known as Seventh-day Baptists. It authorizes them to hold and govern the estate and the house, by bye-laws of their own adoption, which are authoritatively represented and defended by five trustees, elected by a plurality of all the votes of all the male members of the Society. And yet the State of Pennsylvania has a law to compel all its inhabitants, these chartered Seventh-day Baptists not excepted, to observe Sunday, or Lord's Day! What a contradictory, bungling piece of legislation! In these bye-laws it is made a condition of admission, that the inmates of the house shall be single persons; whether they have ever been married before or not, is not a condition. They must likewise be strict observers of the seventh-day Sabbath, and baptized persons of reputed piety. Their application for admission must be made to the trustees, who are the authorized judges of their eligibility. No vow, no promise of continued celibacy, is ever required; but the simple condition is laid down, that if they ever thereafter wish to marry, they must leave the house, as is sometimes the case, when no unkind treatment ensues, but rather a brotherly and sisterly attention to the wants of those entering the conjugal relation. No person can enter and retain independent estate or personal property; but if they bring any kind of property with them, an appraisement is made, and certificate of the same given, and should the person afterwards leave, the same or its vulue is restored without interest. If the inmate dies in the convent, or a recognized inmate of the same, all the property accrues permanently to the establishment. No wages are paid to the inmates, but all share alike the comforts of the establishment, and the charter secures the whole of the estate and its incomes to the single brethren and sisters as their property. No one, therefore, can assist out-door relations while an inmate of the house. The labors of the establishment are shared alike by all in a well-arranged series; the brethren under the direction of the Prior, or, as it simply means, *Superintendent;* and the sisters under the direction of the Prioress. In no respect, however, is there any preëminence of class; their offices are for order's sake only; they are in truth a band of brothers and sisters, and equals in every respect affecting their honor or happiness. There are at present fourteen sisters and nine brethren. The out-door members of the Society have no personal rights in the property of the estate; and there is no more community of interests among them, than among other denominations of Christians. The religious interests of the Society are entirely congregational—as truly republican as any other congregation of Baptists. Their officers are voluntarily elected, like ours. They do not hold, however, to paying their Pastor a stated salary; but believe that he should be voluntarily assisted as he has need. In this respect they and the Dunker Baptists are of one mind. What their *practice* is, year in and year out, I know not. They paid my expenses liberally and kindly.

I went from Philadelphia by railroad to Chambersburg, the county seat of Franklin county. Snowhill is fourteen miles to the south of this. Here I found Bro. John Monn, Jr., who provided me a passage in a barouch; and I put up with him that night. He is a fore-handed German farmer, and resides less than half a mile from the Snowhill house. The next day was the sixth day of the week, and the love-feast approached. A little before noon, he accompanied me to the Convent, where I was introduced to the venerable Pastor, Andrew Fahnestock, and the other members of the household. This good man has recently lost his wife by death, made a distribution of his property among his children, and now become an inmate of the convent. The house and establishment I have already described. I have only to add, that I was exceedingly pleased with its neat and clean appearance. The furniture is plain and convenient, without any superfluities or finery; and I gladly accepted their invitation to make it my home while the meetings continued, being very anxious to learn all I could. I was furnished, as every inmate is, with a separate sleeping room. During the day, little parties arrived from a distance, and likewise took up lodgings with us; and here commenced one of their religious observances. As they arrived, every brother saluted the visiting brother with *a holy kiss;* the sisters thus saluted the visiting sisters; brothers and sisters only shaking hands, as other Christians do. The same observance was affectionately tendered all round on their departure, when the meetings were over, on second-day morning. There was no ostentation attending this; it was performed with much simplicity as a reciprocal expression of Christian affection; indeed, I observed that if they met or parted in a public place, amidst a mixed assembly, they merely shook hands, and reserved the kiss of charity to a better opportunity. At noon all in the house dined in the hall. In the evening a supper was spread in the meeting-house for the commencement of the love-feast. Every thing, however, had been previously prepared. There was no cooking at this time, except for our coffee. Here was the first use of the vestry kitchen adjoining the meeting-house. In a cellar beneath was a well-stored larder. In the vestry itself, were vessels over fixed furnaces, for heating water, coffee, &c. The meeting-house has two front doors, and is seated with the males on one side and the females on the other. It is furnished with several settees and long narrow tables, the tables serving for their books during worship, and for meals during the love-feasts, by placing two of them together, side by side. On the back side, midway of the house, is one about eight feet long, appropriated to the ministry, there being no other pulpit in the house. I judge that between sixty and one hundred sat down to this well-prepared meal. At this and all the following meals, there was a good supply and a sufficient variety of the best household aliments, without any superfluities. They were just such meals as the best German housekeepers would provide for a friendly party, and better than that, no man need wish for. After all had fairly become seated, a blessing from the great Giver of all good was invoked by the venerable Pastor. All kept their seats, except such as served at table, until every one had finished the repast, and then a hymn was sung, in which the whole company joined. We rose from the tables and went out, enjoying the balmy air in happy conversation as we walked across that verdant meadow.

The Sabbath approached. They keep their Sabbath from evening to evening, knowing nothing of that midnight obscurity which lets the Sabbath come and go while they are wrapped in silent slumbers. They hailed its return as a glad time to their souls. All repaired, ere light was gone, to the house of God, and found the tables cleared and spread afresh with snow-white cloths, and well furnished with hymn books, music books, and the holy word of God. We sang, we prayed, and a chapter was read, on which the venerable Pastor made a short discourse, and Eld. King and myself followed; and all, I trust, felt that it was good to be there. I may remark here, that as the older members are most familiar with the German, the aged pastor officiates in that language usually. Eld. King and myself spoke altogether in English, with which all of them have some acquaintance. On Sabbath morning, the convent bell called us at ten minutes before five o'clock; at five we assembled for a morning season of worship, with some extra exercises beyond their usual morning worship. Between six and seven we breakfasted, as we supped the night before. At ten o'clock a thousand or twelve hundred people came together within and without the meeting-house; and the worship was conducted as on the preceding night. At the close of this meeting, three candidates for baptism, who had been previously accepted as such by the pastors of two of the Societies, were announced as ready to be baptized. After being suitably attired, they repaired to the baptistery, where the thronging multitude had already assembled. We sang a hymn and prayed, and Eld. Fahnestock went down into the water; the candidates, assisted by bystanding brethren and sisters, descended after him. They were females. As each reached the lower step, he took her by the left arm, and led her in to a suitable depth, where she kneeled down. It was a hot sunny day, but that pure water was cold, and at first made respiration short and labored. She applied water to the face, and he to the back of the head, waiting a moment for her to recover, and reäcquire a devout frame. Then, laying his left hand upon the fore part of the head, and his right hand upon the back, between the shoulders; he said, "*Ich taufe euch im namen des Faters,*" and immersed the candidate, face foremost; then, raising her up to her former position, he gave time for a like recovery of self-possession, and adding, in an audible voice, "*und des Sohnes,*" he immersed her in the same manner a second time; then, giving a like time for a similar recovery, he added, "*und des Heiligen Geistes,*" and proceeded as before; raising her up to her first position, that is, still kneeling, and giving time for the candidate to recover, while she was yet kneeling he laid both hands upon her head, and offered a short invocation for the Spirit of God to seal this obedient handmaid as a child of God. Thus he proceeded with all the others; and the service closed much as with ourselves. There was no hurrying to see how quick it could be done; nor any apparent impatience with the candidates; both candidates and administrator seemed to act as though they believed the Saviour was near.

After they had changed their garments, the bell rang, and we sat down to dinner in the meeting-house, as we had supped and breakfasted before, with this addition, that *all* who attended the meeting were invited to partake as there should be opportunity. After the first company were done, there was no more religious exercises at the end of the meal. I judged that they fed seven hundred people that day, and all had enough; of course it took a considerable part of the afternoon.

When the evening was come, we sat down again, with the communion table furnished for the Lord's Supper. After we had sung and prayed, read the thirteenth chapter of John, and discoursed upon it, Elders Fahnestock and King rose from the table, laid aside their coats, went to the kitchen vestry, and girded themselves each with a long towel, and took a small tub, capable of holding three or four gallons, half filled with tepid water—(here again was seen the use of the kitchen)—returned to the brethren's side of the meeting-house, and commenced washing the saints' feet, as many as chose to permit them. Two aged sisters did the same on the female side of the house. When this was ended, they sat down again, and took the bread of the communion of the body of the Lord Jesus. After the giving of thanks, and imploring divine favor, Eld. King took the plate of bread—(it was unleavened bread in thin slices about the width and length of two fingers)—and carried it before Eld. Fahnestock, so as to stand before two of the communicants. He then, breaking one of the pieces of bread into two, gave one half to one, and the other half to the other, saying, "*Nehmet, esset dass ist mein leibf, der für euch gefrachen wird; solches thut tsu meinen gedächtniss,*"—(1 Cor. 11: 24)—thus doing and pronouncing this formulary each time of breaking the bread, until all the communicants had received a bit. In distributing the wine there was no difference between their mode and our own, save that the ministers carried the cups, instead of the deacons. This, however, I have seen among the first-day Baptists. Afterward we sung a hymn and went out. Thus ended the love-feast; and as the exercises of first day, Sunday, next following, were given to me to preach upon the subject of the Sabbath, I reserve that matter for another communication.

I will only add a few remarks that did not seem to be in place in the course of this brief narrative. Their hymns in German were all composed by members of their own order, and have never been given to the world. The same is true of their music, which is perfectly unique. I never before heard nor conceived of such solemn, soft, soul-stirring melodies as they make in most of their pieces. They have three volumes, of which a small edition has been printed for their own use; and I was told that there is not a light or jigging line or beat in the whole collection. They are frequently making additions in manuscript, and take great delight in making new books transcribed with the pen, and very richly ornamented pages done in the same manner; indeed, they have prefixed to one of their books Rev. 14: 3—"And they sung as it were a new song, before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." It appeared to me that their music was composed with this idea in mind throughout. Greatly as I admired it, I could not help observing that it somewhat disqualified them for a good expression in Americo-English music. Every person of genius and taste, I am confident, would well excuse the latter, after hearing a few of their melting melodious strains, with four and five parts. They have no choir, as modern congregations have. They have, however, a leader, and all, young and old, sing.

Some of the first members of the Society were truly learned men; but in cultivating the devout Christian, they have too much overlooked the importance of the intelligent; so at least it appeared to me. If, for example, they had founded a good library, and kept up a course of literary instruction, they would now have been better able to advocate their truly scriptural faith in the world. They profess to have no other guide but God's inspired Book, and to this they profess exactly to conform, omitting nothing enjoined, and adding nothing to the observances there given. Their simplicity is truly remarkable, and I believe truly pure. They are non-resistant in sentiment, which in my estimation leads them to deficiency in government, or church discipline. They however faithfully preach the righteousness of the kingdom of heaven, and tell people plainly what they ought to be and to do. They are a godly people, full of love and kindness, and are on the whole so remarkably amiable, that I am sure a true Christian who should really become acquainted with them must love them. S. D.

AN OLD POEM.

The following is an excellent translation of a Latin Poem which has received the enthusiastic encomiums of GOETHE, Dr. JOHNSON, Sir WALTER SCOTT, and other distinguished men. It is said that Dr. JOHNSON always wept in reading the 10th stanza. The Earl of ROSCOMMON expired with the 17th verse upon his lips. The original was written by a monk of the 13th century. We find the translation in the Newark Daily Advertiser. [Albany Evening Journal.

Day of wrath, that day of burning,
All shall melt, to ashes turning,
As foretold by Seers discerning.

Oh! what fear it shall engender
When the Judge shall come in splendor,
Strict to mark and just to render.

Trumpet scattering sound of wonder,
Rending sepulchers asunder,
Shall resistless summon thunder.

All aghast when Death shall shiver,
And great nature's frame shall quiver,
When the graves their dead deliver.

Book where every act 's recorded,
All events all time afforded,
Shall be brought, and dooms awarded.

When shall sit the Judge unerring,
He'll unfold all here occurring,
No just vengeance then deferring.

What shall I say that time pending?
Ask what Advocate's befriending,
When the just man needs defending?

King Almighty and all knowing,
Grace to sinners freely showing,
Save me, Fount of good o'erflowing.

Think, O Jesus, for what reason
Thou endur'dst earth's spite and treason,
Nor me lose in that dread season.

Seeking me, Thy worn feet hasted,
On the cross, Thy soul death tasted,
Let such labor not be wasted.

Righteous Judge of retribution,
Grant me perfect absolution,
Ere that day of execution.

Culprit-like, I—heart all broken,
On my cheek shame's crimson token—
Plead the pardoning word be spoken.

Thou who Mary gav'st remission,
Heard'st the dying Thief's petition,
Cheer with hope my lost condition.

Though my prayers do nothing merit,
What is needful, Thou confer it—
Lest I endless fire inherit.

Mid the sheep a place decide me,
And from goats on left divide me,
Standing on the right beside Thee.

When th' accursed away are driven,
To eternal burnings given,
Call me with the bless'd to Heav'n.

I beseech Thee prostrate lying,
Heart as ashes contrite, sighing,
Care for me when I am dying.

On that awful day of wailing,
Human destinies unveiling,
When man rising, stands before Thee,
Spare the Culprit, God of glory. A. G.

EARLY INSTRUCTION IN MUSIC.

BY REV. JOHN TODD.

Till within a short time, the opinion has been almost universal, that but *few* could be taught to sing; that the talent for music was a peculiar gift of nature, bestowed upon only a few, and they, favored ones, were to have it to themselves. Parents have neglected their children, and unless they took up singing of themselves, have decided that, unfortunately, *their* children had no ear for music. The opinion has become so common, that but a small part of our congregations even pretend to sing, or think they can. Nor can they as they now are; but would it have been so if the proper pains had been taken with their childhood? How much pains do parents take to teach their children to speak correctly? Had children no better opportunity to hear speaking, or of being taught to speak, than they have to learn to sing, would any more be able to speak? I shall not say that every child who can speak might sing; but I believe the exceptions are very rare. Allow me to present a few facts on this point:—

In an orphan asylum in Germany, containing two hundred children, there are only two certainly who have not learned to sing, and that, too, correctly. These children are probably taught early and have great pains taken with them; whether this be or be not so, this fact has great weight in deciding such a question.

In all the common district schools in Germany, singing and music are taught, and every child is as much expected to sing as read and write and recite any other lesson. They are all respectable performers, and many of them proficients.

The reading of musical notation is learned even in the snow-covered huts of Iceland. In passing through the continent of Europe the traveler finds every festival, whether national or religious, graced with music. Serenades from the common people are heard every night in the streets. Music echoes from the shops, the boats, and the harvest fields. Some of the best performances of Mozart's difficult pieces are said to proceed from the privates of Prussian regiments. As a general thing, every house in Germany and Switzerland has some musical instrument.

I once stopped at a German settlement of no great size where I was invited to hear some music at the house of a mechanic. Here a small company performed, vocally and instrumentally, almost the whole of Haydn's Creation. The master of the house, a blacksmith, more than sixty years of age, took the first violin; his aged wife, in spectacles, gave us a vocal part; the eldest son, a joiner from a neighboring village, sat down at a Leipsic piano, on which, after tuning it, he executed with great skill the whole accompaniment; several young men and women filled the remainder of the score. A boy, five years of age, was pointed out to me as beginning to play on the violin. Upon inquiry, I found there was not a house in that town without a piano or some keyed intstrument. This evening's entertainment has often occurred to me, as illustrating the happy influence of music upon domestic life and social habits. If you would have young people love home, induce them to cultivate music. It will beguile many a winter night, which might otherwise be worse than wasted. Few pleasures are cheaper, or more innocent, or more within the home circle. Almost all foreigners are proficients. A few years ago a party of emigrants encamped for the night on a small eminence, about half a mile from my residence. About sunset we were surprised by the most delightful sounds wafted across the valley by those sojourners. It appeared to be their evening hymn, accompanied with horns. The effect was indescribable.

REMARKABLE CIRCUMSTANCE OF PERSECUTION.

At the time of the great persecution, in 1762, at Stalbridge, England, a report had been propagated for some weeks that on the 29th of May, at ten o'clock in the morning, all the Methodists at Stalbridge were to be hanged. William C., an old inveterate persecutor, aged about seventy, a clock and watch-maker, engaged to make three effigies, to personate Robert Sydserf, William Drew, and Ann Royal. Early in the morning of the above mentioned day, a large drum was beaten round the town, and multitudes from the neighboring villages flocking in, many hundreds were soon assembled. About ten o'clock the effigies were brought forth; and after having been carried round the town, accompanied by the beating of a muffled drum, they were brought into the market-place to be executed. While the executioner was fixing the ropes round the mock necks, the above-mentioned William C. was leaning upon the top of his staff, apparently feasting his eyes with the transaction; and, to the surprise and terror of the multitude, the instant in which the effigies were turned off, he fell to the ground, and was taken up speechless. He was carried to his house, and lived two or three days after; but he spoke no more. His own sons, who were also persecutors of the Methodists, and others who attended him, declared that, before he died, his countenance was horrible beyond description, and that his face resembled the visage of the effigies. [Lon. Ch. Mis.

THE FAITHFULNESS OF THE LORD.

A pastor named Augustus Schultz, who was settled in a village near Berlin, had a very small salary. But when occasion offered for him to give to the poor, he seemed to be rich, and gave freely. Some said that he was even extravagant in his charities. Perhaps there was some foundation for the reproach; but if he gave too much he acted from love to God, and God did not forsake him.

It happened one day—and this was not the first time—that there was not a morsel of bread in the house; nor money to buy any. The pastor Schultz asked his wife to set the table as usual. "But, my dear," said his wife to him, "you forget that we have nothing to eat." "Be easy," answered the faithful servant of God, "the Lord is able to give us what we need." The table then was set out, the cloth spread, but there was nothing upon it. The pastor and his wife prayed. During their prayer, a loaded wagon stopped before the pastor's house. It was filled with bread, and other food, which some Christian friends had sent to the good pastor, whose beneficence they knew. The *servant of Christ* realized then that the Lord never forgts those who trust in his goodness.

POWER OF PERSONAL HOLINESS.

Never will the church meet her solemn responsibilities, until her children, bursting asunder the shackles that bind them, and rising out of the slough of earthliness in which they are sunk, come up to that high measure of evangelical sanctification which the voice of Scripture and the exigencies of a dying world alike demand of them. There is a moral omnipotence in holiness. Argument may be resisted; persuasion and entreaty may be scorned. The thrilling appeals and monitions of the pulpit, set forth with all the vigor of logic, and in all the glow of eloquence, may be evaded or disregarded. But the exhibition of exalted piety has a might which nothing can withstand: it is truth embodied: it is the Gospel burning in the hearts, beaming from the eyes, breathing from the lips, and preaching in the lives of its votaries. No sophistry can elude it, no conscience can ward it off; no bosom wears a mail that can brave the energy of its attack. It speaks in all languages, in all climes, and to all phases of our nature. It is universal—invincible; and clad in immortal panoply, goes on from victory to victory.

* * *

A black cloud makes the traveler mend his pace, and mind his home; whereas a fair day and a pleasant way waste his time, and stealeth away his affections in the prospect of the country. However others may think of it, yet I take it as a mercy that now and then some clouds come between me and my sun, and many times some troubles do conceal my comforts; for I perceive, if I should find too much friendship in my inn, in my pilgrimage, I should soon forget my Father's honor, and my heritage. [Dr. Lucas.

* * *

Many think themselves to be truly Godfearing, when they call the world a valley of tears. But I believe they would be more so, if they called it a happy valley. God is more pleased with those who think every thing right in the world, than with those who think nothing right. With so many thousand joys, is it not black ingratitude to call the world a place of sorrow and torment? [Jean Paul Ritcher.

* * *

There is not a nobler sight in the world than an aged Christian; who, having been sifted in the sieve of temptation, stands forth as a confirmer of the assaulted, testifying, from his own trials, the reality of religion; and meeting, by warnings, and directions, and consolations, the cases of all who may be tempted to doubt it.

The Sabbath Recorder.

New York, July 8, 1847.

PUBLICATIONS OF THE "SABBATH UNION."

Within the last three or four years, several large pamphlets have appeared before the public, under the imposing title of "Permanent Sabbath Documents," and bearing the imprint of "The American and Foreign Sabbath Union." It is understood that these pamphlets were prepared for the press by Rev. Justin Edwards, D. D., who is, we believe, the principal agent, if not, indeed the soul and body of this vaunted "Sabbath Union." One peculiarity of the documents in question—perhaps their chief distinguishing feature—is that they argue very largely for the observance of a Sabbath from the *necessities of man* and the *nature of things*. They seem to take it for granted, that the command of God is not a sufficient basis upon which to rest the duty; hence they present an array of facts to prove that men, beasts, and things, need just one day in seven to rest—that under this system of resting one day after every six days of labor, a man can do more business, a horse can draw more loads, and a mill can grind more corn, than under any other system. Repeatedly have we alluded to this characteristic of the publications of the Sabbath Union, and expressed our conviction that their tendency is most dangerous to the interests of the sabbatic institution, because they remove it from a permanent and tried foundation to place it upon one which is no better than a heap of sand. We are more than ever convinced of the truth of this position, by reading the comments of various newspapers upon a pamphlet just issued, entitled "The Fourth Annual Report of the American and Foreign Sabbath Union." A copy of this pamphlet was sent to Elizur Wright, Jr., editor of the Boston Chronotype; and in a late number of his paper we find a long article, (which has been copied more or less into other papers,) reviewing and disproving several of the fine-spun theories of the Sabbath Union, and leaving upon the mind of the reader an impression, that after all the duty of observing the Sabbath is a very doubtful one, for which its best friends can only present some abstruse and far-fetched reasons. Another copy of this pamphlet was sent to Wm. Lloyd Garrison, Editor of the Liberator; and in his paper we find some comments upon it tending to the same result. That our readers may form a just idea of how the matter is regarded by others, we will give them a few passages from Mr. Garrison's article. After alluding to the efforts of the Union, he gives the following account of its principal agent:—

"The Rev. Justin Edwards, D. D., is the principal agent of this Union, whose interests he makes identical with his own, and who is admirably qualified for his deceptive work. The Pope of Rome has not a more sanctimonious air—(indeed, the present Pope seems to be almost *human*, and disposed ere long wholly to discard his *divinity*)—no Cardinal has a more cat-like tread, or wariness of procedure in mousing, than this same Reverend Doctor. Catch him, if you can! Whenever or wherever he 'holds forth,' in behalf of the Sabbath, rest assured it is under such circumstances, at such times, and in such places, as to secure himself from interrogation, defeat by exposure, or a free discussion of the subject. Observe, too, how careful he is to move in no plebeian circle. It is among the titled, and the occupants of high stations, that he delights to circulate. If he can only secure a judge, a governor, a general, a prominent statesman, or a high church dignitary, to his side of the question, such testimony he regards as calculated to silence forever all vulgar inquiry into the claims of the first day of the week as the Sabbath."

So much for Dr. Edwards. Now for his arguments. One prominent position taken in the pamphlet is thus stated: "The Sabbath is founded on *the nature of things;* and men are required, not only in the Bible, but by *natural laws*, to observe it." Upon this statement Mr. Garrison remarks:—

"Now, if this be true, the Sabbath cannot possibly be in any danger, and the work of this Sabbath Union is quite superfluous. What man's necessities require, in 'the nature of things,' he will be pretty sure to possess and retain. Eating and drinking—wearing raiment to cover the body—sleeping during a certain portion of every twenty-four hours—are required by natural laws, and founded on the nature of things; yet it would be manifestly absurd to organize an association to convince mankind that they ought to eat and drink, to clothe their bodies, and to welcome 'Nature's sweet restorer, balmy sleep,' at the proper time! No one who is weary needs an argument drawn from scripture, or reason, to convince him that it is right and proper to rest, according to the extent of his bodily prostration. If sabbatizing be a natural act, then the proof of this is to be made out by evidence drawn from nature; and *revelation has no more to do with it than it has with the mode of cultivating rice or cotton.* It is, then, a physiological, not a theological question; *it relates to a physical, not to a moral law.*"

Another position argued in the pamphlet, is stated in the following language: "Those who labor *continually seven days in the week*, are, as a body, less healthy and long lived than those who labor only six; they perform on the whole a smaller amount of business, and in a less perfect manner." Mr. Garrison comments upon this position thus:—

"Why, here we have 'a Daniel come to judgment,' but with a fool's-cap and bells on his head! In what contempt must the Rev. Dr. Edwards and his associates hold the reason and perception of the laboring classes, to adduce an argument so absurd as this! It is unprofitable, and injurious to health and life, for laboring men to toil *without ceasing!* Wonderful discovery! Beyond a doubt, it would be hurtful for them to eat and drink without ceasing. But what does an argument like this prove? The folly of those who present it—nothing more. Now, instead of wishing to see the laboring classes toiling seven days in a week, it afflicts us to see them running the gauntlet six days out of seven to procure a precarious subsistence; and we maintain that they ought to have two, three, aye, at least four days in a week in which to rest from bodily toil, and to cultivate their social, intellectual, and moral powers."

The foregoing extracts are sufficient to show in what light the species of argument used by the American and Foreign Sabbath Union is regarded by those who reject the Sabbath entirely. They see very clearly, that if the duty of Sabbath-keeping rests mainly upon the necessities of man and the nature of things, it would be just as easy to establish the sabbatic character of one seventh part of each day as of one whole day out of every seven. Many of them have adopted that theory, or a theory similar to it, and contend that a man should rest whenever he is tired, each day, instead of setting apart one whole day in seven without reference to fatigue. And surely if it is a question of man's necessities alone, they have the best of the argument. The publications of the Sabbath Union establish them in their position. We give the author of those publications credit for entire sincerity, and an earnest desire to promote the interests of the sabbatic institution. We must nevertheless dissent from the course he pursues, believing that it is adapted to remove the only substantial foundation upon which to build up the duty of keeping the Sabbath. "If the foundations be removed, what can the righteous do?" There never was a time when an appeal "to the law and to the testimony," upon this subject, was more imperiously demanded. But a difficulty lies in the way of appealing to the law; *that* says, "the *seventh* day is the Sabbath," whereas the church says the *first* day is the Sabbath. So long as there is such a conflict between the law of God and the teachings of men, trouble in establishing the claims of the Sabbath must be expected.

ASSOCIATIONS—FAMILY PRAYER.

☞ The following thoughts came to us in a business letter. But they may be read with profit by others, and we therefore publish them:—

I had the pleasure of attending one day of the meeting of the Stonington Baptist Association, which was held at the new house of the second church in North Stonington, where a multitude assembled sufficient to fill the house three times; and none, I think, could have occasion to say at the close, that it had been a lost season to them. It appears to be the object of this Association, to render its meetings as spiritual as possible—a large portion of the time being spent in preaching, praying, exhorting, and singing. The business is nearly all performed by committees, named by the Moderator, and confirmed by the body. Letters were read from all the churches [eighteen,] some of which were not only interesting but cheering. Others complained of barrenness and dearth, and reported more deaths than baptisms; after reading which, the Moderator called for reflection and solemn prayer to be offered in behalf of such churches. One church complained of having been annoyed by rum and secret combinations; yet their statistics showed, that while they had excluded eight from the church, eighty-seven had been added by baptism. Their letter closed by saying that they had no fellowship with rum, secret combinations, slavery, or our war with Mexico, but were resolved to cling to the cross of Christ. Who could not say, Amen? The additions to the churches of this Association, during the past year, by baptism, were about three hundred; while from the statistics of our own Association, (held a few weeks previous to this, in an adjoining town,) we find the additions to be but one hundred and sixteen to twelve churches. The question may be asked, Why have the churches of the Stonington Association received nearly double the additions the past year to those of our Eastern Association? Can it be from the fact that God is a respecter of persons; or that they are more zealous to obey the laws of God rather than the laws of the State, and manifest this zeal in maintaining his holy and divine precepts? Certainly not? What, then, can be the reason? A number of reasons may be rendered. They are more thorough in their Sabbath Schools and Bible Classes; give their ministers a better support, thus affording them more time for religious and pastoral visits; and it is to be hoped that they are not so slow to acknowledge and worship God in their families as many of us. According to their efforts and activity in the cause of Christ, they are blest.

Perhaps it would not be amiss, again to bring before the minds of your readers, the fourth resolution of the Eastern Association, passed at its last session:—

> Resolved, That we consider it the duty of every Christian who sustains the responsible relation of the head of a family, to maintain the regular and daily worship of God in his own house; and that the neglect of this duty is a deplorable feature in the character of those professors of religion who are guilty of it, calling for the earnest labors of pastors and ministers to correct the evil.

This is thought by some to be one of the best and most important resolutions that can be found on the Minutes of the Association; and yet, like others, it will be of no avail to those who merely read it, and with one consent begin to make excuse, and so let it pass by. Reader! you may excuse yourself from this duty and high privilege now; but when standing in judgment before that Being who has pronounced a woe on those families who call not on the name of the Lord, there can be no excuse. The ignorant heathen, in their blindness, are said to be punctual in the worship of their gods in their families, as well as in other places, and yet they are perishing for the want of the knowledge and belief of the Gospel. If so, what must be the doom of those who know the right way, profess to walk in it, and live from week to week, and month to month, without ever evincing to their families or church that their attachment to the cause of Christ is sufficient to prompt them to the regular and daily worship of God in their own houses. If you consider your God and your soul of more value than your property and your body, then, for the sake of all that is good and abiding here, and all that is blessed and glorious beyond the grave, give your time and affection to each, something in proportion to their great value.

Yours in the Gospel, B. F. L.

ALEXANDER VINET.

The same steamer which brought intelligence of the death of Dr. Chalmers of Scotland, brought news also of the death of Alexander Vinet, who has been called by Merle d'Aubigne and others the Chalmers of Switzerland. Dr. Vinet was born at Lausanne, the Capital of the Canton of Vaud, on the 17th of June, 1797. At the age of twenty he was appointed Professor of the French Language and Literature in the University of Basle. He resided there many years, giving instruction, and preaching to a French Protestant Church. In 1837 he was appointed Professor of Theology in the Academy of Lausanne, which post he continued to occupy until his death. In a short sketch of his life, prepared by Dr. Baird, it is said that no man since the days of Pascal has ever used the French language with more dexterity than Mr. Vinet. The Doctor thinks he was "by far the ablest Christian philosopher in Europe, in his day. His powerful intellect comprehended more perfectly than that of any other man living—or I am wholly mistaken—the philosophers of the Scotch, French and German schools. The French have had no man since the days of Descartes, to compare with him. And he was not only a profound philosopher, but he was a Christian philosopher. He demonstrated that the highest, truest philosophy, is not only not opposed to Christianity, but coincident, if not identical with it. He was indeed a profound thinker, and whatever he wrote was read with an avidity which was truly remarkable, by such men as Merle d'Aubigne, Guizot, Gasparin, and others, who are the *elite*, as to intelligence and cultivation, of the Protestant world in France."

Church Action on Peace.—It is a fit subject for congratulation, that the evils of war and the desirableness of peace, are attracting the attention of the principal ecclesiastical bodies of this country. The Old School Presbyterian Assembly, at its recent session in Richmond, Va., passed a resolution, that in view of the present posture of our national affairs, the continuance of war, and its dreadful results, it be earnestly recommended to all the churches to humble themselves before Almighty God, and pray that there may be a speedy, righteous, and amicable adjustment of all our existing difficulties with other nations, and that we may be permitted to enjoy the blessings of peace. The same body requested all the pastors to bring this subject before the people on the second Sunday in June. The New School Presbyterian Assembly, at a meeting recently held in Cincinnati, Ohio, passed a resolution recommending all the churches to observe the second Sunday in July as a day of prayer in view of the war now existing between this country and Mexico, and that the ministers preach on that day a sermon on the subject of peace. The Rhode Island Congregational Association, at a late meeting, passed a series of resolutions upon the subject, deploring the existence of the war with Mexico, and expressing a conviction that the return of peace, and its future permanence, is eminently important to the steady and enduring prosperity of religion, and to the highest success of the various enterprises of Christian benevolence. Such action on the part of influential religious bodies, indicates a growing favor for the doctrines of peace, and cannot fail to have an influence upon the course and length of the war.

Centenarians of Harvard College.—The Boston Transcript says that Dr. Ezra Green, of Dover, N. H., who graduated at Harvard College in 1765, has recently completed his hundred and first year, with his powers of mind scarcely, if at all, impaired by the length of his days. He has outlived, by more than sixteen years, all his class-mates; the latest survivor, Andrew Fuller, having died at Lyndeborough, N. H., in April, 1831, aged 88 years. Another individual will soon be added to the centenarial roll, if his life is spared, viz., Hon. Timothy Farran. He was born July 11, 1747, and graduated in 1767; was formerly of the Supreme Bench of New Hampshire, and has passed his life mostly at New Ipswich, N. H., until about five years since, when, for the solace and society of a daughter, he removed to Hollis. Such instances of longevity among educated men, speak well for the influence of mental culture upon the physical system. Perhaps some credit is also due to the climate of New Hampshire, of which State they have been residents for a greater part of their lives.

Letter to President Polk.—During the recent visit of President Polk to Boston, a letter was addressed to him on behalf of the Massachusetts Anti-Slavery Society, calling his attention to the fact of his being a slaveholder, and exhorting him, as a Democrat and a Christian, to emancipate his slaves. Speaking of his relation to the slaves, the letter says: "Men, women, and children, are by you held in slavery—recorded in your ledger as chattels personal—worked like brutes, without wages or stipulation, under the lash of the driver, and fraudulently and tyrannically deprived of all their just earnings. No greater sin can be committed against God, no more atrocious crime against man, than this. He who commits it in this age of the world, and especially in a land so full of light and knowledge as our own, is preëminently guilty. It is man-stealing—an act, in comparison with which, the crime of theft, burglary, or arson, 'whitens into virtue.'" Speaking of the rights of the slaves, the following language is used:—"Every one of them is your equal in birth, and an eternal destiny. The act may be attended with difficulties; but, be assured, it will redound to your imperishable renown, and in life and in death be to you a source of exhaustless felicity. But, while you hold them in bondage, your hands will be stained with blood, and your garments with pollution; and their cries against you will continue to enter the ear of the Lord of Sabaoth, until his judgments shall be fully executed against you." Pretty plain talk, that, with which to welcome a President. But merited, beyond a doubt, and therefore none too plain.

Union Theological Seminary.—The Tenth Anniversary of the Union Theological Seminary in the City of New York, was held on Wednesday evening of last week. Several essays were delivered by members of the graduating class; after which the class was addressed by Prof. Robinson on the part of the Faculty, and by Rev. Mr. Hatfield on the part of the Trustees. Thirty-five young men were graduated, of whom eight are under appointment as missionaries of the American Board, all expecting to sail for their destinations during the summer or autumn. One sailed from Boston, a short time since, for the Nestorian mission; another goes to the Syrian mission; a third to China; two to Bombay; one to Ceylon; and three to the Sandwich Islands. Of the remainder of the class, several go to the Far West, others to Mississippi, Tennessee and Virginia, and a few will remain at the East. We rejoice to learn that the Seminary is now in a prosperous condition, its lectures having been attended during the past year by nearly 120 persons. It has also recently been made the legatee of thirty thousand dollars, by Mr. Roosevelt, and has received a valuable gift of books from C. O. Halstead, Esq.

A Pleasant Retrospect.—The New York True Sun says that it was stated on a recent Sunday, by the Pastor of the Seventh Presbyterian Church, on the corner of Ridge and Broome sts., during his 12th annual sermon, that it was not thirty years ago since the first sermon was preached there by Rev. Mr. Baldwin, and that there had been added to the church since that time 2,600 members, of whom 829 had been received by certificate from other churches, and 1,771 on profession of faith. Of this number 1,721 were added during the past twelve years; 488 of them were received by certificate, and 1,233 on the profession of their faith. The whole number of members on the register of the church in good and regular standing at this present time is 1,162. This is probably the largest evangelical congregation in the city.

Printing Press for Frederick Douglass.—A letter from Scotland to the editor of the Liberator, says that they are making active exertions to raise £500 for the purpose of purchasing a steam printing press, and other materials suitable for establishing a newspaper for Frederick Douglass, he to be the editor of the paper, and all the other matters connected with it to be conducted by colored people alone—the press to be called the 'Cambria,' after the steamer of the same name, in consequence of the disgraceful treatment received by our colored brother from the agent of that vessel. Mr. Douglass, thinking that his plan of laboring in this country as a lecturer, will not admit of his becoming an editor, has recommended his English friends to abandon their project.

Editorial Change.—Rev. H. A. Graves, who has been for several years connected with the Christian Reflector as its principal editor, has recently resigned that post. His health has been feeble for a long time, on which account he has spent the last two winters at the south, maintaining his connection with the paper by correspondence. Under advice of physicians, he is about to take up his residence for a time in Jamaica, W. I., from which place he promises occasional letters. Rev. J. W. Olmstead will hereafter take the principal editorial charge of the Reflector.

The Youth's Cabinet for July is published. It contains one page of original music, and a large amount of interesting reading matter for the young. We learn that T. S. Arthur, Esq., has been engaged as a regular contributor. The present number is the first in the semi-yearly volume, indicating that now is a good time to subscribe. D. A. Woodworth, Publisher, Clinton Hall, N. Y.

Church History by a Baptist.—At the recent meeting of the Hudson River Baptist Association, a Committee was appointed to present to Rev. W. R. Williams, D. D., a resolution unanimously passed by the Association, requesting him to undertake the work of preparing a history of the Christian Church. Such a work, from a person favorable to Baptist views, has long been regarded as an important desideratum. Under a deliberate conviction that Mr. Williams ought to engage in the work, the Association have taken this step, and express a hope that he will venture upon the great undertaking.

The Missionary Judson.—A letter from Dr. Judson, dated at Rangoon, March 2, 1847, state that the house in Maulmain, in which his effects were left, had been set on fire and burned to ashes. His clothes and his wife's, all their American presents, and every article of value, were consumed. He is allowed to remain in Rangoon in the character of a minister of a foreign religion, but is strictly prohibited from making proselytes. The succession of the late King's son has produced no change for the better.

Place-Making and Place-Finding.—A correspondent of the Christian Watchman, who has recently settled in a distant State, uses the following language in relation to making and finding places for ministers:—

"I have come here, not 'to find a place,' but, under God, to make a place. It seems to me we need a few more place-makers when we have so many dear brethren who are only place-hunters or place-finders. We have some reason to fear we shall soon be all out of good places, unless place-making preachers become more numerous and efficient. Our fathers in the Christian ministry, and those they imitated, did not spend but little, if any, of their precious time in going from town to town, or church to church, making the inquiry, 'Can you tell me where I can find a good place to preach?' They, under God, *made* places; and their sons should imitate them as far as God gives them ability and opportunity."

Irish Gratitude.—The following letter from the Lord Mayor of Dublin to the Mayor of New York, though couched in rather strong language, may doubtless be regarded as a tolerably true expression of the feelings of the Irish people generally towards their benefactors in the United States:—

To the Right Worshipful Mayor of New York:

The Address of the Right Honorable the Lord Mayor, Aldermen and Burgesses of Dublin, in Corporate Council assembled.

Right Worshipful: We, the Lord Mayor, Aldermen and Burgesses, of Dublin, have hailed with delight and gratitude the truly substantial tokens of sympathy of the enlightened and free People of America, in regard to their fellow beings in Ireland.

The feeling of man for suffering man has not in their estimation to be limited by States or Kingdoms; they heard that man was suffering in a distant land, and they felt that the godlike virtue of relieving distress, belonged not to clime or country; that it was an ordinance from the Most High, the giver of all, embracing all the children of Adam, and acting on that sacred impulse they, without hesitation, poured forth their abundance to raise up (to save for the Christian family) their stricken brothers of Ireland.

Permit us to request, that you, Sir, as the chief municipal officer of the first City in the United States, will convey the expression of the gratitude never to be forgotten, of the Irish People, to the Citizens of the vast Western Republic, for the zeal and liberality displayed by them, in attending to the calls of suffering humanity, in our forlorn country.

[Seal of the city,] Michael Stanton,
Lord Mayor of Dublin, May 7, 1847.

INCIDENT IN THE HISTORY OF A BIBLE.

The Missionary Herald gives an account of the discovery of a Bible in the hands of a Koordish Chief, by Messrs. Breath and Wright, missionaries of the American Board, in Western Asia. On their way from Ooroomiah to visit Bader Khan Bey, the murderer of the Nestorians, they stopped for several days with Noor Ali Khan, the Hakkary Chief, residing at Julamerk. While there the following incident occurred:—

"We were sitting with him one night, a large number of guests and most of the Hakkary nobility being present, when, having heard of a little pocket Bible of mine which he wished to see, he remarked that he had a splendid book, which he ordered to be brought for us to look at. It was brought in and ordered to be handed to us; and you may imagine our surprise, when, on opening the volume, the first thing that met our eyes, was the following, "Presented to Mar Shimon, Patriarch of the Nestorians, by the American Bible Society," signed by J. C. Brigham. It is a beautiful book, got up in the first style of art, and excites the admiration of all who see it. He said that he valued it very highly, and that he was taking lessons in it; the latter assertion being of course false, as he has no one near him who knows anything of the English language. He asked the price of it; and when we told him what we supposed it cost, he said he would not take that for the cover. It was not the time or place, of course, to inquire into the history of the sacred volume; but we were at no loss to know that it fell into the hands of the Koordish Chief in the sacking of Diss, and was by him transferred from the patriarchal mansion in that district to his castle in Julamerk. Blessed volume! How changed thy situation! Once loved and honored in Christian America for thy precious contents; but now a prisoner in a strong castle in the heart of Koordistan, and honored too, but mainly for the gilt and beauty of thy cover!"

General Intelligence.

WAR NEWS.

Plenty of rumors, but not much authentic information, for a week past. Gen. Scott has not started for the city of Mexico, and it is now said that the report of his intention to do so was set afloat to keep up the spirits of his men. Gen. Taylor is soon to join Gen. Scott. Santa Anna is still President of Mexico, his resignation having been withdrawn. There have been reports of a disposition on the part of Mexico to make peace; indeed it has been promised through some of the papers in less than twenty days. But no reliance can be placed upon these reports. It is said by a New Orleans paper that Gen. Taylor will ask leave of absence from the army for a short time in November, for the purpose of attending to his own business at home. A brother of the notorious Canales was recently taken and executed near Monterey.

News received by express from New Orleans, and published in New York on Monday morning, 5th, says that on the first of June all the natives of the United States were ordered to leave the city of Mexico for the States of Jalisco or Morelia, or they would be dealt with according to the laws of nations. Gen. Arista has been arrested and confined. Gen. Almonte was still in prison. The Mexican papers are filled with accounts of great feats performed by the guerrillas.

FOREIGN NEWS.

The steamship Caledonia arrived at Boston on Sunday last. She brings news of a slight improvement in the price of Cotton, and a decline in the price of breadstuffs. Flour had fallen three shillings, and Indian Meal four shillings, since the sailing of the previous steamer This is said to be owing to the extreme favorableness of the weather, and the promising appearance of the growing crops. The rumors about the reappearance of the potato disease are not confirmed. Heavy loss has occurred on flour and meal by leakage, which has rendered a large quantity unmerchantable. American Cheese is in good demand at full prices. Lard has advanced.

The fleet and forces of the Portuguese Junta, under the command of Easantas, consisting of 12 ships of war and 3,500 men, surrendered unconditionally to the British blockading squadron, off Oporto, on the 31st of May.

The American ship Herald, Captain Pullen, with emigrants from Ireland, went ashore in a dense fog on the 24th of May, and filled. The crew and passengers were landed without loss.

From the Albany Argus.

JUDICIAL CANVASS AND CLASSIFICATION.

The State Canvassers completed the canvass of the returns from the several counties of the votes for Judges of the Court of Appeals, Clerk of that Court, and Justices of the Supreme Court, and declared the result.

Results having been ascertained, the Secretary of State, in presence of the State Canvassers and several citizens of both parties, proceeded to classify the Appeal and Supreme Court Judges, by lot, as prescribed by the Constitution. The names of the four Appeal Judges elect were written on separate slips of paper, placed in a box, and drawn by the Secretary—the first name drawn being of the first class, and holding for two years; the second, of the second class, and holding for four years; the third, of the third class, holding for six years; and the fourth, of the fourth class, and holding for eight years. The same course was taken with the four Judges elect in each district—and the classification resulted thus:—

COURT OF APPEALS.

Freeborn G. Jewett, was drawn for 2 years.
Greene C. Bronson, “ 4 “
Charles H. Ruggles, “ 6 “
Addison Gardiner, “ 8 “

SUPREME COURT.

First District.

Samuel Jones, was drawn for 2 years.
Elisha P. Hurlbut, “ 4 “
John W. Edmonds, “ 6 “
Henry P. Edwards, “ 8 “

Second District.

Selah B. Strong, was drawn for 2 years.
Wm. T. McCoun, “ 4 “
Nathan B. Morse, “ 6 “
Seward Barculo, “ 8 “

Third District.

Wm. B. Wright, was drawn for 2 years.
Ira Harris, “ 4 “
Malbone Watson, “ 6 “
Amasa J. Parker, “ 8 “

Fourth District.

Daniel Cady, was drawn for 2 years.
Alonzo C. Paige, “ 4 “
John Willard, “ 6 “
Augustus C. Hand, “ 8 “

Fifth District.

Charles Gray, was drawn for 2 years.
Daniel Pratt, “ 4 “
Philo Gridley, “ 6 “
Wm. F. Allen, “ 8 “

Sixth District.

Wm. H. Shankland, was drawn for 2 years.
Hiram Gray, “ 4 “
Chas. Mason, “ 6 “
Eben B. Morehouse, “ 8 “

Seventh District.

Thos. Johnson, was drawn for 2 years.
John Maynard, “ 4 “
Henry Welles, “ 6 “
Samuel Selden, “ 8 “

Eighth District.

James G. Hoyt, was drawn for 2 years.
James Mullett, “ 4 “
Seth E. Sill, “ 6 “
Richard P. Marvin, “ 8 “

SUMMARY.

The Springfield Republican relates a very singular occurrence on the Mad River and Lake Railroad. A section of this road which passed over a small prairie between Bellefontaine and West Liberty, was graded and about to be delivered by the contractors, as finished, when it suddenly disappeared, and twelve feet of water was found in its place. The prairie thus proves to be a lake covered with a heavy sod. Thirty years ago, the grass was cut on this prairie, and hauled off on a heavy wagon. The railroad, it is believed, will have to go round the prairie to find terra firma.

The Ottawa Free Trader says that on Saturday Mr. Benjamin Burr, a son of one of our merchants, whilst taking a load of empty flour barrels to the Dayton mills, met with a fatal accident near that place, by the barrels falling off the wagon and thus frightening the horses; who in their flight violently precipitated the young man against a stone, so severely injuring him as to cause his death on Sunday last. The deceased was a promising young man aged about 17, and his melancholy fate and untimely death is deeply deplored by his afflicted parents and numerous friends.

The Government of Hayti have recently sent six young men to France, to be educated at the public expense. Six others are to join them in Paris, who are to be educated there at the expense of their parents. Among the latter is a nephew of General Soulougne, President of the Republic; a son of Senator Paul, Minister of War, and the brother-in-law of the Minister of Foreign Affairs, General Dubuy. The studies of these young men are to be principally devoted to scientific pursuits. Three are to devote themselves to medicine, and the others to those sciences most immediately connected with war and the navy.

The St. Joseph Gazette of the 11th, after stating that four hundred and thirty-three wagons had passed through Independence this Spring, with emigrants for Oregon and California, says that the number which have passed through that place will make the aggregate upward of thirteen hundred wagons—which, if they average five persons to each wagon, will swell the number of emigrants to six thousand five hundred, large and small. The emigrants, in small numbers, were still coming to St. Joseph.

According to a calculation made some few years since, there were in the United States some 34,000,000 of sheep. At a moderate and rational calculation the value of these may safely be estimated at $70,000,000, and the amount of wool annually produced, at $40,000,000. Of this vast flock, the state of New York owned at the time of making the above estimate, nearly one fifth. For the five years immediately preceding that time, the increase of sheep in the United States, averaged, 1,000,000, per year. Since then it has probably been much greater.

A young lady of Princeton, N. J., of highly respectable connections, has been sued for slander by a young gentleman, who is there at College. The case is just now delayed by the absence of counsel. The witnesses for the prosecution are of the most respectable class, and it will at the same time be a novel and interesting case. The counsel to be employed by the gentleman is Mr. Ogden Hoffman, of New York.

The Boston Transcript says that Tom Thumb, following other illustrious examples, has “wooed a little maid,” who has agreed to “wed, wed, wed,” and in a short time they are to be married. She is in her 16th year, weighs 19 1-2 pounds, and is thirty inches high. The united weight of the couple is fifty pounds.

Mr. Vaughan, the true-hearted South Carolinian, who edited the “True American” subsequently to Cassius M. Clay’s departure for Mexico, has met with such encouragement from the friends of a free press in Kentucky and elsewhere, that he has re-commenced the publication of the paper, at Louisville.

The Delaware license law has been decided by the court of errors and appeals to be unconstitutional, and consequently void. The five judges were unanimous in this opinion. The recent election held, upon the subject in New Castle county has been declared void.

The New Orleans Picayune contains the names of seventy-six American soldiers who died in the General Hospital at Vera Cruz, during the month of May. This is a fearful thinning out of the comparatively small force left to garrison Vera Cruz. At this rate the pestilence sweeps off nine hundred soldiers at one station during the year.

The freight train on the Camden and Amboy Railroad, from Philadelphia to New-York, on Friday night, ran off the track with a terrible crash, destroying two cars, killing three immigrant passengers on the spot, and very badly wounding two or three others. The remains of the three that were killed were decently interred at Amboy on Saturday.

Mr. William Reed, of Carlton, Orleans county, New York, born in Cummington, Hampshire county, Mass., was the 7th child of his parents, and born the 7th day of the week, the 7th day of June, in the year 1777, and was 70 years old the 7th day of June, 1847.

We learn from the Amherst Express that Hon. Samuel Williston, of Easthampton, has recently given $1000 to Amherst College, for purposes of instruction, in addition to the $20,000 which he had previously given to found a Professorship.

Plainfield money is selling at 40 cents on the dollar, and Lehigh 25 cents. There has been a large increase in the quantity of Plainfield money thrown into the street within a few days, and some curiosity is felt as to whence it comes.

A machine has been invented for pegging boots by water or steam power. It is the production of a shrewd yankee in Woburn in Mass. where one of them is in operation.

The officers and crew of the frigate United States, now on the West Coast of Africa, have contributed $653 for the relief of the poor of Ireland and Scotland.

The Postmaster General has instructed his deputies throughout the Union to forward in the mails, without prepaying, all newspapers coming from the office of publication.

The Supreme Court at New Orleans lately rendered its judgment in the case which involved the validity of the testament of the late Francois Zavier Martin. The judgment of the Second District Court of New Orleans is reversed *in toto*. The Court decides that the State is without capacity to contest the validity of wills made by its citizens, on the mere ground of informality or want of capacity to dispose of their property in a particular way; and that a blind man is capable of making an olographic will.

The Washington Monument project is again revived. The Common Council has conveyed a plot of ground 200 feet square, in the very center of Hamilton Square, between the Third and Fourth Avenues, between Sixty-fifth and Sixty-sixth streets, New York. It is contemplated to lay the corner stone of the work on the 18th of October next, the anniversary of the capitulation of Lord Cornwallis, at Yorktown.

Hon. Wm. H. Polk, Charge d’Affairs at Naples, was united in matrimonial bonds to Miss Mary L. Corse, daughter of the late Israel Corse, of this city. The marriage took place at the residence of Israel Corse, 521 Broadway, the brother of the bride. After the collation usual to such occasions, the happy couple left for Philadelphia on their way to the residence of the “handsome Ambassador,” Columbia, Tennessee. They will go to Naples early in the Autumn.

The editor of the Albany Evening Journal observes:—Good farmers assure us that they have seldom known the crops to look better than they now do. The weather has been the very best which could have been bestowed to bring forward every species of vegetation. Every thing indicates a bountiful harvest.

The Buffalo Commercial Advertiser says:—“The weather has been most prosperous, and from every portion of our country, with here and there an exception, come the most flattering reports. There can now be but little doubt that the coming harvest will be an abundant one.”

A Mr. Horst, of New Orleans, has invented a new description of chair, for which he has procured a patent under the name of the Æolian chair. All that the incumbent of such a glorious invention has to do, is to sit down and rock himself, when by the simplest machinery in the world, the toes perform the part of a pair of bellows, and no matter how sultry the atmosphere, the sitter is surrounded by the coolest air imaginable.

Prof. Schœnbein, it is announced, has made a discovery which is making a great sensation in Germany. This distinguished Professor, who invented gun-cotton, has just discovered a method for immediately cauterizing wounds. This invention, in connection with that of insensibility produced by ether, will effect a complete change in surgery.

A London church-builder provides wood and iron churches for transmission to the colonies. He offers a church, with stained-glass windows, bell, &c., capable of holding 800 persons, for 300 guineas. But if you cannot afford to buy a church, he will lend you one “on hire.”

A human body, embalmed by Genal, in Paris, in 1844, was recently exhumed at Père la Chaise, in the presence of several eminent physicians, and found to be in a state of perfect preservation, thus establishing the reputation of this recovery of a lost art.

Mr. Alfred Smee, who has all along attributed the potato disease to the *aphis vastator*, lately placed some of those insects on a healthy plant, which they destroyed, with symptoms precisely similar to those which affected the crop last year all over Europe.

Post-office stamps, for the convenience of pre-paying postage, are to be issued on the 1st of July. The stamp for ten cents will be of the head of Washington, colored black. The five cents’ stamp will be colored brown, and will represent the head of Franklin.

An aged and venerable member of the Society of Friends in England, who had been in the habit of paying religious visits to persons sentenced to death for the crime of murder, declares that he had found, upon inquiry, that 163 of the 180 criminals he had visted had been present at public executions.

We learn from the Boston Atlas that the Alms-House in Attleboro’ was destroyed by fire between twelve and one o’clock on Wednesday morning, and five of the inmates perished in the flames. The fire is supposed to have been caused by an incendiary.

The crop of pine apples in the Bahamas, this season, promises to be abundant and of immense size—some specimens have been exhibited weighing 4 lbs., and measuring 17 inches in circumference.

An exchange says that the sum of $8,000 has recently been raised, by subscription, in the city of Providence, R. I., for the purchase of forty-two pews, containing 206 sittings, in Grace church, to be *forever free!*

A machine has been invented, and is now in operation at New Haven, and also in this city, for dressing barrel staves. It will make 7,000 such staves, or 4,000 hogshead staves, in ten hours.

A writer in the Newark Advertiser estimates that 180,000 tons of railroad iron will be made in this country during the year ending 30th June, 1848.

The Dublin Horticultural Society has recently offered a premium of $10,000, and the Edinburgh Horticultural Society one of $5,000, for a *blue dahlia*.

The population of London and its vicinity is 2,100,000. The London City Mission employs 150 city missionaries. The police of London is 5,000 in number; one missionary is devoted to them, and another to the cab drivers.

The Legislature of Connecticut, at its recent session, passed a law to exempt from attachment for debt the poor man’s homestead to the value of $300.

The collections of the United States in favor of Ireland, amount thus far, it is estimated, to more than $400,000.

There were five hundred and fifty bushels of strawberries, by actual measurement, in the Cincinnati markets June 6.

The Editor of the Charleston News says that he has in his possession a gold ring, which was found on Monday in a large black-fish, while it was being prepared for the table of one of his subscribers. Upon it are cut two pretty looking doves in the attitude or position that the poet has been pleased to denominate “billing and cooing,” and also the words “forever constant.” How this “golden bait” came *within the corporate limits* of this voracious member of the finny tribe, our readers must conjecture for themselves. It may be that some one of them will recognize the ring as his or her own; if so, we will gladly restore it.

Every “merciful man” who works a horse during the hot months, can promote its comfort by the following simple shield against the teasing of flies. Take two or three handfulls of walnut leaves, upon which pour two or three quarts of cold water; let it infuse one night, and pour the whole, next morning, into a kettle, and boil for a quarter of an hour; when it is cold it is fit for use. Moisten a sponge with it, and before the horse goes out of the stable, let those parts which are most irritable be smeared over with the liquor. Try it.

After a trial of six days, a case between Herrick Aiken, of Franklin, N. H., *vs.* Stephen C. Bemis, of Springfield, Mass., for the infringement of a patent for an improvement in the saw-set, was brought to a close in the United States Circuit Court, by a verdict for the plaintiff, giving $2,000 damages. Judge Sprague presided. The evidence in relation to the rise and progress of the saw-set extended back to nearly half a century.

The Northern State Journal is authorized by the officers of the Bank of Watertown to state that they have perfected their arrangements with the Comptroller, and that the Bank is to go on with its legitimate business. Their bills continue to be redeemed at the Albany Exchange Bank, and are now redeemed at their own counter. This will be acceptable news to the bill-holders.

The annual sheep-shearing at Nantucket, which was formerly a great holiday season with the islanders, took place a few days since. The Inquirer says it was not what it used to be. There were not more than 5,000 sheep to be sheared—a falling off of 2,000 from last year. The number of lambs is about 1,200. In 1778 there were upwards of 10,000.

New Haven was put in telegraphic communication with Toronto, Upper Canada, recently, and messages were instantly exchanged between the two cities. The route is via New York, Albany, Rochester, Buffalo, and then crossing the Niagara river below the falls, passes round Lake Ontario to Toronto, the entire distance being nine hundred miles!

It is said that there is an amount of lead now lying on the wharves at Galena to the value of twelve millions of dollars. Fifty millions pounds of lead were registered in Galena last year, and it is supposed that if the mines in that district were well worked, they could produce the enormous amount of one hundred and fifty millions of pounds.

The St. Louis Reveille has received the bill of fare for a Chihuahua Sunday afternoon entertainment It consists of bull fights. Five different bulls to be brought into the arena. One bull was to be fought by Donna Guadulupe, “a handsome and accomplished young lady of that city.”

Rev. J. E. Cole, of Lockport, was last Sunday morning bitten by a dog, supposed to be mad, while at St. Luke’s Church in Buffalo. It is feared that he will not recover.

DIED,

In Lyndon, Cattaraugus Co., N. Y., June 13th, 1847, LORINDA, only daughter of Nelson and Sophrona Metcalf, aged 6 years, 6 months, and 8 days. Her disease was of the most distressing nature, yet when the lamp of life was about to expire, she exultingly exclaimed, “I am going home.”

In the same place, on the 2d ult., a Mr. DROWN, after an illness of two days. In the same place, on the 4th, Mrs. DROWN, consort of the above, of the same disease. Mr. and Mrs. Drown were worthy members of the Methodist Episcopal Church. By this visitation from God, the church is deprived of an eminent class-leader, and a family of ten children of affectionate parents. H. P. B.

In Plainfield, Otsego Co., N. Y., June 28th, Mr. PATRICK MOLTON, in the 23d year of his age. Mr. M. formerly resided in Albany, but had for a number of years lived in the family of Mr. Asa Lamphear in Plainfield, where he died. His disease was pulmonary consumption, which he bore patiently, and died in hope of a blessed immortalily.

In Leonardsville, N. Y., June 9th, Miss ELIZABETH CLARKE, aged 17 years.

In DeRuyter, N. Y., on the 29th of May last, TACY, infant daughter of Henry C. and Temperance Babcock, aged two months.

LETTERS.

Wm. B. Maxson, Ephraim Maxson, H. P. Burdick, J. M. Saunders, Barton G. Stillman, Lucius P. Clarke, Jabez Burdick, Wm. Maxson, E. M. Osgood, D. B. Thompson, C. B. Boss, B. F. Langworthy.

ACKNOWLEDGMENTS.

Barton Saunders, Mystic, Ct.	$5 00	pays to vol.	4	No. 52
Jer. W. Brown, “	5 00	“	4	“ 52
G. Greenman, “	2 00	“	4	“ 52
C. Greenman, “	2 00	“	4	“ 52
T. S. Greenman, “	2 00	“	4	“ 52
J. Larkin, “	2 00	“	4	“ 52
T. M. Wilcox, “	2 00	“	4	“ 52
E. Lanphear, “	2 00	“	4	“ 52
W. B. Lewis, “	2 00	“	4	“ 52
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F. Champlin, “	2 00	“	4	“ 52
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V. R. Ball, “	2 00	“	4	“ 52
Geo. Paine, “	1 00	“	4	“ 52
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Snowhill Society, Quincy, Pa.	2 00	“	4	“ 52
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R. M. Titsworth, New York,	2 00	“	4	“ 52
Winter Green, Berlin	2 00	“	4	“ 52
Reilay Potter, “	2 00	“	4	“ 52
Nathan Vars, “	2 00	“	4	“ 52
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E. M. Osgood, Lairdsville,	1 00	“	4	“ 52
Ira Saunders, Alfred,	2 00	“	3	“ 52
John Fullner, Pendleton,	2 00	“	4	“ 52
T. C. Entwistle, Haverstraw,	2 00	“	3	“ 40
Orrill Williams, New London,	2 00	“	4	“ 52
P. K. Shaw, Alfred,	2 00	“	3	“ 52
Jer. Green, Persia,	1 00	“	4	“ 26
Wid. Whitford “	1 00	“	4	“ 26
James Muncy, DeRuyter,	3 00	“	4	“ 52
M. Wells, Jr. “	2 00	“	4	“ 52
H. C. Babcock, “	2 00	“	4	“ 52
Avery C. Coon, “	1 00	“	3	“ 52
—— Burdick, “	1 00			
Robert Stillman, “	50			

Review of New York Market.

TUESDAY, JULY 6.

ASHES—Pots $4 87; Pearls 5 69.

FLOUR AND MEAL—Michigan Flour $7 12; Genesee 7 25. Meal 4 00 a 4 25. Rye Flour 5 50.

GRAIN—Genesee Wheat 1 70; Mixed Ohio 1 32. Corn 85 a 95c. Rye 98 a 100c. Barley 70c. Oats 47 a 48c.

PROVISIONS—Meats are dull. Lard 9c. Butter, western, 11 a 15c.; Orange County, 15 a 18c. Cheese 6 a 7 ½c.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH.

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

DERUYTER INSTITUTE.

JAS R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE E. WILCOX, Preceptress.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday, Aug. 25, and ending Dec. 1
Second “ “ Dec. 15, “ March 22
Third “ “ April 5, “ July 12

TUITION, per term of fourteen weeks, from $3 00 to	$5 00
EXTRAS—for Drawing	1 00
“ Painting	2 00
“ Piano Music	8 00
“ Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold th reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, “The health, the morals, and the manners of our students.” To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus.

ALFRED, June 23, 1846.

Miscellaneous.

THE CHILDREN'S APPEAL.

BY MARY HOWITT.

Beautiful, the children's faces!
 Spite of all that mars and scars:
To my inmost heart appealing;
Calling forth love's tenderest feeling;
 Steeping all my soul with tears.

Eloquent the children's faces—
 Poverty's lean look, which saith,
Save us! save us! wo surrounds us;
Little knowledge sore confounds us;
 Life is but a lingering death!

Give us light amid our darkness:
 Let us know the good from ill;
Hate us not for all our blindness;
Love us, lead us, show us kindness—
 You can make us what you will.

We are willing; we are ready;
 We would learn, if you would teach,
We have hearts that yearn towards duty;
We have minds alive to beauty;
 Souls that any heights can reach!

Raise us by your Christian knowledge,
 Consecrate to man our powers;
Let us take our proper station,
We the rising generation,
 Let us stamp the age as ours!

We shall be what you will make us.—
 Make us wise and make us good!
Make us strong for time of trial;
Teach us temperance, self-denial,
 Patience, kindness, fortitude!

Look into our childish faces:
 See you not our willing hearts?
Only love us—only lead us;
Only let us know you need us,
 And we all will do our parts.

We are thousands—many thousands!
 Every day our ranks increase;
Let us march beneath your banner,
We the legion of true honor,
 Combating for love and peace!

Train us! try us! days slide onward,
 They can ne'er be ours again:
Save us! save! from our undoing!
Save from ignorance and ruin;
 Make us worthy to be men!

Send us to our weeping mothers,
 Angel-stamped in heart and brow!
We may be our fathers' teachers;
We may be the Mightiest preachers,
 In the day that dawneth now!

Such the children's mute appealing,
 All my inmost soul was stirred;
And my heart was bowed with sadness,
When a cry, like summer's gladness,
 Said, "The children's prayer is heard!"

SOMETHING MORE WONDERFUL THAN THE MAGNETIC TELEGRAPH.

George and Thomas Bates had often expressed a desire to visit the Telegraph office. They had heard of the strange doings of this wonderful machine, and had often stood and looked at the wires stretched along from one high post to another, seeming like cobwebs in the air.

One day, as they were thus occupied, George asked Thomas how it *could be* that on those wires unseen messages were passing to and fro. "I don't know how it is," replied Thomas; "father says it is by means of electricity, and lightning is electricity, and that is the reason news travels so quickly by the Magnetic Telegraph."

One day, after school, these boys went into their father's store, which was just opposite the Telegraph office, and asked him if he would be so kind as to take them to see this wonderful invention.

Their father assented, always glad to gratify his children, and to add to their stock of useful information, and at once they were by the side of the agent, looking at the performance of the little instrument that noted down intelligence like a living thing.

The boys asked their father to send a message to their uncle in Washington, but the little machine was so busy that the agent could not gratify them for some time.

Tic, tic, tic, dot, dot, click click, click, went the little points. By and by it ceased for an instant, but just as the agent was going to put in his claim, it began again.

"That is B for Buffalo," said the agent, "we must wait till the message is finished." As soon as the sentence was written, there was an A U for Auburn, and then a U for Utica; and the boys were almost out of patience, as little boys are apt to be, when their wishes are not immediately gratified.

After a while their turn came. The agent hurried to put in a W for Washington, and "aye," "aye," was the reply, to let him know that his wish was attended to, and the message was sent.

Returning home, the boys could talk of nothing but the wonders of the Magnetic Telegraph. "Is it not the most wonderful thing you ever heard of, father?" said Thomas.

"No," replied his father, "I have heard of things more wonderful."

"But, father," said George, "you never heard of any message being sent so quickly as by this means, have you?"

"Yes, I have, my son."

"And receiving an answer as quickly?" added George.

"Yes, much sooner," replied his father.

"Are you in earnest, father?" said Thomas, looking eagerly in his face. "Is it possible you know of a more wonderful way of communication than by Telegraph?"

"I never was more in earnest, my son, than I am when I say 'yes' to your question."

"Well, father," said George, "do tell me what it is, and in what respect it is better than the Telegraph."

"In the first place," said his father, "you do not have to wait to send your message while others are attended to; for your message can go with thousands of others, without any interruption or hindrance."

"So *that is* an improvement," said George, "for we had to wait a long time, you know."

"And in the next place," continued his father, "there is no need of wires or electricity, or any machinery, to aid the mode of communication of which I speak; and what is more wonderful than all is the fact, that you need not even *express* the nature of your communication, as, before you do so, your answer may be returned, though it is quite necessary that you truly and sincerely desire a favorable reception for your request."

"Besides all this, the plan of communication of which I speak is superior to all others, from the fact, that you need not resort to any particular place to send your request. In the lonely desert—on the trackless ocean—in the crowded city—on the mountain top—by night or by day—in sickness and health, and especially in trouble and affliction, the way of communication is open to all. And the applicants can never be so numerous that the simplest desire of the feeblest child, properly presented, shall not meet with immediate attention."

"Is there any account published of this wonderful manner of communicating your wishes?" inquired Thomas.

"Yes, there is, my son; it is to be found in *the Bible*."

"*In the Bible*, father!" exclaimed both the boys.

"Certainly, my sons, and if you will both get your Bibles, I will tell you where to find the passages."

The children opened their Bibles, and found, as their father directed them, the 24th verse of the 65th chapter of Isaiah, which Thomas read as follows: "And it shall come to pass, that *before they call*, I WILL ANSWER; and *while they are yet speaking*, I WILL HEAR."

Next, George found and read the 9th verse of the 58th chapter of Isaiah: "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am."

"Now turn," said their father, "to Daniel, 9th chapter, 20th, 21st, 22d, and 23d verses."

"And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God;" "yea, *while I was speaking in prayer*, even the man Gabriel," "being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the *beginning of thy supplications*, the commandment came forth, and *I am come* to show thee," &c.

"I see, father, from these passages," said Thomas, "that you refer to prayer."

"And I am sure that you will both agree with me, that this mode of communication with heaven is more wonderful than any other, for, by this means, our desire can be immediately known to our Heavenly Father, and we receive an answer." [Am. Messenger, abridged.

A CHINESE STEP-MOTHER.

In the reign of Sweng Vang, the guards of a castle found a man lying in a field, who appeared but recently to have been murdered. At a little distance they found two brothers whom they took into custody as the probable murderers. As however the deceased had but one wound, which consequently gave rise to the surmise of but one perpetrator, the question arose, which of the two had done the deed? Neither of the brothers would accuse the other, each of them declaring that he, and not his brother, was the assassin. The case was brought before the king.

"To grant life to both (said the king) would be to show mercy to one murderer—to have both executed, where one only can be guilty, would be cruel and against the law. Well, then, let the mother of these men be called, and let her opinion decide their fate—for she knows her children best."

So said, so done. The mother was informed of the king's command. And, said the poor woman, bursting into a flood of tears, "if I am compelled to choose, let the youngest live."

The king expressed great surprise that the mother should have chosen the youngest, for the youngest children are generally cherished the most by mothers.

"Yes," said she, "he whose life I now save, is not the offspring of my own body, but the son of my late husband by his first marriage. I have solemnly promised his father always to treat him as my own son, and until now, I have always kept my word. I should now break my promise were I, from fraternal tenderness, to save the life of my youngest son to the detriment of the other. I feel what this sacrifice costs my heart."

Cries and sobs here choked her utterance. The king pardoned them both.

GIVE YOUR BOYS A TRADE.

Franklin says, "He who has a trade has an estate," and never was a more true or a more useful maxim uttered even by that great man. Many were the rules of conduct laid down by him, and practiced, too, through his long life, which, if followed by men in all times and ages, would greatly improve the condition and circumstances of the multitude. The above saying is easily to be understood by all, and applicable to all professions or pursuits. A great day will it be for our country when youth shall be induced or compelled to adopt some calling, whether mercantile or what is really mechanical. And a greater day will it be when more of them shall choose the latter—to become respectable mechanics, rather than second-rate lawyers, or doctors, or divines.

The above remarks were suggested by a little anecdote we heard related lately. A young man, born heir of a large estate, was, at the age of fifteen, regularly apprenticed to a respectable and scientific mechanic, for the purpose of learning what is sometimes sneeringly called a trade. There was no necessity for such a step, but the father chose so to dispose of the education of his son, often repeating it to him, "He who has a trade has an estate." The young man became a master of his trade, and had the supreme happiness—(and earth can offer none more perfect)—of supporting his aged father by his skill and industry; for the great fortune to which he had been born heir was, by misfortunes, all lost. Moreover, while performing this sacred duty, his talents, industry, and integrity, finally won for him both frame and fortune.

PURE WATER.

The purest natural water is that obtained from melted snow, especially that which falls in uninhabited places, where the atmosphere is pure and unimpregnated with smoke and other extraneous substances, as is always the case in the immediate vicinity of cities and large towns.

"The characteristics of perfectly pure water," says a distinguished chemist, "are, that it is perfectly transparent and colorless, limpid, not sparkling, insipid, unpleasant, and sickly to the taste, and is lighter than common river or spring water. One hundred cubic inches of water weigh two hundred and fifty-two and a half grains; it is eight hundred and twenty-eight times heavier than air; and when expanded into steam, occupies seventeen hundred times its previous space."

Perfectly pure water, when required for the operations of the chemist, is obtained by the distillation of river water in glass vessels, that is, expanding it into steam by subjecting it to heat, and then condensing it by passing it through cold pipes. The decomposition of water is effected by passing it through pipes, previously heated to redness.

In this process, the oxygen it contains forms a union with the iron of the pipes, and the hydrogen escapes, and may be collected in the form of a gas. Water may be made, and this indeed is effected in every instance "in which a combustible body unites with the oxygen of the atmosphere."

POWER OF IMAGINATION.—The influence of the imagination on the nervous system has on some occasions produced effects bordering on insanity. The following is a case in point:—

"A few years since, Elijah Barnes, of Pennsylvania, killed a rattlesnake in his field, without any injury to himself, and immediately after put on his son's waistcoat, both being of the same color. He returned to his house, and on his attempting to button his waistcoat, he found to his astonishment that it was too small. His imagination was now wrought to a high pitch, and he instantly conceived the idea that he had been bitten imperceptibly by the snake, and was thus swollen from its poison; he grew suddenly very ill, and took to his bed. The family, in great alarm and confusion, summoned three physicians, and the usual remedies were prescribed and administered. The patient, however, grew worse and worse every minute, until at length his son came home with his father's waistcoat dangling about him. The mystery was instantly unfolded, and the patient being relieved from his imaginary apprehension, dismissed his physicians, and was restored to his health."

TERMINUS OF THE PATH OF GLORY.—The New Orleans Picayune thus sums up the amount of glory which has fallen to the share of the heroes of Monterey:

"Just one year ago there marched through our streets as noble and splendid a body of men as ever went forth to battle. They were about nine hundred strong. The men were in the vigor of youthful manhood; and as in perfect order and with military precision they paraded through our city, the admiration of our people broke forth in loud applause of the gallant array. This was the first Tennessee regiment, under the heroic veteran, Col. Campbell. They left our city, fresh from their own happy homes in the mountains and by the river sides in healthful Tennessee, full of hope, ambition, and patriotism; they departed in cheerful spirits and with impatient ardor for the scene of war.

* * * * * *

"On Friday last, the whole of this gallant regiment, whose history we have thus briefly sketched, arrived in our city. It numbers just three hundred and fifty—about one-third the force with which it left. And this loss it has sustained in a twelve months' campaign. It has averaged a loss of fifty men a month."

AN AFFECTING LESSON FROM ANCIENT HISTORY.—Who can fail to be saddened, and yet gratified, with an incident of peculiar interest, related by Herodotus, introduced by Rev. Dr. Baird, at the recent anniversary of the Peace Society?

'When Crœsus was taken captive by Cyrus, and placed on the funeral pile to be burned, the latter overheard the other saying, "O Solon! Solon!" Cyrus asked him what god he was calling upon. To which Crœsus answered, that he was not calling upon any god, but was calling to mind a saying of Solon, that no man ought to be called happy till after death. Upon which Cyrus directed him to come down from the funeral pile, and asked him, why he had made war upon him. To this Crœsus answered, that he would not have done so, but for what the god had said through the Delphic oracle; *for he knew that peace was better than war; since in peace children bury their fathers, but in war fathers bury their children.*'

STOCKINGS, WASHING THE FEET, &c.—Much more of comfort to the feet depends on the stockings than people are aware of; nothing can be worse than a stocking too large or too small. The more common case is its largeness, and when I see a cotton or thread stocking tucked under at the toe, and by the perspiration of the foot and the tread, become quite hard and compact, a hard ridge of a seam pressing on the toes, which show the marks produced by the pressure all over the surface, I wonder how persons *can* expect comfort.

The best stockings for general wear, are those made of lamb's wool, vigonia, and Shetland knit. The pedestrian well knows the difference on a long day's walk between a cotton or linen stocking and one of wool: he knows that the former soon becomes hard, damp and chilly, with the moisture of the foot, whereas the latter enables him to bear fatigue, defends his foot from the friction of the shoe, secures it from blisters, and in every way ministers to his comfort.

[Hall's Book of the Feet.

A MILK SELLER'S CONFESSION.—A German had made his fortune in Philadelphia, by selling milk. He started home with two bags of sovereigns. On shipboard he counted one bag of his treasure. A mischievous monkey was watching his operations. As soon as it was replaced and tied up, and the other bag emptied, Jacko snatched up the full one, and was soon on the mast-head. He opened the German's bag, and after eyeing the pretty gold proceeded to drop one piece upon the deck, and another in the water, until he had emptied the bag. When he finished, the German threw up his hands, exclaiming, "He must be the Dayvil, for what came from the water, he does give to the water, and what came from the milk, he gives to me!"

CLEANING KID GLOVES.—Fold a clean towel three or four times, and spread the gloves on it quite smooth; then dip a piece of clean flannel into some new milk, and rub on it plenty of brown soap; with this rub the gloves downwards, holding the top of the glove firmly with the left hand. When the gloves, if they be white, look of a dingy yellow, they are clean; or if colored, when they look dark and soiled, lay them to dry, and they will soon look almost equal to new. This recipe can be easily tried.

VARIETY.

The extraordinary fact of a black woman turning white has recently occurred at Cairo. The woman is married to a black soldier belonging to Ibrahim Pasha's guard, and, according to the evidence brought forward, it is during the last two years that her black skin peeled off by degrees, and without any inconvenience to herself, and has been replaced by a white skin. Her features distinctly belong to the Ethiopian race, and her flat nose, thick projecting lips, woolly hair, peculiar cheek bone, accent, and the shape of her feet, all denote her origin. Five European medical men at Cairo have certified to the above facts.

The London correspondent of the National Intelligencer, says that notwithstanding the immense exertions of the temperance societies in England, the consumption of brandy in 1846 was 500,000 gallons more than in 1845. The duty upon foreign spirits was reduced 7s. 6d. per gallon, in 1846; and, although the low duties have been in operation only eight months, yet the increased consumption of brandy and gin has, during that period, been such as to make the revenue from its importation greater than in 1845. The total increase of consumption of rum, brandy, gin and British made spirits in the last four years, is given at 3,680,375 gallons.

A remittance was received at the Suffolk Bank, from the Bank of Burlington, Vt. of $900. There were four bills of $100 each, and two of $50 each, of the Shoe and Leather Dealers' Bank, Boston, making five hundred dollars. Then there were eight bills of $50 each of the Massachusetts Bank, Boston. All of these bills had been altered from one dollar bills of the respective banks. The alterations are so well done, that 99 persons out of every hundred would not detect the cheat. The loss to the party who made the remittance, is $886.

Gen. Taylor from his earliest youth has been a warm admirer of Thomas Jefferson, and, on his marriage, vowed that if blessed with children, his first-born should be named after the sage of Monticello. He had children, but it happened, somewhat unfortunately, that his first-born was a girl. Determined, however, to execute his purpose, he called her Thomas Jefferson! She became the wife of Col. Jefferson Davis, commander of the 1st regiment of Mississippi infantry.

Two hundred emigrants arrived in Baltimore a few days since, said to be the van-guard of a colony of several thousand Hollanders, who are about to settle in Missouri. They are well clad, and fine looking people, and have an abundance of means to carry out their intentions. They fly from religious persecution under the King of Hanover.

A negro woman, a slave to a man named Whitehead, who resided eight or ten miles south of Lafayette' Ala. fearing a severe whipping, ran away, taking her four children with her. On coming to a creek, she attempted to drown them all, but succeeded in drowning only the three youngest; the eldest escaped and returned home. The mother has been committed to jail.

The Bangor Whig, a good authority, says that at least ten thousand trees, mostly fruit trees, and of the choicest varieties, have been set out in that city during the present season. We shall have a lovely city there by and by, and when these trees come into full bearing, the richness and variety of fruits will exceed those of any portion of the State.

A correspondent of the Dedham Democrat, writes from Medway:—"I am informed that a female operative in the cotton mill of Hon. Luther Metcalf in this town, has been constantly employed therein for a period of about forty years, and has accumulated some two or three thousand dollars."

Since 1st September last, nine months, there have been exported from the United States to Great Britain and Ireland 13,387,000 bush. of Indian Corn, of which over five millions of bushels went from New York, and over three millions from New Orleans.

The artist, Flagg, of New Haven, Connecticut, (a nephew of Washington Allston,) has painted a fine picture, we see it stated, representing "Elder William Brewster, and Wife, and Winslow and Wife, and Miles Standish and his sweet Rose, and others pilgrim settlers, praying to God, as they stood, fresh from the Mayflower, on the shores of the New World."

The French papers state that there is an individual in Paris now, who prescribes for sickness according to the smell and appearance of any person's hair, no matter where the patient may be, and prophesies the result. This beats mesmerizing all to nothing.

Prussia at present contains about 5,000,000 Protestants of the original Lutheran faith; about 5,500,000 Roman Catholics; about 180,000 Jews; the remainder of the population, being about 6,000,000, belong to eight or nine different Protestant sects, of which the Reformed or Calvinistic comprises about 2,000,000.

Recently, three male infants were baptized (sprinkled) in a Presbyterian Church at Rochester. Their mothers were sisters, and the officiating minister was their brother, assisted by their father. Besides the eight adults who took part in the service, there were twenty of the same family present on the occasion.

Dr. Robertson says: The skipping rope, a toy which is discarded by the young girl when entering a premature womanhood, but which ought to be looked upon as a necessary article in every boudoir, or private room occupied by a woman of civilized habits, is one of the best, if not the very best kind of gymnastic exercises that I know. It exercises almost every muscle of the body.

Some of the Western steamboats have rooms fitted up with desks, chairs, and writing materials, on purpose for the accommodation of Editors, and all *gratis!* they having perfect liberty to go and come when they please, free of expense. *We* should like to see an *Eastern* steamboat that would introduce that fashion.

The most remarkable case of the use of the Letheon, is that of a rich man in New York, who, while under its influence, had extracted from him fifty dollars for a charitable purpose, without experiencing the least pain or regret!

CHRISTIAN PARLOR MAGAZINE.

REV. J. T. HEADLEY, EDITOR.

THE CHRISTIAN PARLOR MAGAZINE, formerly under the care of Rev. D. Mead, commences its fourth volume under the editorship of Rev. J. T. Headley, author of "Napoleon and his Marshals," "Sacred Mountains," "Letters from Italy," &c. We hazard nothing in saying that this Magazine, so deservedly popular hitherto, is destined to fill a large place in public estimation; that it will not only maintain its present enviable distinction, but earn to itself a far higher popularity, and become the companion of many a circle to which it is now a stranger, gladdening by its presence, while it exerts an influence pure, elevating, and healthful. The Editor will bend his energies to make this the most popular Magazine of the day, and while he avails himself of articles from the best writers, he will draw freely from his own exhaustless store.

It will continue to maintain its high moral tone, and nothing will be admitted into its columns which will minister to the corrupt passions and tendencies of youth, or which "the author dying would wish to blot."

The design of the Editor and Publisher is to present a Magazine containing all the facination and interest of the lighter Periodicals, while at the same time it moves in a different path, and is not exposed to the same objections. It is issued monthly, containing 32 pages of original matter, printed on fine paper, in handsome covers, with a splendid steel engraving, and a beautiful colored flower, and music, to each number, and got up in every respect in the best style of the art, making a yearly volume of 384 pages, full of choice illustrations, and forming a handsome ornament to the Parlor Table, or a rich and valuable present to a friend.

☞ Price, two dollars a year. Three copies for five dollars.

A few good, responsible agents wanted to circulate this work; to whom the best inducements will be offered.

E. E. MILES, 151 Nassau-st.

COMMENTARY FOR THE PEOPLE!

NOW PUBLISHING, THE ECLECTIC COMMENTARY ON THE BIBLE, from the works of Henry and about one hundred other writers. The work is printed on fine paper, and with large, clear type. It will be completed in twenty-four parts, of eighty pages each, imperial size, all of which is now stereotyped. It will be beautifully illustrated by accurate views of scriptural scenes, designed especially to embellish a Commentary, and executed by the most eminent artists. Tables and charts are likewise added, where necessary, for purposes of illustration; the whole comprising as valuable a series of illustrative engravings and embellishments as have ever been united in any similar work. It may be used with any edition of the Bible. Will be published semi-monthly. Price, 25 cents per part.

The design of the Committee of the London Tract Society, under whose supervision the English work was prepared, has been to cover that ground where all evangelical denominations meet, and to make a plain and practical exposition of religious truth and duty.

This work is based on the Commentaries of Henry and Scott, and more than one hundred other writers in the various departments of Biblical Literature; the most important observations of these eminent divines being quoted, constituting a digest of the most valuable results at which the learned men of all ages have arrived in their critical study of the Holy Scriptures. Reference has been had to the wants of Sunday School Teachers, and of families engaged in the systematic study of the Scriptures.

Perhaps there never was a juncture of time when true religion more greatly needed a safeguard against attacks which are both boldly and insidiously aimed at her vital principles; perhaps true religion was never in a more perilous position between open enemies and pretended friends, than at this particular crisis; and surely never was it more incumbent than now, on every true friend of her holy precepts, every conscientious master of a household, every anxious parent, guardian and protector, to be provided with antidotes to the poison which is so unscrupulously scattered abroad, or an argument against each dangerous fallacy which is propounded to the injury and detriment of that religion, which is the faithful oracle of the Divine Creator, and the best exponent of His will.

The object of the compilers has been to provide a Commentary compact in size, moderate in price, and suited to Christians of every station, rank, and denomination.

"The family into whose hands this work comes, have in their possession a store of biblical science and practical instruction, of more value than gold. The republication is a great undertaking, and we hope it will receive an adequate support."—New York Observer.

"This Commentary has enjoyed extraordinary popularity as a practical exposition of God's Word. It differs from any other, presenting the best exegetical, illustrative and practical comments which the editors were able to select from the best scholars, on each passage, in course. The text being omitted, it is enabled to present a vast amount of learning in a small space. The sources from which it is compiled afford a perfect guaranty of its soundness, both of doctrine and interpretation, while the advantage of having the opinion of different commentators, is apparent and very great."—N. Y. Evangelist.

"We regard the Eclectic Commentary, now in course of publication by Mr. Shannon, as especially deserving the patronage of Protestant Christians. Its cheapness, beautiful finish of mechanical workmanship, and its comprehensiveness, embracing, as it does, the cream of all the commentaries, all entitle it to very high consideration."—Christian Parlor Magazine.

We have received the most favorable notices from many distinguished clergymen of various denominations of this country, and also from the press, which cannot be inserted in a newspaper advertisement on account of their length; they will be found on the cover of each part.

ROBERT T. SHANNON,
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Dec. 11, 1846.

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The Sabbath Recorder.

☞ Our readers have already been informed of the favorable decision of what was called the "Jew Case," before the Supreme Court of the State of Ohio. Still they will be interested in reading the Argument of Counsel. We therefore copy it entire, as we find it in the "Occident and American Jewish Advocate." At a future day we hope to be able to give the Opinion of the Court upon the Case:—

SUNDAY LAWS IN OHIO.

JACOB RICE, *ads.* CITY OF CINCINNATI. } In Certiorari, to Common Pleas.

The Case.

JACOB RICE, the defendant in Certiorari, was fined by the Mayor of Cincinnati, for trading on Sunday.

The ordinance under which this fine was imposed, is contained in the 2d volume of the City Ordinances, page 58, and is in these words:

"Any person of the age of fifteen years and upwards, who shall be found on the first day of the week, commonly called Sunday, sporting, rioting, quarreling, hunting, fishing, shooting, bartering, or selling, or buying any goods, wares, or merchandise, or at any common labor, (works of necessity and charity excepted,) shall be fined in any sum not exceeding $20."

And the second section contains a provision, that—

"Nothing in the first (the foregoing) section of this ordinance, in relation to common labor, shall be construed to extend to those who conscientiously observe the seventh day of the week as a Sabbath."

The record of the Mayor's proceedings sets forth that the defendant offered to prove, and it was admitted by the plaintiff, that he conscientiously doth observe the seventh day of the week as a Sabbath.

Upon the hearing, on this state of the law and fact, the Court of Common Pleas reversed the judgment of the Mayor, and certiorari is now obtained from this Court for the purpose of reversing the judgment of the Common Pleas.

It would be enough to call the attention of the Court to the fact, that the transcript of proceedings before the Mayor does not set forth, that defendant is a person of fifteen years and upwards, nor does it negative the exception, in regard to works of necessity and mercy.

But we do not wish this case to go off upon any technical point. The defendant is one of a class of citizens who are somewhat numerous in this community, and who are peculiar in their faith and forms, and naturally sensitive in regard to whatever infringes upon them. This case is only one out of some forty, which rest upon the same principle;—and that principle is regarded by them as a question of religious freedom; as indeed it is. In that light mainly we shall regard it.

The Argument.

It is argued for the City, that the exemption only extends to common laborers, and not to common labor—and the defedant being a tradesman, is not exempted, although a conscientious Sabbatarian, &c.

We set out with the proposition, that the Court should endeavor so to construe this Ordinance as to make it harmonize with natural justice, and with the Constitution and laws of the State. Acts in *pari materia* are to be construed together, and in such a manner as, if possible, to give effect to each.—*Dodge* v. *Gridley*, 10 *Ohio Rep.* 176; *Ib.* 452; 2 *Mass. Rep.* 143; 9 *Cowen*, 437.

And the construction which we suggest, and upon which we respectfully insist, is that which distinguishes the acts specified into two classes —thus:

1. *Pastimes and Offences.*—Sporting, rioting, quarreling, hunting, fishing, and shooting.

2. *Lawful Avocations.*—Trading, bartering, selling, buying, &c., or any common labor.

That the phrase "*any*" has relation to trading, &c., and has the same signification as though the word *other* occurred directly after it. "Trading," &c., or any *other* common labor, &c.

That the words "trading, bartering," &c., are but so many specifications of *kinds* of common labor, and the words "or at any common labor" thrown in to save time, as it were, by grouping all under the generic phrase.

The exception in the second section is then as broad as the enacting clause, and is pertinent and sensible, and the law harmonizes with itself, and with the higher law of the Constitution and the State Legislature.

On the other hand, the construction for which the counsels for the City contends, as being that upon which the judgment of the Mayor undoubtedly was grounded, is that the acts enumerated should be classified into—

1st. *Pastimes* and *Offences*, and lawful avocations—thus, sporting, rioting, quarreling, hunting, fishing, shooting, trading, bartering, buying, or selling, &c.

2d. Common Labor. And that the latter alone is excepted by the proviso; and *all* of the former class indiscriminately swept within the operation of the penalty.

Before considering the objections to this view, we beg leave to quote another general rule, of the highest authority, as to the construction of statutes.

It is in the language of Chief Justice Marshall, in *United States* v. *Fisher et al.*, 1 *Cond. Sup. Ct. Reports*, 425.

Where rights are infringed, where fundamental principles are overthrown, where the general system of the law is departed from, the "legislative intention must be expressed with *irresistible clearness,*" to induce a court of justice to suppose a design to effect such objects.

There is not a word in this lucid passage, but is pregnant with meaning and force, in respect to the argument we are about to submit. If we can show that *rights* ARE *infringed*—that *fundamental principles* ARE *overthrown*—that *the general principle of the law* IS *departed from*, in the construction contended for on the opposite side, will not this Court, too, say, the legislative intention must be expressed with *irresistible force*, before we can suppose such an intention? And is it so expressed in the view they present? Place the emphasis upon the word any—"*or at* ANY *common labor*"—and the reading we insist upon is, in point of fact, the plain, natural, and common sense reading of the clause.

It is admitted by plaintiff's counsel, that the term "common labor," in the act of 1831, may embrace all sorts of employment; yet it cannot have that extensive signification in the Ordinance, because that enumerates bartering, trading," etc., before using the comprehensive phrase. If the greater includes the less, then the enumeration here spoken of is mere surplusage;—it is merged in the comprehensive phrase. On the other hand, if the enumeration is used with the intent to take it out of that phrase, then it is an infringement of rights—an infraction of fundamental principles—and a departure from the general system of the law—and, therefore, not only is the intention to be most clearly manifest, but the power so to legislate must be equally apparent.

As to the extent of this phrase, "common labor," let it, in the language of Lord Bacon, "be restrained unto the fitness of the matter and the person." The proposition of plaintiff's counsel, is, that "common labor" is that in which we may suppose the vast majority of mankind to be habitually engaged, as distinguished from mechanical or other labor, requiring the exercise of intellect or skill; and that such "common labor" is protected under the proviso. According to this arguments, a dozen wood-sawyers, or as many street-pavers, might pursue their avocations in the immediate vicinity of a place of worship, on the first day of the week; and if they had conscientiously observed the preceding day, they would be justified in so doing. Nay, farther, the defendant himself, and others of his persuasion, might do the same thing, although their usual avocations on other days of the week were widely different, and rest themselves with perfect security upon the saving clause of the city ordinance. Yet, if one of them, instead of this, pursues his ordinary avocation on that day, without infringing upon the rights or consciences of others, he becomes amenable to the penalty of the law. Now, to what result does this reasoning lead us? "Common" labor upon the first day of the week is protected. Why so? Because he who performs it, conscientiously observes the seventh day of the week as the Sabbath, and the Constitution will not permit his right of conscience to be restrained. All very well. But the Israelite whose *ordinary avocation* is merchandizing, may not pursue it on the first day of the week. Why? Does he not conscientiously observe the seventh day? Certainly. Can you restrain his right of conscience? No. What then? Why, his *ordinary avocation*, in the eyes of the city Fathers, is not "*common labor;*" and though he have a *conscientious right* to saw wood, or pave streets on that day, he has no such right to pursue his ordinary avocation, if it be any other than such *commou* employment.

It is the *character* or *kind* of labor, therefore, that is protected, and not the conscientious scruples of him that performs it. The law enacting and the law administering powers may not restrain the rights of conscience—but either or both may divide men of the same faith into classes, according to their avocations, and may define what species of labor may be followed on a given day, consistent with the rights of conscience, and what may be proscribed. As between these classes of men, so made up, the law is to give the benefit of his conscientious views to one, and pay no kind of attention to the equally sincere faith of the other. The one is regarded with toleration—perhaps favor; whilst the other is put down in the same category with rioters and brawlers, and punished accordingly. And this, too, altogether without reason as to the matter of employment, which is indeed no business of the legislator; since if a man has a *right* to go about his lawful business or avocation on a particular day, he has it absolutely; and whether it be laboring or trading, the right is the same. It could never be allowed as a function of the lawgiver, or the province of the courts, so to discriminate among pursuits, and punish men, not on account of their offences, but their avocations.

The proposition we submit is, that the phrase "common labor," is to be construed in reference to the *man* himself; and that the "common labor" of every one is that which pertains to his ordinary avocation. The drayman, the mechanic, the farmer, the clerk, the merchant, the physician, the attorney, the judge, and the divine, all labor in their respective callings. It is *all* labor, and we are all laborers. Whether it be physical labor alone, or of the physical and intellectual powers combined, it is still *labor;* —still the result of the primeval sin and curse, "In the sweat of thy brow shalt thou eat thy bread." And it is all "*common* labor," because it is labor common to our respective pursuits in life. And this we contend is the correct construction of the phrase "common labor," as well in the Ordinance as in the Statute.

It is true plaintiff's counsel, by a note to page 4 of his argument, contends that this phrase in the Statute, by a rule of repugnance, cannot mean any man's ordinary occupation. Then by the statute, bartering, selling, etc., are not made punishable; for unless included in the phrase "common labor," they are not prohibited at all;—and yet, reverse the position of the City Solicitor, and he would contend with equal energy, and far more legal reason, that a merchant who should attempt to pursue his ordinary avocation on the Sabbath, without conscientiously observing the seventh day, ought to, and should be held to punishment under the statute.

The argument, which is based upon the relative provisions alike of the 1st and 2d sections of the Ordinance and the Statute, and a comparison between the keeper of a tavern or coffee-house, and a merchant or mechanic, following his usual occupation, is utterly unsound. The one is exercising a calling which the law has claimed and exercised the right and power to control, from the very organization of the State; one in which he has no rights save what he acquires from the law itself, and in which he may be restricted; the other is the enjoyment of a natural and indefeasible right. True, that in the exercise of it, he is subject to the well-settled and defined principles of law that govern the intercourse of men; but his calling cannot be singled out, and struck down, because it is not sufficiently "*common*" or menial in its character.

But it is asked what is the office of the word "*common,*" prefixed to "*labor,*" if it be not thus to distinguish between classes and grades of employment. The answer is, that as the Statute describes an offence, and affixes a punishment, it contemplates the existence of a motive to do evil in the transgressor. The man who observes the seventh day of the week, and quietly goes about his ordinary avocations on the first, is not in motive, or design, which is the language of the criminal law, a transgressor. And this, because he is engaged in that which is with him, "common labor." But if instead of that, he went about some other employment in which the rights of others were injured, or the peace of society endangered, it would indicate an evil and malicious disposition, and the law instead of protecting, would punish him. As for instance, if the defendant in this case, instead of opening his store, and disposing of his goods to such as came to purchase them, on the first day of the week, had engaged himself in driving a dray in the vicinity of places of public worship, or otherwise molesting others in the enjoyment of their rights, he would not then have been permitted to call that his "common labor," and so cloak an evil and malicious purpose. The very office of the word "common," is to confine those who observe the seventh and use the first day of the week, to their usual trade or occupation.

Again, the inquiry is made, why, if the city council intended to include the ordinary occupation of a citizen, in the words "common labor" used in the proviso, did they insert the prohibition against bartering, selling, etc., in the first section. We answer that the office of the whole Ordinance, taken together, is to prohibit all from either buying *or* selling who are not protected by the saving clause. Though under the statute and ordinance both, as we construe them, the Israelite is permitted, on account of his religious faith, to vend his wares on the first day of the week—and there is no power to prohibit him from so doing—yet it is perfectly competent to prohibit a traffic with him on that day, by any others than those who hold a like religious faith. His right to sell, if that be his usual occupation—his "common labor"—and the right of others holding to like faith and observances, to buy, are matters which cannot be restricted. The right of others to vend merchandise on that day, even as an ordinary occupation, is restrained by the statute, but the traffic of those not Israelites, and so amenable to the general laws in regard to the Sabbath, with such as are permitted to vend, is *not* restricted by the Statute, and the office of the prohibition is to remedy this omission, and nothing more. To this end it is competent; beyond this, it has no power.

The defendant is a merchant. He offered to prove, but it was admitted by the Mayor, from personal knowledge, that he closed his place of business on the seventh day of the week, and conscientiously observed that as the Sabbath. His offence consisted in opening his place of business on the first day, and offering his merchandise to those who were disposed to purchase. We claim that as this was his ordinary avocation, it was with him "common labor" and that he is within the proviso as well as of the Ordinance of the Statute. We submit that we have shown the unreasonableness of holding the phrase "common labor" to have relation to the *nature of the employment;*—that so construed it is inconsistent and absurd; and the law imperfect and ridiculous. But when construed with reference to the *man*, it has a perfect meaning and operation; while the phrase "*common,*" distinguishes that labor which is customary and usual, from that which may be resorted to from caprice and wantonness, and in despite of good order, and thus furnishes a complete predicate for the effectual application of the law.

If we are correct in these positions, then there is an end of the case. But if the Court shall hold that the intention of the City Council is sufficiently manifest to exclude the avocation of the merchant from the protection granted to "common labor," and that it is not saved by the proviso, then it may be material to inquire as to the power of the council to depart from the policy of the statute, to draw a distinction which it does not recognize, and to create and punish an offence, in contravention of a general law.

The ground we assume as to the relative positions of the ordinance, and the statute, are not fully or fairly stated by plaintiff's counsel. We submit this proposition, and conceive it to be well-settled law: that where the act of a corporation, either by express words, or necessary implication, contravenes the letter or spirit of a statute of law of the State upon the same subject, is necessarily void.—*Marietta* v. *Fearing*, 4th Ohio Rep. 432.

We claim, and conceive we have demonstrated, that the phrase "common labor," in the statute, annexes itself to, and covers a man's ordinary occupation; and that it cannot, by any ingenuity, be construed to mean anything else. If the construction we claim for the ordinance be given to it, then it harmonizes with the statute;—but if that of plaintiff's counsel prevail, then there is a serious and fatal repugnance. In the latter case the ordinance is restrictive of the statute—and that, too, in a matter which refers to the organic law of the State. The City enactment undertakes to find that the Legislature has been too liberal in its construction of the Constitution;—too indulgent to the rights of conscience—too tolerant to the man who conscientiously observes the Sabbath of the faith in which he has been reared; and entirely foolish in supposing, that in this enlightened and polished age, "*common* labor" can embrace anything above paving streets, carrying a hod, or sawing wood.

The policy of this statute is to require a due observance of the first day of the week as a Sabbath. Yet it is marked by a great and distinctive *principle;* and that is, that its provisions shall not be operative upon those who conscientiously observe the seventh day instead.

For the purpose of argument let it be conceded, that within the *policy* of the law, a municipal corporation has the power, within its jurisdiction, to legislate upon the same subject; and in so doing, to increase the punishment, or embrace other offences against the Sabbath than those which are named; does it follow, by parity of reasoning, or correct legal conclusion, that such corporation has also a right to infringe the *principle* of the law, by substituting a saving clause widely different, and far more restrictive, than that which the statute contains? Most assuredly not. Such a doctrine is too absurd in theory to be maintained by the Courts, as it would be too dangerous in practice to be submitted to by the citizen.

The counsel for the City has labored to controvert this position, by a citation of authorities, all of which fall within the first, without impairing the latter point. In *Rogers* v. *Jones*, 1st Wendell, 260, it was held that the Legislature of New York having fixed a fine of $1 for servile labor on Sunday, the corporation of the city of New York might increase it to $5; and this is said to be a case in point. Not so. The increase was within the policy of the law—and we are not advised that any rights were impaired. In like manner, the ordinance now under consideration increases the maximum penalty of the statute from $5 to 20; but that is not adduced as a violation of the statute. So as to penalties for storing of gunpowder, cited in the same case. The *principle* is not shaken.

But the learned counsel lays stress upon the phraseology of the statute. "Nothing *herein* contained shall be construed," &c. "A simple exemption from the force of that statute, not from liability under any other statute, or any municipal ordinance." The technicality is a mere grasp at a straw; a quibble unworthy the case or the counsel. Is not the statute an existing law of the State? Does it not by its very exemption declare a great principle, and fix the rights of the citizen under it? And may a municipal corporation restrict the one, and infringe the other, because not prohibited, in express terms, from so doing? Most certainly not.

We submit, then, that if the construction which is claimed by the City, be put upon the ordinance, that it is in letter and spirit repugnant to, and contravenes the general law of the State; not because the corporation has legislated upon the same subject, but because in so doing, it has undertaken to restrict the proviso of the statute, and limit the rights of the citizen, which the Constitution has guarantied, and the statute confirmed unto him; and that insomuch as it does so, it is null and void.

We do not propose to continue this argument over the constitutional ground which was taken in the Court below. We apprehend this case will be decided before reaching this point. It may be, that we owe it in courtesy to counsel on the other side, to notice the only material argumeut which he urges in this connection.

The constitutional provision cited, is contained in Article 8, section 3. It guarantees all modes and forms of worship, and expressly declares "that no human authority can, in any case whatsoever, control or interfere with the rights of conscience," &c. We claim that to this provision of the Legislature, by its enactment, has given a clear and positive construction. It is contended on the other hand, that the city council of Cincinnati, having full power to do so, have affixed a different construction; and that it is justifiable upon the ground that the requirement upon the Israelites to observe the first day of the week) is no violation of his conscience; because it does not forbid him to observe the seventh, according to the teachings of his own faith. True it is that the Jew is not prohibited from the observance of his Sabbath; —but enforce this enactment, upon the reasoning advanced, and he will be *forced* to observe a day, which he conscientiously believes is not the Sabbath, and which he is actually forbidden to regard as such. He takes as his guide, in its literal meaning, the law as it was delivered by Jehovah Himself, "Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God." The command is not more imperitive to observe the one, than is the permission absolute to enjoy the remaining days of the week. The first of these it is admitted cannot be prohibited, but the latter it is asserted may be restrained. And upon what principle? Because such restriction will not violate his conscience, and will work but a *slight* inconvenience, in depriving him of one-sixth of the time which he is entitled to devote to worldly concerns. We have before said, that it does violate his conscience, by requiring him to observe a day which he does not regard as the Sabbath. But even if it were otherwise, by what *right* do you take from him one day out of six, which he believes he is authorized to devote to labor? The answer is given by counsel, because a large majority of the community hold opinions, upon the identity of the Sabbath, adversely to that of the Jewish sect. The reply is ready, and is unanswerable. The Bill of Rights is the bulwark of minorities. Majorities need no such protection. Their tendency is aggression;—and their numerical strength, the weapon of aggression, is the very thing against which the *Bill of Rights* is thrown up as a barrier. With this guarantee of the organic law on our side, are we, then, a minority? Nay, although this defendant stood alone; *one man*, among the one hundred thousand of the city and its environs, with this guarantee to lay hold upon, is the majority; since that which he bears in his hand assures to him the whole power of the State for his individual protection.

But the work is only begun when men are compelled by ordinance of the city council, to refrain from business or pleasure upon Sunday, without regard to their conscientious convictions.

It will be thought necessary to go farther—to provide for other religious observances—to enact *how* the Sabbath shall be observed—to compel attendance upon "*Divine worship,*" and point out by law *what* form of worship, and impose penalties for non-compliance. And when the mild and merciful sanctions of fine and imprisonment in the county jail, for delinquent poverty, (see Ord. 2d vol. p. 37,) will no longer suffice, more enlarged powers must be called into play; more terrible sanctions denounced. The scourge—the thumb-screw—the rack—the faggot, and the scaffold must be invoked; we must go back upon the dial-plate of time; reënact the blue-laws of Connecticut, and superadd the sanctions of the Inquisition, and the fires of Smithfield! Let this not be scouted as mere rhapsody. We are not a whit better than the pilgrims of the Mayflower; and yet the men who dared the dangers of the ocean and the wilderness, to find freedom of worship upon the Rock of Plymouth, these men were they who forgot the "Golden Rule" in their zeal to do *God* service, and visited upon the peaceful sect of Quakers more terrible enormities than those of which themselves had been made the victims.

In concluding this argument we have only to observe, that we have no desire to weaken the force, or avert the application of existing laws, for the observance of that day which is designated as the Christian Sabbath. But as we who observe that day have rights, which we dearly cherish, so should we, as we value them, regard the rights of others. The difference among men, upon points such as these, will never be lessened by persecution; whilst every attempt to restrain a minority, however small, in the exercise of those great privileges which have been guarantied to them by the Constitution of the State, only serves to weaken the bonds of government, by diminishing the confidence of the people in its integrity.

BROUGH AND ZINN,
Att'ys for Def't.

RECOGNITIONS AT THE JUDGMENT.

All will be ineffably solemn. Many will be full of joy and others full of bitterness. Think of Cain, the first murderer and fratricide, meeting the martyred Abel. All murderers, and the victims of their cupidity or hatred. Heroes and despots meeting the millions who were slain in their battles, or on whose neck they fixed the yoke of oppression. Popes and inquisitors, confronting those whom they had murdered in the dark dungeon, on the rack, at the stake and elsewhere. Iron-hearted oppressors, standing by the side of the slaves on whom they had inflicted every injury that pride, anger, and lust could invent or perpetrate. Rumsellers, staring on their slaughtered victims and the long train of widows and orphans. Seducers and the victims of their falsehood, treachery, and crime. False teachers, and the souls they had led down to perdition. Ungodly parents and the children whom they ruined forever. Alas, what recognitions of woe will occur on that day.

But there will also be recognitions of gladness. The pious parent will meet with the redeemed child. The godly will there recognize her sainted husband. The emancipated from slavery, poverty, sorrows and sin, will there meet and bless those who prayed and labored in their behalf. The Sabbath school teacher, the tract visitor, the city missionary—the McDowalls, and Priors, and Howards, and Frys, the colporteur and many similar coadjutors, will meet with immortal gems which they, by God's blessing plucked from the mire of ignorance and crime. The missionary and the redeemed from paganism. The faithful pastor and the blood-washed flock. All the chosen ones of God, who have been instrumental in turning souls to righteousness, will there recognize those saved ones. But how soon will all eyes be turned away from each other, to look "without a glass between," on the adorable Judge and Saviour.

SINGULAR ANECDOTE.

Several years ago, a charity sermon was preached in a dissenting chapel in the west of England. When the preacher ascended the pulpit, he thus addressed his hearers:—"My brethern, before proceeding to the duties of this evening, allow me to relate a short anecdote. Many years have elapsed since I was last within the walls of this house. Upon that evening, among the hearers came three men, with the intention of not only scoffing at the minister, but with their pockets filled with stones for the purpose of assaulting him. After he had spoken a few sentences one said—"Let us be at him now;" but the second replied, "No: stop till we hear what he makes of this point." The minister went on, when the second said, "We have heard enough now, throw!" but the third interfered, saying, "He is not as foolish as I expected—let us hear him out." The preacher concluded without being interrupted. Now, mark me, my brethern—of these three men, one was executed for forgery; the second at this moment lies under sentence of death in this city for murder; the other, (continued the minister with great emotion,) the third, through the infinite goodness of God, is even now about to address you—listen to him!"

The Sabbath Recorder.

New York, July 15, 1847.

THE "SABBATH DISCUSSION."

It has been to us a matter of surprise, that almost all dissertations on the Sabbath have failed to present the subject in one very important light, and that the most important of all. We refer now to the *commemorative* character of the Sabbath as a memorial of the work of creation. We do not mean that this character of the institution has been entirely overlooked; we admit, that there are few writers who do not occasionally refer to it. They refer to it, however, only incidentally, not seeming to be sensible that it possesses any great importance; while the other, and—as we conceive—rather subordinate ends of the institution, engage almost the whole of their attention. It is no matter of wonder, therefore, that so many rise from the perusal of their arguments with but very feeble convictions of the everlasting necessity of the Sabbath.

Among our first-day brethren, some very able advocates of the perpetuity and necessity of the Sabbath have appeared, although their mistaken notions about a transfer of the institution from the last to the first day of the week, always made them appear foolish before they had finished their argument. Their ability, however, has been displayed principally in giving importance to the subordinate ends of the institution. As a *day of worship*, and as a *season of rest for the body*, they have fought for it manfully. With great cogency they have shown, that, but for a Sabbath enjoined by divine authority, religion would soon cease out of the land; and that both man and beast, if doomed to unremitted toil, would sink under the premature exhaustion of their powers. But while upon these points they have expended their force, and given them every variety of illustration, as if they were the chief things designed by the weekly rest, they have made the commemorative character of the Sabbath such a secondary consideration, and thrown it so completely into the shade, that one can hardly help thinking that they did not see it at all. "Indagator" is evidently one of this class. Doubtless, out of the abundance of his heart his mouth speaketh, when he teaches, that the commemoration of God's rest-day was but an "*incidental* object" of the appointment of the institution.

Now we are free to confess, that, if the points which these writers insist on are the chief things had in view, we do not see what great difference it can make what day of the week is observed for the purpose. For mere *bodily rest*, the Sunday would serve our purpose just as well as the Saturday does; and for a mere *season of worship*, it is, for aught we can see, just as well adapted as any other day. Those, who look upon these as the only ends of the institution, are, therefore, very apt to indulge in a self-complacent pity for the weakness of Sabbatarians in punctiliously clinging to the *seventh* day. The *first* day contains as many hours and minutes, as does the *seventh*, so that the diligent consecration of it would give to Jehovah just as much time; while the sun shines as brightly, and nature wears as lovely an aspect on that day, as on any other day of the week. Sure enough! Why are Sabbatarians so foolishly rigid—so overmuch righteous? If no other important points are to be served by the sabbatic institution than the ones now referred to, we do not much wonder that "E. W. D." proposes to give the law such a construction, as "that 'the seventh' may be reckoned from any point." Nor do we much wonder that "Indagator" dispenses with the Sabbath entirely, since the arguments by which its necessity for the securing of these ends is established, do not possess the conclusiveness of demonstration, and his "Lord's Day," besides seeming to promise the same results, is freed from the inconsistency of an attempt to defend its claims by the fourth commandment. But if, as we believe, the main design of the Sabbath is to commemorate the creation, then we do insist upon it, that no other day than the Saturday will at all answer the purpose.

But what is the great importance of this view of the subject? What is its importance *now*, under the gospel? For though it enters into the dreamy speculations of Sunday-keepers, that it was once important to commemorate the work of creation,—*incidentally*, however, as "Indagator" teaches,—yet now that the work of Redemption has been developed, it is supposed to be no longer important. Let us see then if the commemorative character of the Sabbath is not still important. We are much mistaken, if the work of Redemption does not greatly magnify its importance, instead of diminishing it.

The great importance of the Sabbath, considered as a commemorative institution, is this, that it is a standing testimony against *Atheism* and *Idolatry*. Bearing witness, as it does, to the fact that Jehovah made all things in six days, and rested on the seventh, it proclaims in the most emphatic manner that the worlds did not spring into existence by chance, or by some fortuitous concurrence of atoms, as the Atheist teaches, but had a *Former*,—an all-wise and all-powerful *First-cause*. It also proclaims, just as emphatically, that Jehovah made all things himself, and called not to his aid any of the false gods of the heathen. Thus it testifies against Idolatry. And it is remarkable, that of all the positive institutions of the Bible there is not one, if we except the Sabbath, which carries the mind directly up to God as the Creator and great first-cause, and so bars up the way to infidelity and the abominations of heathenism;—not one, which attests to mankind the great *fact*, on which all true religion is based,—the fact, indeed, in which all moral law originates, and upon which, therefore, the whole system of divine revelation must finally rest. Judaism and Christianity have, each, their positive institutions commemorative of important facts which lie at the foundations of the systems respectively. Hence these positive institutions become to us the evidences of the truth of these systems, *provided* we are first made certain of the truth of that system which is anterior to both, and upon which they are both dependent. That system is the Moral Law—a system which has its origin in those relations which God established by the work of creation.

Now let it be remembered, that the transgression of the Moral Law is sin, (1 John 3: 4,) and that Christianity cannot connive at such transgression—no, not in a single point, (Jas. 2: 10,) but must on the contrary forbid it. The work of Redemption, therefore, which is the central point and soul of Christianity, so far from throwing into the shade, as unworthy of notice, a fact, in which the whole Moral Law originates, magnifies that fact, and exalts its importance; for only by so doing can it exalt its own importance. And if it exalts the importance of the *fact* itself, the necessity of *commemorating* it must be just as urgent now as it ever was, and even more so. What folly, therefore—what worse than folly—what sheer absurdity, to say, as many do, that Redemption is a work so much more glorious than that of Creation, that the importance of commemorating the latter has ceased! We are ashamed of such theology, and consider it a disgrace to religion and a curse to the world. That Redemption, however vast and important, should set aside the necessity of perpetuating the remembrance of a fact, which is the *starting point* of all religion—the *groundwork* of the whole—without which even Redemption itself can have no beginning—is an absurdity not distinguishable from downright wickedness, except in view of the intentions and motives of those who advocate the sentiment. On the contrary, we think that Redemption urges the commemoration of the fact more devoutly. Nay, more;—any system of theology, which blots out an institution that bears so striking a testimony against Atheism as the Sabbath does, appears to us like a system that strikes hands with infidelity. And as the institution also bears testimony against Idolatry, any system which blots it out appears to us like a concession to heathenism.

We wish that our limits would allow us to illustrate this point still more fully. It is the grand stand-point, from which the Sabbath may be seen in all its glory. It has not been sufficiently appreciated by writers generally. It was evidently the principal thing contemplated, when the institution was given to the Jews. "It is a sign between me and you throughout your generations, that ye may know that I am Jehovah that doth sanctify you." "It is a sign between me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31: 13—17. Thus it was by the observance of this institution, that the Israelites were to be distinguished as acknowledging a God different from any of those worshipped by the heathen—as acknowledging the true God, the one that made heaven and earth. And is it not important, that Christians should be distinguished and known as worshiping the same God? "Is he the God of the Jew only? Is he not of the Gentiles also?"

The parties of the "Sabbath Discussion" might have spared themselves much unnecessary debate, if they had both seen distinctly that feature of the weekly rest, which we have made the theme of this article, and had appreciated its importance. We therefore invite "Indagator" to review his theology once more, assured that he can hardly help seeing that the Sabbath, although it may be a "positive institution," does now, under the gospel, possess an importance, which cannot be predicated of any abrogated or Mosaic ordinance. And farther; as the Sabbath cannot, with any fitness, be a memorial of creation, unless observed on the last day of the week, we invite "E. W. D." to review his theology. Surely he cannot fail to see the absurdity of the position he has taken. We may have more to say about the "Discussion" in another number. *

Christian Patriot.—Under this head a Southern paper announces that "our venerable brother, Cave Johnson, draws a pension of $40 annually, which he is in the habit of applying to benevolent purposes. We received a power of attorney from him a few days ago, in a letter, directing us to draw his pension, and divide it equally between the Indian Mission, China Mission, General Association, and Bible Society, (ten dollars to each,) which has been done accordingly."

The New Hymn Book.—A Prospectus of the new Hymn Book will be found in another column. We hope the pastors of the several churches will at once take measures to bring the subject before their people, and secure the appointment of one or more persons in each church to obtain a list of those who desire copies of the book. By doing so, it is believed that they will serve not only the publishers, but themselves and the people.

Idolatry supported by the British Government.—The Committee of the General Baptist Missionary Society in England, at a meeting held at Nottingham, on the 6th of May last, voted to present a memorial to the British government, against the annual grant to support the worship of the idol Juggernaut. The evil that they complain of is, that "36,000 rupees per annum are granted directly from the British treasury to the support of the idol!" Of the character of the system of heathenism thus supported and fostered by British money, they say, "The missionaries, while pursuing their benevolent labors, have frequently visited this popular shrine of Hindoo idolatry, and witnessed scenes of infamy, misery, and death, which no pen can fully describe, or thought conceive; scenes of lewdness and obscenity far too gross to be ever described, are annually beheld; while the more impure the songs, the greater is the applause, not of men only, but of scores and thousands of females, debased by delight in such obscenity."

THE PENNSYLVANIA CASE.

To the Editor of the Sabbath Recorder:—

The day after I dispatched my last note, a week ago, I received a letter from one of the Attorneys in the Snowhill Case, which explained the delay in receiving information respecting the proceedings before the Supreme Court. They had written to me, immediately, from the spot, but, by mistake, directed the letter to *Burlington*, instead of Bordentown.

Our attorneys found, on arriving at Harrisburg, on the 9th ult., that but *two and a half days* were allotted for the argument of all the cases, (thirteen in number,) from Bedford and Franklin counties, and that the appeal from Snowhill was the last but one on the list; consequently there would be no time to argue the case fully under that arrangement; which, in connection of the bench not being full (Judge Rodgers being absent on a trip to Europe,) it was deemed advisable to continue the case until next sessions.

Our attorneys did all they could under the circumstances. One prepared a brief, and the other an argument at some length, which they proposed to submit to the Court *in print*, (which is often done in cases of intricate law points.) This the Court declined—one of the Judges remarking, that it was a very grave and important question, and that he would prefer to hear it argued at length, and be decided by a *full bench*. Our Counsel, upon this suggestion, continued the case, and I think wisely; for we shall certainly have a better chance, with a full Bench; and from what transpired our Attorneys are greatly encouraged to hope, that they will be crowned with success. Yours,

W. M. Fahnestock.

P. S. It is a rare thing for me to notice any typographical errors, which may occur in my articles, but in my short note of week before last, your compositor perpetrated two, which make my letter read rather awkwardly. For reaffirm or *reverse*, it was made to read *revise*—they may *revise* without *reversing*. And, again, *cordial* coöperation, was printed *candid*—they may be very *candid* without being at all *cordial*.

EXHIBITION OF ALFRED ACADEMY.

Alfred, July 2, 1847.

To the Editor of the Sabbath Recorder:—

Yesterday, July 1st, was an intensely interesting day with us in Alfred. It was the closing day of another academic year of our flourishing school. At an early hour, a vast and interesting assemblage of people from the surrounding country, mostly young, were upon the ground, where extensive and suitable preparations for their accommodation had been made. Between the hours of nine and ten, the Professors, Teachers, and members of the school, together with citizens and friends, were, under the direction of Marshals, marched to the grove, where, after the preliminaries were duly arranged, the exhibition commenced, which consisted of declamations, compositions, &c., usual on such occasions. From time to time through the day we had singing from the choir belonging to the school, and music from the Andover Brass Band. The whole day was thus employed; and the anticipations of the public of an intellectual *feast* were fully realized, for a more orderly, attentive and delighted auditory I never saw. So far as I heard, the expression was one of universal satisfaction.

The past year has been one of great prosperity with this school. Nothing has occurred in anywise to retard its progress, save that for a time during the spring the *measles* prevailed to some extent.

When I think of the blessings in promise to our denomination, the country around them, and even to the heathen world, by the Alfred Academy and DeRuyter Institute, I am filled with joy and hope, and I do invoke the blessing of the God of wisdom and mercy upon them, their conductors, supporters, and students.

Fraternally yours, N. V. HULL.

P. S. The examination previous to the close reflected honor equally upon the teachers and students. Upon the last day of examination, the several Literary Societies were addressed by A. P. Lanning, Esq., of Rushford; and for truly excellent sentiment, chasteness of style, and happy delivery, the address was second to none ever before delivered in this place.

N. V. H.

Legalized Ignorance and Oppression.—A law in relation to the instruction of negroes, passed by the General Assembly of the State of Missouri, went into operation on the 1st day of July. It forbids all persons to keep school to teach any negro, whether free or slave, or mulatto, to read or write, in that State—forbids any assemblage of negroes or mulattoes for religious worship, where the services are performed by negroes, unless a sheriff, marshal, or Justice of the Peace, be present, to prevent seditious speeches—forbids all free negroes or mulattoes from emigrating, under any pretext, into Missouri, from any other State. Penalty for violation of the provisions of the above act, $500 fine, and six months imprisonment.

Progress.—Some persons are forever grumbling about the evils of the present age in comparison with those of the past. To them every thing ancient is sacred, while the wickedness of to-day is seen in all its enormity. It would do such persons good to read a sermon by Rev. Mr. Parker, of Boston, bearing more or less upon this subject. Here is a short extract from it, showing that there were some things done in old time, which would scarcely be tolerated at the present day:—

"It is but little more than two hundred years, since a man was put to death in the most enlightened country of Europe for eating meat on Friday! Not two hundred years since men and women were hanged in Massachusetts for a crime now reckoned impossible! *It is not a hundred years since two negro slaves were judicially burned alive in this very city!* These facts make us shudder, but hope also."

Long Sermons and Prayers.—Our modern complainers will be more reconciled to their destiny when they are informed of the experience of those who went before them. When Essex left London to march against King Charles, then at Oxford, he requested the Assembly of Divines, usually known as the "Westminster Assembly," to keep a day of fasting for his success. The manner in which it was observed is thus stated by Baillie:

"We spent from nine to five graciously. After Dr. Twiss had began with a brief prayer, Mr. Marshall prayed large two hours, most divinely confessing the sins of the members of the Assembly in a wonderful pathetic and prudent way. After, Mr. Arrowsmith preached an hour; then a psalm; thereafter Mr. Vines prayed near two hours, and Mr. Palmer preached an hour, and Mr. Leaman prayed near two hours; then a psalm. After, Mr. Henderson brought them to a sweet conference of the heat confessed in the Assembly and other seen faults to be remedied, and the conveniency to preach against all sects, especially Anabaptists and Antinominans. Dr. Twiss closed with a short prayer and blessing. God was so evidently in all this exercise, that we expect certainly a blessing."

Perseverance and System.—Little do many who read a daily newspaper know of the toils, pains, anxieties and privations which its persevering conductors may have felt and suffered while struggling to establish its reputation with the public. Mr. Chandler, the deservedly successful editor of the United States Gazette, which he has recently sold for $45,000, thus describes his earlier exertions, some 25 years since:—

"When I entered upon the duties of editor of this paper, in 1822, its existence as a daily paper seemed scarcely to be known. A few, a very few, of the old Federal party continued to pay for it, but with the multitude it was obsolete—it was among the things lost. Evidences of resuscitation were soon marked, and from a few hundreds the subscription list rose to nearly a thousand, when I became joint proprietor. How I toiled at the editorial columns, and how the constant companion of my labors (G. H. Hart, Esq.) toiled in his department, I can scarcely explain; but month after month, year after year, did I attend *personally* to a school of more than a hundred scholars, during seven hours of the day, and then write editorials, collect and select the news, do all the reporting, and much of the correspondence of the daily paper, retiring, with the companion of my labors, at two and three o'clock in the morning from the office, to renew labors after three or four hours' attempt to sleep. Ruinous as all this was to the constitution, it was continued, and the paper slowly, but constantly, gained patronage."

Baptism of a Dead Body.—It is hard to believe the following story. And yet it is told by a correspondent of the Paris Archives of Christianity, who vouches for its truth:—

"An English blacksmith in Derrin (department of the North) died on the 16th of March last, after several months' illness, and was baptized on the 18th, about two hours before being interred.

"I have inquired into the matter, says the writer, and find as follows: The man was a Protestant, and never, so far as is known, showed the least intention to become a Catholic; but his relatives, being more attached to pomps and shows than to evangelical faith, made as an excuse their remoteness from a minister of their own religion, and applied to the curate of the parish to obtain admittance for the corpse into his church, and that it might be buried according to Catholic rites. The curate did not refuse so good an opportunity, knowing his pay would be according to his services, and that he would in this case make more money from the body than from the soul. But first he would resort to a pious stratagem! As he had not been able to make the deceased a believer nor an obedient member of the Romish church during his life, he found it easier to make him one after his death. Accordingly, two hours before carrying him from his dwelling, and twenty-four hours after he had breathed his last, he was *baptized*, and then buried with due pomp, as being a Protestant, converted to Catholicism."

THE MIGHTY FALLEN.

Elihu Burritt, in his "Over-sea Omnibus" for the Christian Citizen, says:—The great and good Dr. Chalmers is dead, and the like of him the world will scarcely see again. He arrived in Edinburgh, from London, on Saturday, the 30th of May, where he had preached to an audience of the first personages in the Kingdom, among whom was Lord John Russell, Lord Brougham and others. He retired on Sunday evening in his usual health, and was expected to address the General Assembly of the Free Church on Monday; but, alas! he was found dead in his bed at eight o'clock in the morning. Thus the great and good men of the fatherland are falling, or rather ascending, like stars withdrawn from the firmament of the present age, to go from glory to glory in their upward career. But their works and the light of their lives will follow them, a bright and endless posterity, to bless the world they have left. Truly many fathers in the English Israel have fallen asleep during the past year. First, the venerable philanthropist, Thomas Clarkson, went to his reward. Then the good, pure, princely Joseph John Gurney was called from his labors of Christian love into the joy of his Lord. Then fell O'Connell, whose giant strength of purpose and of intellect was felt throughout Christendom. Lastly, Dr. Chalmers has been summoned to his rest, leaving a memory, a speaking life behind, mighty thoughts of eloquent teaching, for the young generations of coming time. These are gone, and many more the world is loth to spare will go; but there will be no gap, no chasm in human progress. The sea of time will close over the greatest of its coffined dead, and the days of mourning will soon be ended even for them.

VILLAGE FEUDS OF THE CHINESE.

The following extract from a letter of Mr. Pohlman, at Amoy, China, published in the Missionary Herald, will give some idea of the village feuds which frequently occur in China. It is evident from this account, as well as from others which are frequently published, that the Chinese Government extends over too large a territory to be in all cases efficiently administered:—

"In several of the villages which we visited the second day, we found none but old men, women and children. All the young men who were able to bear arms, had gone out to battle; and ever and anon the report of guns and the shouts of the victors apprised us that the work of death and destruction was going forward. A civil war had just broken out, and the whole region was in a high state of excitement. Two of the most powerful surnames of the island combined against all the other surnames scattered abroad in every place. This caused villages in close proximity to be raised against each other; and a man's nearest neighbors became his bitterest foes. This outbreak has occurred at a most unfavorable period. It is the time of the latter harvest, when all able-bodied men are required for gathering in the products of the soil. We saw many in the fields, spending all their strength in collecting potatoes and ground nuts, while others were keeping guard, and protecting them from the depredations of their enemies. While talking to a few persons at one village, three slugs fell near me; and presently intelligence was brought that one of the combatants had been mortally wounded. The aged father of the young man ran about in great distress, crying out, with tears, "What is to be done? What is to be done?" The expense of the war is paid by subscription, and all the money that can possibly be raised, is required for powder and balls, and also for sacrifices to the gods, whose aid and protection are implored by special oblations and unusual rites. In several places we observed the people engaged in religious ceremonies and idolatrous worship; while crowds of old men and boys collected together to enjoy the sport and feast on the offerings. This state of hostility is of long standing, it having originated in an old quarrel about the right to a well.

"These village wars are of frequent occurrence in Fuh-kein province, and are suffered to go on without much interference on the part of the proper authorities. It is said that measures have been taken to stop the present conflict, but have proved ineffectual. The truth is, the government of China is the most inefficient in the world. It may be said that no country is more governed, and yet less governed than this same celestial empire.

"We frequently found ourselves in the midst of a battle, and made it a point to see and exhort both hostile parties to desist. They acknowledged the truth of our reasoning and the wickedness of their course, but they said that matters had now become so involved and intricate that the only way of settlement was by brute force. The state of feeling is such that, although the mandarins should succeed in putting a stop to the present combat, the smallest provocation, on either side, would be taken as a call to renewed war and bloodshed. Such is the condition of the country."

Dr. D'Aubigne.—John Henry Merle D'Aubigné, author of the History of the Reformation, was born in Geneva in 1794, being now fifty-three years old. His ancestors were refugees from religious oppression in France and Italy. His grandfather, Francis Merle, married Elizabeth D'Aubigné, and by a custom in Switzerland, the maternal name being sometimes added to the paternal, the historian has both. Hence, in his own country, he is often called Merle, or Merle D'Aubigné. He studied for the ministry in a Socinian Institution, in Geneva; but about the time he was completing his education there, the celebrated Mr. Haldane, a Baptist, of Scotland, though unable to speak French, attempted, through an interpreter, to teach these Socinian students "the glorious gospel." God blessed his efforts to the salvation of some ten or twelve, among whom were Merle D'Aubigné, Gaussen, and Felix Neff.

D'Aubigné was settled for a time over an evangelical French congregation in Brussels, from which he was driven by the revolution of 1830. He returned to Geneva, and was placed at the head of the new Theological School, of which his friend Gaussen is a Professor, and which has now forty students in the preparatory and theological departments.

General Intelligence.

FOREIGN NEWS.

The French Mail Steamer Union arrived at New York since our last, bringing news from Europe three days later, but not important. The prospect of good crops all over Europe, seemed to improve rather than otherwise.

A letter has been received in Cork from a very intimate friend of the O'Connell family, which states that the remains of the "Liberator" are not expected to reach London before the middle of July. The cause of this delay the writer attributes to the succession of obsequies which are expected to take place in every town through which the body of the illustrious dead will pass. Having reached London, the letter farther states, the funeral procession will proceed through Birmingham and Liverpool, at which place a special steamer will be in waiting to convey the "Great Tribune's" remains to the metropolis of Ireland, which they are not expected to reach before the end of July.

The number of letters that pass through the Post Office annually, for London and its environs alone, is 75,000,000. They average four inches in length and three inches wide. If this immense number of letters were laid down in a horizontal position, lengthways, they would reach to the extent of 5,534 miles; if laid so as to form square feet, the whole would cover 142 acres of land. They average in weight one-third of an ounce. The whole would weigh 697 tons. The postage of these, at one penny each, amounts to £312,500.

One piece of intelligence, which we have seen in two or three Irish papers, is very lamentable; we mean the death of clergymen's wives, fever-stricken while ministering to the sick among their husbands' flocks. Such women realize the character which Dr. Johnson described as the noblest in the world—that of "the Christian gentlewoman."

A general meeting of teachers, from all parts of Scotland, was to be held at Edinburgh, on the 19th inst., for the purpose of instituting an educational association, which, after it has been incorporated, will grant educational degrees, and otherwise organize the scholastic body.

A great meeting was held in London in honor of William Caxton, the earliest English printer. Lord Morpeth was in the chair, and the American Minister, Mr. Bancroft, was present. The site selected for Caxton's monument is Westminster Abbey. Lord Morpeth paid the United States a great compliment in his speech.

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Randall's Island.—Randall's Island lies about six miles from the city of New York, in the East River, and contains 160 acres, including some marshy lands. It was purchased by the city for $25,000. When taken possession of by the city it was comparatively without buildings, and the project of making it profitable by pauper labor deemed impossible. At first, thirty were introduced, and the number has been increased until there are now one hundred. Some half-dozen buildings have been erected for the use of the paupers, altogether by pauper labor, beside fine out houses, and a snug residence for the Superintendent. It is now in contemplation to erect a nursery building soon. During the last year, the island has not only supported 100 paupers, with but one hired overseer, and paid the expense of management, but has added $2,000 to the City Treasury. Upward of 100 tons of hay were cut last season, and will be this—and it has 15 acres of fine corn, and 10 acres of potatoes, beside an abundance of vegetables, now growing. Fifty cows are kept on the Island, and 500 quarts of milk daily supplied to Blackwell's Island beside what is used at home. The Island promises in a short time to maintain a larger number of paupers, and return still greater interest to the city.

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A Fourth of July Accident.—The most painful accident connected with the Fourth was the death of Mr. James A. Brown, the oldest son of James Brown, Esq., principal partner in the commercial houses of Brown, Brothers & Co., Brown, Shipley & Co., &c., in New York, Baltimore, New Orleans, and Liverpool. This event took place at Flushing, L. I., on Saturday afternoon. Mr. Brown had just arrived from the City, and while in the lawn in company with his young bride, amusing themselves at a swing, some careless boys in the vicinity fired a small cannon, a ball from which entered his heart, killing him almost instantly. He fell at the feet of his lady, whom he had that moment taken out of the swing. The boys supposed that the gun was loaded only with powder, but a judicial investigation can only determine whether the dreadful occurrence was the result of wanton mischief, or carelessness. The deceased was only twenty-four years of age, and had recently married the daughter of G. G. Howland, Esq., at whose country-seat the fatal accident took place.

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Statistics of Providence, R. I.—Among the manufactures of this enterprising city, says the Journal, are calico and calandering works, bleaching 108 tons of cotton cloth, and printing 390,000 yards of calico. weekly; cotton mills of 34,000 spindles—woolen mills, which weave 375,000 yards of jeans and satinets yearly—these employ 1,800 hands. There are also two wood-screw factories, using annually 700 tons of iron; 14 furnaces, using 5,000 tons of pig-iron for machinery, and also making 5,000 plows and 14,000 stoves; 3 steam engine building shops; a rolling mill, making 10,000 tons of railroad iron and wire each year; 3 India rubber shoe factories; 1 shoe-tie and stay-lacing do.; 1 edge-tool do., and eight engraving shops. These employ 1,647 hands. Cotton and woolen machinery-making shops employ 1,200 men. $100,000 are paid yearly for *labor* alone, in manufacturing jewelry.

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Fair of the American Institute.—The Twentieth Annual Fair of this excellent establishment will be held this year, not at Niblo's, but at Castle Garden, one of the largest ampitheatres in America. It will open to the public on Tuesday, October 5, and continue open upward of a fortnight. Models, machinery, and choice fabrics of skill and ingenuity from American workshops will be received for exhibition and competition during October 2d, 3d, and 4th. Cattle shows, Agricultural and Horticultural exhibitions, Plowing and Spading Matches, and the National Convention of Gardeners, Farmers, &c., will occupy part of the time—and gold and silver medals, diplomas, cups, books, &c., be bestowed on merit, under the inspection and on the award of the most careful and competent judges.

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She would be a Sailor.—The Boston Traveler says that a young and rather good-looking girl, named Julia Bickford, not more than 20 years of age, was brought up in the Police Court upon a complaint, preferred at her own request, of being a common vagabond. She was sent to the House of Correction for three months. She makes the following statements in regard to herself, and they appear to be corroborated by her general appearance and conversation:—She says that, several years since, she accompanied her uncle on a sea voyage, in her woman's apparel; that taking a liking to the sea, upon her return she went to a fitting-out store and got trusted for a suit of male apparel, for which she honestly paid on her return. Thus accoutred, she managed to get a berth as cook, and in this and other capacities she had made voyages to the East and West Indies and to the South. Finally, getting into bad company, she had the moral courage to go voluntarily to the House of Correction, and thus endeavor to break off the bad connections which had been a consequence of her sea voyages.

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Important Trial.—An important case has been before the Supreme Court of Massachusetts, in which Mr. Webster and Mr. Choate were employed. The case, in brief, is this:—One Oliver Smith, a bachelor, the son of a farmer, with but small original means, lived, in a neighboring town, to the age of 80. Always saving and economical, and loving money, he became in later life shrewd and expert in the management of large sums; and, from dealing in country bonds and mortgages, turned his attention to operations in stocks. He was successful, and amassed a fortune of $300,000. In 1844 he made his will, and gave the bulk of his property to various charities. He died in December, '45. The will is contested on one single ground—viz. that Theophilus Pearsons Phelps, one of the witnesses, was not a competent witness, to the will, being, as was alledged, at the time an *insane person*. The Court sustained the will.

◆

Chinese Junk.—The Chinese Junk, an account of which was received some months since, arrived at New York last week, after a passage of 212 days from Canton, having touched at St. Helena on the 23d of April last, where she was an object of great curiosity, and was overrun with visiters during her stay of seven days. She is built throughout of teak wood, is nearly new, and was bought by Capt. Kellett for $17,000. She is shaped like a whale boat, is one hundred and fifty feet long, twenty-five feet beam, and twelve feet deep in the hold. She was originally a war vessel, and still retains some of the peculiarities of that character. Externally she is painted white, with a black waist as far as the foremast, then red to the stern. On each side of her bow is painted an immense Eye, while a spread Eagle flourishes on her stern. Her bow is flat, like that of a scow, with no bow-sprit, but in the place usually occupied by the bow-sprit is an opening about as wide as a barn-yard gate, after the fashion of a Brooklyn ferry-boat, to give a chance for working the anchors, which are also made of teak wood and hung by cables of twisted bamboo. At the bow are also fastened two large cables, which run the whole length of the ship, and form the only hanging of the rudder, a delicate affair of teak wood, weighing some dozen tons, when fully immersed being twenty-three feet in the water, and when hoisted up twelve. To manage this contrivance it takes some thirty men and a stout windlass. The main cabin is thirty feet long, ten and a half high and twenty-three wide, and is adorned with a great variety of figures in fresco, among which are dragons, eagles and tigers as large as life and twice as ferocious. In this cabin are many pieces of beautiful Chinese furniture, which might well be copied by our cabinet makers, together with other curiosities, among which the most prominent was a great idol or "Josh," carved from a single block of wood, and gilded. This divinity has eighteen arms and four eyes, and was brought on board the ship with the greatest reverence by its Chinese bearers. Above, in a little recess on the poop, stands the regular "Josh" of the ship, before which a light is kept constantly burning, and to which the Chinamen have religiously resorted when the junk was threatened by bad weather. This Junk was brought to the country by a Speculator, who intends to exhibit her in the principal seaports, and then sell the curiosities she contains. [Tribune.

◆

Elihu Burritt says that Ireland is slowly recovering from the desolation of destitution and disease. Corn food is cheaper and more abundaut, which, with an increase of early vegetables and milk, has contributed much to the comfort of of the people. Fever has abated in malignity, though sill widely prevalent. It is admitted that the crops are the most luxuriant that ever appeared in the country. The potato bids fair to survive the rumor which consigned it to destruction. A larger extent of other root crops has been cultivated this year than in the last five years taken together. So there is hope for poor Ireland yet.

◆

A feasible and obvious application of Harvey's grand discovery of the use of valves in raising the blood through the veins, has been suggested by a correspondent of the (London) Mechanics' Magazine; namely, the raising of water from the sea, by the lash of the waves, through valved tubes, into reservoirs on a high level—for the acquisition, of course, of an unlimited supply of water-power, to be turned to any requisite purpose. The inventor proposes to test the practicability of this kind of Water-Ram on South-sea Beach, England.

◆

A gentleman in Oxford, N. Y., has a mode of furnishing light-houses with the Drummond light, to be supported by gases produced by magneto-electrical machines, which are to be kept in operation by the power of water descending from an elevated reservoir, which reservoir is to be occasionally replenished by pumps operated by a wind-mill mounted above the lantern.

SUMMARY.

Just as the frigate Macedonian was leaving our shores for Ireland, with her relief cargo, we received the news that the officers and crew of the United States, the frigate that captured her, had taken up a subscription on the coast of Africa, for the same cause, amounting to $653; and Commodore Reed states, that it would have been still larger, but for the necessity of limiting the generosity of his noble tars. Thus these ships, once engaged in a desperate conflict with each other, have now joined in the same work of mercy.

Among a number of emigrants arrived in Philadelphia the other day, was an old man in the fifty-eighth year of his age, who had with him ten sons, four daughters, five daughters-in-law, three sons-in-law, twenty-eight grand-children, and two great grand-children. He was smoking his pipe quite leisurely, and seemed happy. They intend to locate themselves in the western country, and till the soil.

Gen. Jackson, in his will, directed that the pistols which were presented by Washington to Lafayette, at the commencement of the War of the Revolution, and which were subsequently presented to General Jackson by the Washington family, be presented to the son of Lafayette, in Paris. This has been done through Mr. J. L. Martin, United States Charge d'Affaires in France; and their receipt is acknowledged in a letter from Lafayette.

The Warsaw (Illinois) Visiter says: Some three weeks since Mr. John Wadeof Henry Co. was killed by his brother Washington Wade. The deceased was whipping his daughter, when the other interfered—this leading to altercation, Washington drew a pistol and shot, the ball entering the arm and left breast. He died several hours after the wound. The daughter rushed upon him with a stick to complete the awful work.

The committee of the Jackson Monument Association invite proposals to deliver in the centre of Lafayette Square, Washington City, "a solid rude rock of granite, or other durable stone, of between 600 and 1,000 tons in weight—as near as may be of the latter weight." It is designed as the pedestal of said monument, and must be on the ground by the 1st day of March next.

It is said by some of the scientific French Journals, that a company in that country, have, after a variety of experiments, succeeded in extracting oil from a species of rock. The company possesses, in Autunnois, inexhaustible beds of the material from which this oil is extracted, as well as several other productions, as paraffine, mineral tar, a new kind of manure, invaluable for exhausted land, and many others.

We learn from the Milwaukie Gazette, that the entries of Public Lands at the office in that city since January 1, 1847, exceed one hundred thousand acres, and that the receipts are upwards of one hundred and thirty thousand dollars. The quantity of land remaining unsold on the Milwaukie District is between 350 and 400,000 acres.

At a dinner given by the municipal authorities of Boston to the President, at Revere-Hall, no wine or intoxicating liquors were admitted. Mr. Mayor Quincy, with that appetite for Reform which distinguishes his name, refused to preside on the occasion, unless the absence of pernicious drinks was secured.

With respect to the distribution and growth of the vine, it requires, according to Meyen, at least five months of a mean heat of 59 degrees Farenheit to produce good wine. If September and October, the season when the grape fully ripens, have not this degree of heat, the wine is sour; and a country where this is the case is therefore unsuitable to the culture of the vine.

The flavor of coffee may be improved by adding forty to fifty grains of carbonate of soda to each pound of roasted coffee. In addition to improving the flavor, the soda makes the coffee more healthy, as it neutralizes the acid contained in the infusion.

The Cincinnati Herald states that Professor Mitchell has discovered a new cluster of stars, one thousand in number, to which he has given the name of Becchoide. Their appearance is singular. They are of a blue tinge, and emit an unsteady light. They seem to revolve in a spiral orbit.

The insurance offices will have to pay £47,000, the amount of the policies effected on the life of Mr. O,Connel; but little of this large sum goes to his family, the insurances having been principally effected by third parties.

A lady arrived at Philadelphia last week, from Liverpool, and proceeded to the residence of a sister in Southwark, where, directly after the interview, she fell down and expired almost instantly. The sisters had not met before for about seventeen years!

Brooklyn is not called the city of churches without good cause. The Daily Advertiser says that there have been 46 churches built in that city since the year 1823. We doubt whether there is another city in the world with 50 churches and not one theatre.

Mr. Astor has in his will left near half a million of dollars for the establishment of a free library in this city. He made this legacy, not expecting from his great age to survive long.

A special train of cars took the President and suite from New Haven to Springfield, a distance of sixty-two miles, in the remarkably short period of one hour and forty-five minutes running time.

The Waterville Union calculates the number of logs that have gone over Titonic Falls, in the Kennebec River, at 7,200 a day, 360,000 in fifty days. It would be a low estimate to prize the logs at $3 each, making their value $1,080,000.

We learn from a correspondent of the Baptist Banner, that Hon. Henry Clay was baptized on the 22d inst. in one of the beautiful ponds on his own estate, near Lexington. He united with the Episcopal Church, but demanded immersion.

The Wesleyan Conference in England has been recently united with the Canadian Conference, constituting a united body in Western Canada of 178 regular ministers and more than 900 congregations.

Haying and harvesting will soon be ready for the scythe and the cradle, and in a cloudy morning it is a matter of importance to the farmer to know whether it will be sunshine or showers in the afternoon. If the ants have cleared their holes out nicely and piled the dirt up high, it seldom fails to bring a good day for the farmer, even if it should be cloudy till 10 or 11 o'clock in the forenoon. Spider-webs will be very numerous about the tops of the grass and grain some cloudy mornings, and fifty years' observation has shown the writer of this that these little weather-guessers seldom fail in their prediction of a fair day.

The Scientific American says that a gentleman in Brooklyn has discovered a plan by which the temperature inside of a dwelling may be reduced to twenty or thirty degrees below that of the air outside. He proposes to construct barracks upon this plan for the U. S. Army at Vera Cruz; and by having the soldiers live in a temperature below that in which the yellow fever and other tropical diseases become contagious, he hopes to save hundreds of valuable lives. From his successful experiments, made during the warmest day this season, we are favorably impressed with its utility.

The Housatonic Railroad Company have made arrangements by which Lebanon Springs can be reached with greater facility, ease and comfort than by any other route. Passengers will leave New York for Bridgeport in the fine steamer Mountaineer from the foot of Market-st., at 6 1-2, A. M., taking the splendid cars of the Company at the latter place, will arrive at the State Line dépôt at 3 1-2 P. M., thence to Lebanon Springs by stage coach, arriving at 5 1-2 P. M. of the same day. Fare through $2 50.

As some boys were bathing in the Miami Canal, recently, one of them got his foot into a nest of silver and other kinds of watches. Several of them had been valuable, and one contained a diamond, though most of them had been stripped of their cases. One boy got twenty-one watches, another eighteen, and none less than a watch apiece. The canal has not been wholly drawn off for about a year, on this level, and the watches must have been dropped in within that time.

Jesse Hutchinson, one of the famous "Hutchinson Family" of singers, has recently built a beautiful stone cottage, in Lynn, Mass., called High Rock Cottage, which has been described as an elegant specimen of architecture, situated on a picturesque hill, commanding a magnificent view of the ocean, and one of the finest landscapes in the world.

The durability of oak may be known from the fact that the throne of Edward the Confessor is 800 years old; and the oldest wooden bridge of which we have any account is oak—and which existed 400 years before Christ.

John Shepherd, supposed to be the last survivor of those engaged in Braddock's defeat in 1765, recently died near Philadelphia, aged 118 years 9 months and 17 days.

The electric telegraph from Portsmouth, England, to the Isle of Wight, has been found to succeed admirably on a trial, with only one wire laid down under water.

A bell recently arrived at Montreal, from London, designed for the new Cathedral, which weighs 25 tons!—the largest ever cast in England.

The Lutheran church has 100 congregations in the United States, and 30,000,000 people belonging to the denomination.

Mr. Bentley states in a letter to the Times, that he has paid between £14,000 and £15,000 to three American authors alone.

Wilkinson, who poisoned the wedding party in Texas, has been hung by due form of Lynch law.

◆

Review of New York Market.

MONDAY, JULY 12.

ASHES—Pearls $5 75 a 6 00. Pots 4 87.

FLOUR AND MEAL—Genesee Flour 6 00. Mixed western, 5 75. Meal 3 00 for western, and 3 75 for New Jersey. Rye Flour 4 25.

GRAIN—Mixed Ohio Wheat 1 15 a 1 23; Genesee, 1 35 a 1 37. Corn 58 a 67c. Rye 84c. Barley 62c. Oats 40c.

PROVISIONS—There is but little doing in meats. Pork is 13 00 a 15 00. Beef 9 25 a 13 50. Lard 9¼c. Butter ranges from 11 to 15c for Ohio and State.

MARRIED,

In Genesee, Allegany Co., N. Y., on the 19th of June, by John Edwards, Esq., Silas A. Palmiter, of Alfred, to Susan Wells, of the former place.

At the same place, on the 30th of June, by the same, Peter Van Slyke, of Ganesville, Wyoming Co., to Hannah M. Edwards, of Genesee.

In Hopkinton, R. I., July 5th, by Eld. Daniel Coon, Mr. Horace Maxson, to Miss Sarah Coon, all of the above place.

◆

DIED,

In Scioto, Ohio, on the 25th of June, of an affection of the brain, Mrs. Eliza Saxton, wife of Frederick Saxton, aged 37 years. Sister Saxton became decidedly pious in early life, but did not make a public profession until 1842, at which time she became a member of the Seventh-day Baptist Church in Scioto, of which she remained a worthy member until she was removed to fairer climes. She has left an affectionate husband and seven children to mourn their loss.

In life and conversation most truly did she shine,
Forbearing to speak evil, affectionate and kind;
Endeared to all acquaintance, her light will still illume,
Her fair and lovely example has left a sweet perfume. c. c.

LETTERS.

Charles Saunders, Chauncy Wardner, John Edwards, Daniel Coon, Maxson Green, Wm. M. Fahnestock, Charles Clarke, N. V. Hull.

ACKNOWLEDGMENTS.

J. Spicer, Hopkinton, R. I.	$2 00	pays to vol.	4	No.	52
Phineas Stillman, "	2 00	"	4	"	52
N. Langworthy, "	2 00	"	4	"	52
Nancy Clarke, "	2 00	"	4	"	52
Paul Babcock, "	2 00	"	4	"	52
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C. Saunders, Providence, R. I.	2 00	"	4	"	52
H. Gifford, Portsmouth, R. I.	1 00	"	4	"	30
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Philip Green, "	2 00	"	4	"	52
Ezra Potter, "	2 00	"	4	"	52
Amos Crandall, "	1 00	"	4	"	26
Silas Stillman, "	1 00	"	4	"	26
John S. Coon, Edmeston,	2 00	"	4	"	52

THE NEW HYMN BOOK.

At the last meeting of the General Conference, a Committee, consisting of Thomas B. Brown, Lucius Crandall, Wm. B. Maxson, Eli S. Bailey, Nathan V. Hull, and Sherman S. Griswold, was appointed to prepare and secure the publication of a Hymn Book suited to the wants of the Seventh-day Baptist Denomination. Subsequently Mr. Brown, Chairman of the Committee, suggested a plan for the work, which received the unanimous and hearty approval of the other members of the Committee, and which he was requested by them to carry out. We are happy to state, that he has completed the duty assigned to him, and has prepared for the press a book which is believed by good judges to be equal in point of merit to any thing of the kind now extant. The copy is already in the hands of the printer, and the work will be published and ready for distribution on the 10th day of September next. It will contain above one thousand hymns, covering nearly six hundred pages of the size of the medium edition of "The Psalmist," now in use among the Baptists. It will be printed on fine paper, and upon stereotype plates prepared from entirely new type. In style of workmanship, it is intended that the book shall be inferior to none. To secure for it as general a circulation as possible, the price, in common leather binding, has been fixed at 75 cents per copy, or $9 per dozen. Copies will be put up in extra binding, with gilt edges, &c., to suit every variety of taste, at prices corresponding to the style.

The Publishers of the Book are desirous of learning what number of copies will be at once demanded, in order that they may regulate the size of the first edition by the demand. They request, therefore, that those in want of the work will give them as early notice as possible of the number they desire. Probably the best way to do the business will be for each society or church to appoint some person to ascertain how many will be wanted within its own bounds, and send on the order accordingly. The books will be ready for delivery, as before stated, on the 10th day of September, in time to supply at the Anniversary of the Missionary and Tract Societies in DeRuyter, all who may wish to obtain them in that way. To save uneasiness, no money will be required until the books are delivered; and to save loss, no books will be delivered except for the money or its equivalent. Orders for the books are now solicited, and should in all cases be accompanied with explicit information as to the way in which they may be sent. Those who wish to be sure of copies of the first edition, should send their orders as early as the 1st day of September. Address, "Utter & Champlin, No. 9 Spruce-st., New-York."

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. It speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the psess of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

CHRISTIAN PARLOR MAGAZINE.

REV. J. T. HEADLEY, EDITOR.

THE CHRISTIAN PARLOR MAGAZINE, *formerly* under the care of Rev. D. Mead, commences its fourth volume under the editorship of Rev. J. T. Headley, author of "Napoleon and his Marshals," "Sacred Mountains," "Letters from Italy," &c. We hazard nothing in saying that this Magazine, so deservedly popular hitherto, is destined to fill a large place in public estimation; that it will not only maintain its present enviable distinction, but earn to itself a far higher popularity, and become the companion of many a circle to which it is now a stranger, gladdening by its presence, while it exerts an influence pure, elevating, and healthful. The Editor will bend his energies to make this the most popular Magazine of the day, and while he avails himself of articles from the best writers, he will draw freely from his own exhaustless store.

It will continue to maintain its high moral tone, and nothing will be admitted into its columns which will minister to the corrupt passions and tendencies of youth, or which "the author dying would wish to blot."

☞ Price, two dollars a year. Three copies for five dollars.

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Miscellaneous.

WHEN IS THE TIME TO DIE.

I asked a glad and happy child,
Whose hands were filled with flowers,
Whose silvery laugh rang free and wild
Among the vine-wreathed bowers;
I crossed her sunny path and cried,
When is the time to die?
Not yet! not yet; the child replied,
And swiftly bounded by.

I asked a maiden: back she threw
The tresses of her hair;
Grief's tresses o'er her cheeks I knew,
Like pearls that glistened there:
A flush passed o'er her lily brow,
I heard her spirit sigh;
Not now she cried; Oh no; not now;
Youth is no time to die.

I asked a mother as she pressed
Her first-born in her arms,
As gently on her tender breast
She laid those infant charms;
In quivering tones her accents came—
Her eyes were dim with tears;
My boy his mother's life must claim
For many years, many years.

I questioned one in manhood's prime,
Of proud and fearless air;
His brow was furrowed not by time,
Or dimmed by woe or care.
In angry accents he replied,
And flashed with scorn his eye;
Talk not to ME of death, he cried,
For only age should die.

I questioned age; for him the tomb
Had long been all prepared;
But death who withers youth and bloom,
This man of years had spared.
Once more his nature's dying fire
Flashed high, and thus he cried:
Life, only life is my desire!
Then gasped, and groaned, and died.

I asked a Christian,—Answer thou—
When is the hour of death?
A holy calm was on his brow,
And peaceful was his breath;
And sweetly o'er his features stole,
A smile, a light divine;
He spake the language of his soul,
My Maker's time is mine.

TWO NEIGHBORS AND THE HENS.

BY H. C. WRIGHT.

A man in New Jersey told me the following circumstances respecting himself and one of his neighbors:

"I once owned a large flock of hens. I generally kept them shut up; but, one spring, I concluded to let them run in my yard, after I had clipped their wings, so that they could not fly. One day, when I came home to dinner, I learned that one of my neighbors had been there, full of wrath, to let me know my hens had been in his garden, and that he had killed several of them, and thrown them over into my yard. I was greatly enraged that he had killed my beautiful hens, that I valued so much. I determined, at once, to be revenged,—to sue him, or in some way get redress. I sat down and ate my dinner, however, as calmly as I could. By the time I had finished my meal, I became more cool, and thought that perhaps it was not best to fight with my neighbor about hens, and thereby make him my bitter, lasting enemy. I concluded to try another way, being sure that it would be better.

"After dinner I went over to my neighbor's. He was in his garden. I went out, and found him in pursuit of one of my hens with a club, trying to kill it. I accosted him. He turned upon me, his face inflamed with wrath, and broke out in a great fury—

"'You have abused me. I will kill all your hens, if I can get at them. I never was so abused. My garden is ruined.'

"'I am very sorry for it,' said I. 'I did not wish to injure you, and I now see that I have made a great mistake in letting out my hens. I ask your forgiveness, and am willing to pay you six times the damage.'

"The man seemed confounded. He did not know what to make of it. He looked up at the sky—then down at the earth—then at his neighbor—then at his club—and then at the poor hen he had been pursuing, and said nothing.

"'Tell me now,' said I, 'what is the damage, and I will pay you six-fold; and my hens shall trouble you no more. I will leave it entirely with you to say what I shall do. I cannot afford to lose the love and good will of my neighbors, and quarrel with them, for hens, or anything else.'

"'*I am a great fool,*' said the neighbor. 'The damage is not worth talking about; and I have more need to compensate you than you me, and to ask your forgiveness than you mine.'"

A HAPPY FAMILY.

Among the novel sights which throng the city of London, for the cheap entertainment of the children, nothing that I have seen has made a more pleasant impression on my mind than this family circle of different animals and birds, whose deportment is truly an admirable illustration of the reign of peace. The proprietor of this novel menagerie calls it very appropriately "The Happy Family." A cage would be too harsh a name for their place of residence, which is almost simple enough to be of their own construction. It is rather a large, square hen coop on a low hand-cart, which the man draws about from one street to another, and gets a few pennies a day from those who stop to look at the domestic felicity of his happy family circle. Perhaps the first thing that strikes the eye is a large cat "washing her face," with a dozen large rats nestling under her like kittens, while others are clambering up her back and playing with her whiskers. In another corner of the room a dove and hawk are "billing and cooing" on the head of a dog, which is resting across the neck of a rabbit. The floor is covered with the oddest social circles imaginable. Here weazels and guinea pigs and little peeping, funny chickens are putting their noses together caressingly. The slats above are covered with birds whose natural antipathies have been subdued into mutual affection by the law of kindness. Here for instance, was a grave old owl sitting bolt upright and meditating in the sun, with a twittering, keen-sighted sparrow perched between his cat-ears and trying to open the eyes of the old sage with its sharp bill. I never pass this establishment without stopping to look at the scene it presents. Its teachings are very eloquent—more so than a hundred lectures on Peace and Universal Brotherhood. I love to see the children stop to look at it, for I know they will carry away a lesson that will do them good; they will think of it on their way to school, and at home, too, I hope, when something crosses their will in the family circle or play ground. I could not but wish that this "Happy Family" might be exhibited to all the unhappy human families in the land, every morning, [Elihu Burritt.

THE UNTIDY GIRL.

The untidy girl leaves her things scattered about her room. She never has a place for any thing; or if she has, she does not keep any thing in its place. She leaves a thing where she happens to be using it. Her room, of course, is all confusion. If she wants any thing, she never knows where it is, but must hunt till she finds it; and thus much precious time is wasted. If she goes into another's room whatever article she lays her hands upon is misplaced. She never thinks of putting it where she found it, but either throws it carelessly down, or puts it in the wrong place. If she goes into the library and takes down a book, she either puts it up in a different place, and thus disarranges the shelves, or she lays it down on the shelf in front of the other books, for her father or mother to arrange; or if she puts it in the right place, it is turned the wrong end up, or the back is put inward. Her school books are torn and dirty, disfigured with pencil marks, blots of ink, grease spots, finger prints, and dog's ears; and if she borrows a book from the library, or of a friend, it is returned with some of these *her marks* upon it.

If she goes into the kitchen she will be sure to put the tidy housekeeper in a passion; for whatever she lays her hands upon is out of place. Nor does her own person appear to any better advantage. Her dress is adjusted in bad taste. It seems to hang out of shape. You would say her garments are flung upon her, and you feel an involuntary anxiety lest they should fall off. You do not perceive precisely what is the matter, but there is an evident want of neatness and taste. Her hair wears the same air of negligence, her face often discovers the lack of soap, and her finger nails and her teeth want attention.

These are only a few of the effects of untidy habits. The habit once formed, will run through every thing. And the untidy girl will make an untidy woman; the untidy woman will make an untidy house; and an untidy house will spoil a good husband. A man of taste can not enjoy himself where every thing is out of order; and he will seek that pleasure abroad which he finds not at home. [A Gift for my Daughter.

THE PROMPT GIRL.

The prompt girl rises with the lark in the morning when the gray dawn steals in at her window, she springs from her bed, and in a few minutes she is dressed, and prepared to make her appearance in the family to assist her mother, if necessary; or if not needed there, to go to her devotions and her study. She has done, perhaps in fifteen or twenty minutes, what the dilatory girl would be an hour and a half doing, and done it equally as well. She is always in time. Her promptness enables her to be punctual. She never keeps the table waiting for her, and never comes after blessing. She is never late at prayers; never late at school; and never late at church. And yet she is never in a hurry. She redeems so much time by her promptness, that she has as much as she needs, to do every thing well and in time. She saves all the time that the dilatory girl spends in sauntering, in considering what to do next, in reading frivolous matters out of the proper time for reading, and gazing idly at vacancy.

This good habit, our readers will perceive, must be of great advantage to the one who possesses it, as long as she lives. It is, however, within the reach of all. Only carry out the idea we have given of promptness one day, and then repeat it every day, and in a little time the habit is astablished.

EXHAUSTION OF TALK.

How long the lamp of conversation holds out to burn, between two persons only, is curiously set down in the following passage from Count Gonfallonier's account of his imprisonment;

"I am an old man now; yet by fifteen years my soul is younger than my body! Fifteen years I existed, for I did not live—it was not life—in the self-same dungeon, ten feet square! During six years I had a companion; during nine I was alone! I never could rightly distinguish the face of him who shared my captivity in the eternal twilight of our cell. The first year we talked incessantly together! we related our past lives, our joys forever gone, over and over again. The next year we communicated to each other our thoughts and ideas on all subjects. The third year, we had no ideas to communicate; we were beginning to lose the power of reflection. The fourth, at the interval of a month or so, we would open our lips to ask each other if it were indeed possible that the world went on as gay and bustling as when we formed a portion of mankind. The fifth we were silent. The sixth, he was taken away, I never knew where, to execution or liberty; but I was glad when he was gone; even solitude was better than the dim vision of that pale face. After that I was alone, only one event broke in upon nine years' vacancy. One day, it must have been a year or two after my companion left me, the dungeon door was opened, and a voice—whence proceeding I knew not—uttered these words: 'By orders of his imperial majesty, I intimate to you that your wife died a year ago.' Then the door was shut, and I heard no more; they had but flung this great agony upon me and left me alone with it again."

Forgetfulness.—"Henry, did you bring that book down?"

"No, sir, I forgot it."

"Forgot it! This is the third time. You are indeed a heedless boy, and if I had time I would preach you a homily on forgetfulness. When a person begins to forget, there's no knowing where he will end. Why, you need not forget—and there's a better way to remember than to tie a string around your finger, or put a piece of paper in your hat. Place it upon your mind, my boy, and there's no danger. Do you ever forget to eat? Never! When you are promised an excursion of pleasure, do you ever forget it? Never! You engrave it on your mind. So it should be with everything you wish to recall. Be determined to do what you are told, and you will never come to me with the excuse, 'I forgot it.' I dislike those words. Remember, my boy, what I tell you, and be not heedless in future."

INDIVIDUAL ECCENTRICITIES.

It is related of Swift, that he was a rigid disciplinarian as well as an effectual tantalizer. A specimen of both these attributes of character is presented to the mind in a familiar anecdote. There was one annoyance which affected him sensibly—the leaving open of doors. He always insisted upon their being shut on entering and leaving a room where he was, though the visitant should intend to remain only through the rapidly passing interval of one second. One day, a favorite maid servant of Swift's asked permission to go to a sister's wedding, about ten miles from Dublin. Her master not only consented, but said he would lend her one of his own horses, with a servant to ride before her, and gave directions accordingly. The maid, in her joy for this favor, forgot to shut the door when she left the room. In about a quarter of an hour after she was gone, the dean ordered a servant to saddle another horse and make all speed he could to overtake them, and oblige them to return back immediately. They had not got more than half way, when he came up to them, and told them the dean's positive commands; with which, however reluctantly, the poor girl was obliged to comply. She came into his presence with the most mortified countenance, and begged to know his honor's commands. "Only to shut the door after you," was the reply.

This reminds us of an anecdote of that well-known wit, but very eccentric character, the Rev. Dr. Byles, who, during the Revolutionary struggle, being dismissed from his church, and having no income from his estate, was obliged to contend with the ills of poverty. His amiable daughters, whom some of our readers will remember as the Misses Mary and Catharine Byles, (long residents in a dilapidated house in Common street,) supported their father by their needle, and in the cold season were in the habit of retiring to bed at an early hour, to save fuel, first seeing that their venerable parent was made comfortable for the night. He slept in an apartment under that of his daughters, and, when they were seated in bed, with a small cricket before them to hold the light, in order to finish the job of needlework upon which the bread of the ensuing day depended, they would often be roused from this snug position by a loud knocking against the wall of their father's room. Dutifully minding the knocking, one of them would repair to his apartment to inquire what was wanted, when the answer from the tantalizing sire would be, "Nothing, my daughter; I merely wanted to ask whether you were comfortable!"

The doctor, also, when his daughters were attired for a party, had drawn on their delicate gloves, and looked in upon him to bid adieu for the evening, would not unfrequently desire them to go into the cellar and bring up an armful of wood for his study, purposely waiting for a malapropos time to try their patience.

STACKING HAY.

Hay in England is scarcely ever put in barns. It keeps well in stacks, made up as they are in the neatest manner, and carefully thatched with straw. Nothing can be more beautiful and workmanlike than the manner in which they are made up; and for hay, the long stacks are decidedly preferable to those of a round form, as it is cut down for use, in such case, to more advantage. The formation of a stack, which is often done by women, is a work of much skill, which is the fruit only of practise; the thatching of a stack in the best manner, requires both art and experience, and there are men who make it a profession. When well executed, the hay is for years impervious to wet. During the formation of the stack, which, when intended to be large, must sometimes wait for several days the progress of hay making, the most careful farmers have a large tarpaulin or canvas covering to suspend upon poles over the stack, in order to protect it from rain. I refer to these minute circumstances, to illustrate the extreme carefulness with which many of the operations of husbandry are here conducted. When the hay is to be used, a whole stack is never removed to the stables at once, but is carefully cut down as a loaf of bread might be cut, and always done up and bound in trusses, intended to be of fifty-six pounds each, and in that way carried to be distributed to the animals. This requires some extra labor; but the farmers find their account in it.

Twenty-Eight Miles of Pores.—Douglas Jerrold considers no education complete without a certain acquaintance with medical science. All, no doubt, know that the skin is the perspiratory organ, but few probably are aware of the magnitude of the part, which, in virtue of its function, it performs in the animal economy. With reference, therefore, to this point, he cites the following statement of Surgeon Wilson, F. R. S., the celebrated English anatomist;

"To obtain an estimate of the length of tube of the perspiratory system of the whole surface of the body, I think that 2,800 might be taken as a fair average of the number of pores in the square inch, and 700, consequently, of the number of inches in length. Now, the number of square inches of surface in a man of ordinary height and bulk is 2,500; the number of pores, therefore, 7,000,000, and the number of inches of perspiratory tube 1,750,000, that is, 145,833 feet, or 48,600 yards, or nearly twenty-eight miles."

Acquire Information.—The amount of valuable information, on all kinds of subjects, with which many individuals have in their power to store their minds, and which by incidental circumstances may be brought to bear on some useful object, merely by attending to things apparently trifling—by considering no source of information too low, provided it be an honorable one—is altogether astonishing. The time that some people are consuming in indolence, or with a total disregard to the minutiæ of general occupation, others who are aware of the value of knowledge, are assiduously picking it up wherever it may be found, and carefully applying it wherever it is useful. By this means a man becomes impregnable on all points; he is able to say something on all subjects; he obtains the reputation of a man of intelligence, which leads him to offices of distinction and respectability in the community.

There is this difference between happiness and wisdom—he that thinks himself the happiest man is really so; but he that thinks himself the wisest is generally the greatest fool.

VARIETY.

Over the pulpit, in the chapel at West Point, as some of our readers may perhaps have remarked, stands a fine allegorical picture from the true-to-life pencil of Weir. A part of it represents Peace, as a female figure, holding an olive-branch in her hand. During the performance of divine service, one or two Sundays ago, a small bird flew into the church, and made several attempts to alight on the branch! A better criticism upon the fidelity of the artist's representation of air and foliage could scarce be imagined. The same compliment, was paid by a bird to Apelles, some three thousand years ago.

A writer in the Georgia Farmer gives directions for making a cheap barometer, to aid in fortelling the weather. He takes a stick three long, and attaches to the butt end a phial, full of air, of course, and corked tight. The stick is then suspended in a horizontal position on a thread tied near its centre. When the storm is coming on, the air outside is lighter than that within the phial; of course the phial sinks, and indicates a change in the atmosphere. Such a barometer may be made in ten minutes, and some of our philosophic farmers will incline to have barometers of their own manufacture.

The following is the receipt for making the famous Blackberry Syrup. No family should be without it; all who try it will find it a sovereign remedy for the bowel complaint:—"To two quarts of blackberry juice, add half an ounce each of powdered nutmeg, cinnamon and allspice, and a quarter of an ounce of powdered cloves. Boil these together to get the strength of the spices, and to preserve the berry juice. While hot add a pint of fourth proof pure French Brandy, and sweeten with loaf sugar. Give a child two teaspoonsful three times a day, and if the disorder is not checked, add to the quantity.

A young Irish servant girl, coming from Albany recently in one of the night steamers, had the bad luck to lose the "recommend" which had been given her on leaving her last place. She brought, however, the accompanying rather dubious "ticket" which she presented to a neighbor of ours:—"This is to say, that Kathleen O'Hazen had a good character when she left Albany, but she lost it on board the steamboat coming down from Albany. Tim Murphy, Cherry street."

Soon after Doctor Johnson issued his celebrated "Rasselas," a literary society of ladies appointed some of their members to wait on him and express their approbation of his work. They accordingly waited on him, and one of their number addressed him in a long speech, of fulsome praise. He calmly sat waiting the conclusion of the speech, and then turning his face to the committee, expressed his acknowledgment by saying—"Fiddle-de-dee, my dears!"

A young minister dining at the house of a gentleman who had recently paid a visit to the metropolis, expressed his sorrow that his host should have heard him preach after having heard so many great guns in London. This reply was very promptly made: "It is," said he, "sometimes a relief to hear a pop-gun after so many great guns." The angler for compliment was silent.

Printing is now in great honor among the Turks. There is in Constantinople an imperial establishment containing a large number of printers. Presses are found also in all the principal towns of the empire. In a few years, according to present appearances, Turkey will have, comparatively, more newspapers and periodicals than Russia, Spain, or Portugal.

When Mr. Wilberforce was a candidate for Hull, his sister, an amiable and witty young lady, offered the compliment of a new gown to the wives of the freemen who voted for her brother; on which she was saluted with the cry of "Miss Wilberforce forever," when she pleasantly observed, "I thank you, gentlemen, but I cannot agree with you, for really I do not wish to be Miss Wilberforce FOREVER!"

Geo. W. Fulton, of Baltimore, has invented and taken out a patent for a steamboat of a novel construction, intended principally as a war ship. It is upon the plan proposed by Rumsey, viz: by means of the reaction of water drawn in at the bow and expelled at the stern. It is made so that water can be taken in either fore or aft.

The number of letters that pass through the post office, annually, for London and its environs alone, is 75,000,000. They average four inches in length, and three inches wide. If this immense number of letters were laid in a horizontal position, lengthways, they would reach to the extent of 4,734 miles.

Franklin was an observing and sensible man, and his conclusion seldom incorrect. He said, 'A Bible and a newspaper in every house; a good school in every district—all studied and appreciated as they merit—are the principal support of virtue, morality and civil liberty.'

Grey hair is now all the rage in Paris. Probably some antiquated spinster among the nobility had become too lazy to attend to the adjustment of her wig, and so set the fashion by returning at once to natnre.

By foreign papers we learn that a Mr. Staple of St. Enoder's parish, England, has invented a new thrashing machine, which can thrash and make perfectly clean 1,200 bundles of wheat in an hour, or about 2,000 bushels per day, with two horses going at a very moderate pace.

A blind man, led by a dog, while wandering in the streets of Paris, had his dog seized by some one passing. Instantly opening his eyes, he gave chase and overtaking the thief, cudgeled him severely, after which, he closed his eyes and fell to begging again.

The English Mint has 8 presses, which strike 60 blows per minute and produce 3,900 coins per hour. Good steel dies supply 300,000 or 400,000 impressions. The mint was established in the 13th year of the reign of Edward II.

In cases of apoplexy, the most prompt and efficient resort is to pour cupful by cupful of cold water upon the head of the patient.

Miss Edgeworth hearing a lady say, "I cannot sing positively," replied, "True, but we all know you can sing *superlatively*."

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE E. WILCOX, Preceptress.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second " "	Dec. 15,	"	March 22
Third " "	April 5,	"	July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold th reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 1846.

The Sabbath Recorder,

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The Sabbath Recorder.

☞ The following article appeared in a recent number of the Christian Chronicle, and we publish it for the purpose of giving our readers the benefit of *all* the light which can be shed upon this increasingly important subject. Whether the editor of the Chronicle will show a similar disposition toward *his* readers, by copying the articles we are publishing in relation to the "Sabbath Discussion," remains to be seen. We did not doubt, several weeks ago, that he would do so, particularly as he had expressed not a little anxiety to see our review of the discussion. Nor dare we even now allow ourselves to question that he will give his readers both sides. If he does, he will honor his station by doing justice to all. If he does not, he will disappoint the reasonable expectations of many of his readers. In the latter case, we shall have a few words to say upon the subject, and may accompany them with pretty liberal extracts from the Chronicle, to show how much easier it is to preach than to practice. [Ed. Sab. Rec.

SABBATH DISCUSSION.

Mr. Editor :—When I consented to reply to your respected correspondent, "Indagator," on the Sabbath question, I did it reluctantly. Pressed by other engagements and cares, I was unable to enter into points; and likely failed to satisfy, in many things, the minds of your readers. But my views were clear and settled—my convictions firm; and I supposed myself able te express them intelligibly. In this, it seems, I judged incorrectly. You inform your readers that "'E. W. D.' regards the fourth cammandment as binding Christians to the observance of *a* seventh day." You certainly never read my articles. Such language, I never penned. I discard the *idea* altogether. The day that follows the sixth is the seventh. The expression *a* seventh day, in this connection, conveys no intelligible idea. When time is divided into portions of seven days each, there can be but one seventh day in each portion. The proper, and only intelligible designation for it, is *the* seventh day; whether you call it Wednesday, or Saturday, or Sunday. God has appointed the seventh day, in distinction from the sixth, or eighth; not Saturday, in opposition to Sunday. I oppose the appointment of God to the tradition of men. Some of your correspondents have gone into learned discussions concerning Hebrew particles, to show that Moses meant a particular day—*the* seventh day. The labor was quite useless. I admit it all. "Six days shalt thou labor"—"and the seventh"—the day that follows—"is the Sabbath of the Lord thy God." After all your correspondents have said, I am compelled to think that they have not studied, with due care, the terms and provisions of the sabbatic law. Their interpretation makes the observance of the law, under some circumstances, an impossibility. I wish some one of your correspondents would explain how Saturday comes to be exclusively *the seventh day.*

Again, your statement, Mr. Editor, contains another error. I do not rest the sabbatic institution solely on the fourth commandment. This your language evidently implies. I rested it partially on a moral basis—its essential utility. This was a principal point in the discussion. "Indagator" denied; I affirmed. This he has, in his last communication, fully conceded, and woven out of it a sort of apology for the observance of a day of worship.

Your correspondents, again, have affirmed the sabbatic institution to be exclusively a civil provision intended for the Jews. I affirmed, in opposition to this, that it existed before the Jew, and was made for man. It was designed, in part, certainly, to be *commemorative of the rest of God.* "In six days God made the world; and rested on the seventh day; *wherefore*, the Lord blessed the seventh day, and hallowed it." Before any specific law was given to the Jew on the subject, he, in common with the rest of mankind, was required to keep the seventh day. Has this nothing to do in determining the nature of the institution? When the institution is enforced specifically on the Jews, the ground of it is expressly referred to. How, in view of all this, it can be called a purely civil institution of the Jews, I am unable to see. The Jews had their peculiar Sabbaths. Your correspondents confound "the Sabbath of the Lord our God" with these. Their opinions are supported by quotations from commentators. Something different is needed. I dissent, for reasons already named. Their logic is lame. I deny that those passages cited by them from the New Testament are in point. The word *day*, and even *Sabbath days*, has no necessary reference to "The Sabbath of the Lord our God." *The Sabbath* was made for man. Its mellow light shone on his fair Eden home; and remains to cheer him in his wanderings—an emblem of peace on earth; of rest in heaven. The law of Moses enjoins the observance of the Sabbath on the Jews, for two obvious reasons: 1. Because they were men. The Sabbath was made for man. The same reason that determined the institution originally, is assigned as the ground of this particular enactment. 2. It was committed to the Jews, as a part of the "Oracles of God"—to be preserved for man.

Again, finding this old ordinance in the moral code of Moses; and being itself moral, as much so as any other law in the code, so far as I can discover—my convictions of its permanency are confirmed. The awful and peculiar manner in which that law was given, and the position assigned it—although these things make no impression on the minds of your correspondents—have weight, I confess, with me. I believe God does not act without a reason. This code, so sanctioned and distinguished, is referred to repeatedly by Christ and his Apostles, as permanently and universally binding. It is adopted, as a whole, in both its tables. Nay, more; the Apostles and early Christians, according to "Indagator's" own clear showing, retained the institution; and gave to it all the weight of their example. They modify, as they might do, but do not change. Even "Indagator" himself asserts the necessity of a weekly season of something very like the sabbatic institution. *A weekly season of worship is the seventh-day season of worship.* How all this accords with the oft repeated affirmation that the Sabbath was purely a civil arrangement pertaining to the Jewish nation, I shall not explain. These, Mr. Editor, are, in brief, the grounds on which I rest the permanency of "the seventh-day Sabbath of the Lord our God." I have no idea that you intended to represent my views unfairly; but I could not allow your statement to pass uncorrected. I regard the day to be observed both by Jews and Christians, to be *the* seventh day—definite and fixed.

In regard to the last communication of "Indagator," you will allow me to submit a few remarks. I cannot sympathize with your apparent complacency in the views therein presented. I object on the following grounds:

1. They are destructive of a properly sanctioned day of worship. The old sabbatic institution is abolished. There is no subsequent enactment on the subject. Where is your divinely authenticated day of worship? "Where there is no *law*, there is no transgression." Apostolic example, even conceding its existence, is not law. It can have force only as a sanction of something previously existing. If the Sabbath is abolished, it exists no more; and there is no day of worship. God has commanded none. All time, says "Indagator," is alike holy. Now time can be holy only in a legal or ceremonial sense—as set apart for some sacred purpose. If all time is alike holy, then we have no special day of worship. Where, Mr. Editor, your zealous apology notwithstanding, is your divinely sanctioned day of worship? For ought appears in the opinion and reasoning of "Indagator," we may observe the sixth or the tenth; or a portion of the seventh day, as, in our judgment, the purposes of devotion may require. There is no law, above that of mere convenience, or human discretion.

2. I object to the theory of "Indagator," because it is entirely hypothetical. The first link in this chain of reasoning, "*seems to him highly probable.*" To others, it might seem as highly improbable. It all depends on the theory you adopt. Of the second, he has "little doubt." I have very much doubt of it. It will be apparent to any one, who will attentively consider the subject, that the entire fabric is manufactured out of opinions and conjectures. These may be true; but to build a Christian institution upon such a foundation, is obviously absurd. If "Indagator's" theory is true, we have no divinely authenticated day of worship. It may be well to have a stated season of worship, regularly occurring. This is a different thing. Could the neglect of a mere conventional rule, be a matter of discipline?

In my opinion, God set apart, in the beginning, by an exercise of his own high authority, the seventh day, for the sacred purposes of rest and worship. This law, enforced, by express precept on the Jews, God's only nominal people, is sanctioned by Apostolic example. Here is law recognized; not theory, built on doubtful conjectures. Permit me to say here, that it is highly problematical, upon the supposition that the old institution is abolished, whether the Apostles ever kept the first day of the week, as it is called, as a day of worship. *It is no where so stated. It is no where necessarily so implied.* The Bible and the writings of early Christians are alike, and wholly silent on the subject. So unsubstantial are the materials out of which the theory of a day of worship is wrought by your esteemed correspondents. They must review their opinions.

3.—"Indagator" substitutes for the ancient Sabbath, *a day of worship.* I solemnly ask, Is there any such thing as a *day* of worship, named once in the New Testament? The Sabbath is often mentioned. Worship is instanced. A day of worship, unless it be in continuance of an already existing institution, is the merest fiction imaginable. Where do we find, in the New Testament, any thing about "*a day of fraternal communion with the Saints.*" That primitive Christians had seventh-day seasons of worship and communion is a fact, distinctly marked; if this is in continuation of the seventh-day Sabbath, the inference is legitimate that they observed the *day*. This was the law. Upon the supposition that the Sabbath is abolished, the inference is not legitimate. We have no warrant for a *day* of worship, unless it was fixed upon before Christ came. I confess, I like the *word* Sabbath; because I like the thing it represents—the calm quiet of the soul, communing with its Maker. A primary, elemental idea, entering into my Sabbath, is abstinence from secular employment. "Indagator," with true paternal partiality, thinks his theory, if adopted, capable of working miracles of good to Zion and the world. Truth, I know, possesses magical power. Germany, however, does practice it now—and the English hierarchy did, in the days of Laud. It has had, then, something like a trial. Its wonders are not recorded. I have no little dread of them. In no other country, has the sanctity of the Sabbath been so guarded as in our own; and in no other country has Christianity appeared so well, or done so much.

I have been longer, Mr. Editor, in my communication, than I intended. Pardon my freedom. With respect and affection to yourself and correspondents, I am, E. W. D.

THE SABBATH.

God blessed the seventh day and sanctified it. On that day he rested; the heavens and the earth, and all therein having been finished. He thus appointed the Sabbath for man to keep to his Maker's glory and honor,—a day which reminds us that we are God's creatures, dependent upon him for life, health and support; which admonishes us that we are not our own, but belong to another; which warns us of our duty to our heavenly Father, and is an emblem of the eternal Sabbath in Heaven; a period when God draws near in an especial manner to us, his sinful and faithless children; when he delights to pour down by his Spirit the rich blessings of wisdom, love, peace and joy on the hearts of all who meet to worship him in truth and sincerity; when God, in answer to the Christian's prayer, converts, by the power of his Holy Spirit, through the instrumentality of his Holy Word, the souls of sinful and ungrateful men. It is a time when the intercourse of our minds with our Saviour is unreserved; when our prayers should be most fervent, and our thoughts most upon God. This day, that God has sanctified, is not for man to pollute. The day for prayer, and meditation on our Father's mercy, and intercourse with him, the day to learn his holy will, was not granted nor appointed for us to pass in the pleasures of worldly amusements—was not given to man to spend in visiting his neighbor, the cultivation of his farm, or the selling of his merchandise. This day, which God hath blessed, man shall venerate. He who remembers not to keep the Sabbath day holy can never possess the favor nor enjoy the blessing of God; for he hath declared, I will love them who love me, and cherish them who reverence and obey my commandments.

PRESENCE OF GOD.

FROM THE GERMAN.

God near me!—and near me ever!
On the land and on the sea;
Thus the Word that erreth never,
Thus my life assureth me;
Ask ye, therefore, "Who is nigh thee?"
God is present—God is by me!

Death's dark valley, depths of ocean,
Prison walls, hide not from God;
He observes my every motion,
While at home and while abroad:
Let me sit, recline or stand,
Everywhere is God at hand.

God for me!—my consolation,
All my soul's desire is God;
Faint I'll not in tribulation,
Under crosses and the rod;
Ask ye, "What consoleth thee?"
Listen—God upholdeth me. [N. E. Puritan.

OUR JOHN JOHNSON;

OR, THE MAN WITH EXTENSIVE CONNECTIONS.

We are not, dear reader, about to inflict upon you a long biography of the distinguished personage whose name is so conspicuously paraded at the head of this article; for, to own the truth, our personal acquaintance with the individual has been next to nothing. Indeed, we are not quite sure that we have his name right, as it stands recorded in the old family Bible; for a sense of duty to all the world constrains us to confess, that we quote from recollection—not having seen, for several years, the family record of the very reputable generations of the Johnsons. The name itself signifies, as any body may know, that the hero of our story was neither more nor less than John's son.

When we first heard of him, John Johnson lived in Charleston, S. C., and was a member of an orthodox church, in good standing. Suffering his own garden to be overrun with weeds, he spent much time in weeding the gardens of his brethren. He was so pure and godly (in his own estimation) that all others were, in his sight, amazingly deficient as regarded all essential qualities and qualifications for the kingdom of God. But his chief business was, to keep his minister in the straight and narrow path of duty. By virtue of his admirable skill in fault-finding, he could detect in an instant, defects in a sermon, or a prayer, which other people had not the wit nor the wisdom to discover. As he was always in the right, and his brethren always in the wrong, he was always, from moral necessity, opposed to whatever the majority were in favor of; and as he was of course always in the minority, because "broad is the road that leads to death, and thousands walk together there; while wisdom shows a narrow path with here and there a traveler"—he was compelled to resort to intrigue, and mischief-making, in order to carry his point, and secure his end. This kept the church to which he belonged in a continual turmoil, and rendered the life of his poor minister a life of continued anxiety and wretchedness. The Rev. Mr. Psalter, for such we must call him, worn out with the labors and trials, and tormented by the vexatious intrusions and importunities of brother John Johnson, asked and obtained leave of absence for a few months, for the purpose of taking a long breath; being determined to obtain a situation, if possible, where he could enjoy exemption from the evil which had well nigh worn out his patience, and rendered life a burthen. Keeping his determination to himself, not daring to tell his wife and children of it, lest John Johnson should get hold of it and prevent his going, he started on his journey, and arrived safe and sound in the good city of Philadelphia. Intent upon the object he had in view, he lost no time in calling upon a ministering brother, to whom he related his troubles. What was his surprise to learn that the good brother to whom he had gone for sympathy, was in a like predicament: "Alas," he exclaimed, "you have come to the wrong place for relief; for in my society I have a man, one of the most officious communicants, who exactly answers to the description of your Mr. John Johnson, and he keeps the church in such an uproar all the while, that I have been praying for a call." Losing no time by delay, Mr. Psalter took passage for New York, and made the acquaintance of several of the brethren there. Great was his grief on finding that each one had a John Johnson in his parish. He went to Boston, and diligently inquired into the state of things there, thinking that in the metropolis of New England he would find at least one religious society that had no John Johnson in it. In this he was disappointed; and making all convenient haste, he went to Salem, hoping that the race of the Johnsons had been exterminated when the Puritans drove off the Baptists and Quakers, and hung the witches. Calling on the venerable Dr. Worcester, then alive, and preaching there Mr. Psalter told his pitiful story, and repeated his earnest inquiry for a religious society without a John Johnson in it. "Go back," said the Doctor, "and make the best you can of the evils of your condition; for, in all my long experience, I have never known a parish without one of the Johnson family in it!" [Western Evangelist.

EGYPT.

One impression has taken me by surprise. I used to wonder, and always did till now, at the stupidity of the Israelites which so angered their leader—their pining after Egypt, after finding it impossible to live there. It was inconceivable how they could long to go back to a place of such cruel oppression, for the sake of any thing it could give. I now wonder no longer, having seen and felt the Desert, and knowing the charms of the valley of the Nile. One evening lately, just at sunset, the scene struck upon my heart, oppressing it with the sense of beauty. A village was beside an extensive grove of palms, which sprang from out of the thickest and richest clover to the height of eighty feet. Their tops waved gently in the soft breeze which ruffled the surface of a blue pond lying among grassy shores. There were golden lights and sharp shadows among the banks where a stream had lately made its way. The yellow sand-hills of the Desert just showed themselves between the stems of the more scattered palms. Within view were some carefully-tilled fields, with strong wheat, lupins, and purple bean blossoms; and some melon and cucumber patches were not far off. Cattle were tethered near the houses; and on a bank near sat an old woman and a boy and a girl, basking in the last rays of the sun, with evident enjoyment, though the magical coloring given by an Egyptian atmosphere could not be so striking as to English eyes. But what must it have been in the memory of the Israelites, wandering in the Desert where there is no color except at sunrise and sunset, but only glare—parched rocks and choking dust or sand? I will not attempt now, for no one has ever succeeded in such an attempt, to convey any impression of the appalling dreariness of the depths of the Desert. I can only say that when it rose up before me in contrast with that nook of a valley at sunset, I at last understood the surrender of heart and reason on the part of the Israelites; and could sympathize in their forgetfulness of their past woes—in their pining for verdure and streams, for shade and good food, and for a perpetual sight of the adored river, instead of the hateful sands which hemmed them in whichever way they turned. [Miss Martineau.

FAMILY WORSHIP.

A pious tradesman, conversing with a minister on family worship, related the following instructive circumstances:—

When I began business for myself, I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly I persevered for many years in the delightful practice of domestic worship. Morning and evening every individual of my family was present; nor would I allow my apprentices to be absent on any account. In a few years the advantages of these engagements manifestly appeared; the blessings of the upper and nether springs followed me; health and happiness attended my family, and prosperity my business. At length such was the rapid increase of my trade and the importance of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning. Pious scruples arose respecting my intentions of relinquishing this part of my duty; but at length worldly interests prevailed so far as to excuse the attendance of my apprentices, and not long after it was deemed advisable, for the more eager prosecution of business, to make the prayer with my wife, when we arose in the morning, suffice for the day.

Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern and the prospects of an increasing family appeared so imperious and commanding that I found an easy excuse for this fatal evil, especially as I did not omit prayer altogether. My conscience was now almost seared with a hot iron, when it pleased the Lord to awaken me by a singular providence.

One day I received a letter from a young man who had formerly been my apprentice, previous to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject; it was couched in the most affectionate and respectful terms; but judge of my surprise and confusion when I read these words, "O, my dear master, never, never shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions! O, sir, eternity will be too short to praise my God for what I learned there. It was there I first beheld my lost and wretched state as a sinner; it was there that I first knew the way of salvation; and there that I first experienced the preciousness of 'Christ in me, the hope of glory.' O, sir, permit me to say, never, never neglect those precious engagements; you have yet a family and more apprentices; may your house be the birth-place of their souls!" I could read no farther; every line flashed condemnation in my face. I trembled, I shuddered, I was alarmed, lest the blood of my children and apprentices should be demanded at my soul-murdering hands.

Filled with confusion and bathed in tears, I fled for refuge in secret. I spread the letter before God. I agonized, and—but you can better conceive than I can describe my feelings; suffice it to say, that light broke in upon my disconsolate soul, and a sense of blood-bought pardon was obtained. I immediately flew to my family, presented them before the Lord, and from that day to the present, I have performed this duty, and am determined, through grace, that whenever my business becomes so large as to interrupt family prayer, I will give up the superfluous part of my business and retain my devotion; better to lose a few shillings than become the deliberate murderer of my own family, and the instrument of ruin to my own soul.

AMBITION REBUKED—AN EASTERN LEGEND.

When Alexander the Great had conquered the world, and penetrated into the remotest regions of India, he heard of Paradise, and determined to subdue that also. He was told that the river Hithebel led to it, and immediately ordered a fleet to be equipped to carry his troops thither; but previously dispatched a few vessels to procure information.

When they had reached the garden of Paradise, his people found the gate shut, and before it an aged keeper of singular appearance, and with an extraordinary beard, whom they commanded to open the gate instantly for their master, as he was not far behind them.

The hoary keeper smiled, and said he durst not admit him unless he could find means to weigh down a feather, which he herewith sent, when placed in the balance.

The messenger was astonished, for he could not conceive how a small feather—since it was only a light and downy feather—could have weight, and concluded that the old man was jeering him. He nevertheless went and delivered the message.

Alexander directed a balance to be brought, it soon appeared that all the wood and stone, and silver and gold that could be laid in the scale, was not sufficient to counterpoise this little feather, which made every thing that was brought fly quickly up, as though the greatest weight had been put down.

Alexander, astonished at this magical effect, sent once more to inquire what was the meaning of it. The man gravely answered that the feather signified Alexander's cupidity and ambition, which were light as down, and yet so heavy that nothing could counterbalance them; but he would tell him how the feather might be outweighed.

"Let," said he, "a handful of earth be laid upon it, and it will at once lose its extraordinary power." Alexander perceived the meaning and was deeply dejected. Soon afterwards he died in Babylon, without having seen Paradise.

THE FLOWERS AND THE COFFIN.

Last week I was at a funeral. Two rooms were filled with friends, who had come to attend the burial of a little girl. Her body lay in a coffin, on a marble table, in the middle of the parlor. Her sweet lips were closed, and her pale hands, folded over her bosom, were as cold as the marble.

By the side of the coffin was a silver cup such as children use, and in it was a bunch of fresh flowers. I dare say it was Emily's cup. Whenever her father and mother look at it, they will always think of their child who used to drink out of it.

It made me feel sorrowful to see these sweet flowers by the side of a corpse. They were beautiful, but they were sad. Emily was like these flowers. She grew up and was as promising and as lovely as they. Now she is cut down and withered.

In a few hours the flowers will be dead also. But here is the difference. The flowers will never bloom again. They are gone forever. But Emily is not gone forever. That little body will live again. Christ takes care of it in the grave. I saw it put into the deep, dark, cold vault. Christ was buried in the same way in the sepulchre. But he rose again, and that is a sign that Emily will rise again, too. As surely as Jesus rose, so surely will he raise this dear little one.

When these flowers die, all is over with them. All their gay colors, all their sweet perfumes, are lost. But all is not over with Emily. Her soul is not lost. It is with christ. It is better to be with him than to be with us. The soul shall be joined to the body at the resurrection. Then soul and body will be happy to all eternity. This is what I thought on looking at the silver cup and flowers beside the coffin. [Youth's Penny Gazette.

Beautiful Answer.—What wonderful questions children often ask, and what equally wonderful answers do they sometimes give. What can be more touching than the following anecdote which we find in the New York Organ:—

"A friend of ours, while dressing a very young child a few days ago, said—in rather an impatient tone—'You are such a lump of a child, it is impossible to make any thing fit you!' The lips of the child quivered, and looking up, it said in a deprecating tone—'God made me.' Our friend was rebuked; and the little lump was kissed a dozen times."

"God made me!" Had the wise men of the world pondered on a fitting answer to such a careless remark for a century, they could not have found a better than flowed naturally and spontaneously from the wounded heart of the child. "God made me, mother; it is not my fault that I am what you thus seem not to like—such a little lump." Blessings on thy innocent heart, sweet child—"of such is the kingdom of heaven."

Fanny Hawkes.—"Let me see," said Fanny Hawkes, talking to herself in the lane, "which of the spring flowers shall I be like? The daisy is pretty, and the daffodil is very fine; but the violet that hides itself in the hedge is the sweetest of them all; O, I will be a violet."

"And if you are a violet, and hide yourself in the hedge," cried her sister Sarah, who heard her, "then I will come and find you." As the two sisters walked home, laughing, it was quite settled that Fanny was in future to be a violet to render home pleasant, and herself agreeable to everybody.

The Sabbath Recorder.

New York, July 22, 1847.

THE SABBATH AMONG THE JEWS.

It is an encouraging circumstance connected with the condition of the Jews, that they are just now giving more than usual attention to the claims of the Sabbath, and the policy of strictly observing it. Several times within a year past, the "Occident and American Jewish Advocate," the only regular periodical of that people in this country, has published articles pointedly condemning all civil enactments to compel the observance of the first day of the week, and urging the Jews to be more careful and consistent in observing the Sabbath divinely commanded. In the July number of that work we find a long article upon the subject, which contains so many suggestions worthy of general application, that we feel constrained to give our readers some account of it.

The writer sets out with the position, that the sabbatic institution is of the gravest importance to the Israelite—not so much because *a* day of rest is necessary to his well-being, (though this is undoubtedly true,) as because *the* seventh day was instituted as one of the tokens of the covenant between the God of heaven and earth and his chosen people, by the observance of which they would prove their allegiance to the author of their religion. This position, so manifestly just, and withal so wholesome in its influence, seems to be strangely overlooked by the more strenuous advocates of a Sabbath among Christians, many of whom have endeavored to establish the claims of the institution more by arguments drawn from its utility, than by references to the command and authority of God. In such circumstances, it is encouraging to see the position distinctly stated by one who stands as a representative of the people with whom the Sabbath has been in a peculiar manner identified.

The notion that the sabbatic law only requires a rest-day, and may therefore be fulfilled by keeping the Sunday with their gentile neighbors, finds no favor with this writer. He contends that such an interpretation of the law, "exchanges what God has taught for what he never contemplated." The Sabbath is a weekly testimony borne to the sacredness of their faith; but how can this be accomplished by resting on a day which has in it no significance? In order that the Sabbath may be properly kept, it must be kept from a religious motive; but this cannot be done, it is contended, if any other day is substituted for the seventh. In opposition to this view, reference is sometimes made to the manner in which the Sunday is observed among Christians. But he judges, that to many Christians, this day is "anything but a period of sanctification." Excepting in "the United States and England, and their dependencies, the first day of the week is, despite its statute-hedged character, one of dissipation and simple merry-making far beyond the other days."

The effect of relaxing the rest of the Sabbath, to work in the Jew an abrogation of moral sentiment, is clearly presented. The Sabbath is spoken of as one of the institutions of the Ten Commandments, resting upon the same basis with the commands, "Thou shalt honor thy father and thy mother," and "Thou shalt not steal." In view of this, the writer very justly remarks, "Surely the two last are eternal in their nature; and we see not how a Jew, even the unbeliever, can acknowledge otherwise than an equal obligation, so far as the Decalogue is concerned, for all the duties therein enumerated."

But it is when he comes to speak of the absolute gain to a Jew, in dollars and cents, of abandoning the Sabbath, that the writer's remarks are most practical. He contends that no one ever enriched himself, either in America or elsewhere, by working on the seventh day. There is no blessing attendant upon work thus and then done; and he appeals to those who have habitually violated the Sabbath, to say if they are any richer, or at least more contented and happier, than those who have abstained from Sabbath labor, and been satisfied to exert themselves on the days and periods allowed in the law. "In former years, when no Jew transgressed the Sabbath, they were as wealthy in proportion as they now are, and this in countries where their industry was circumscribed by a multitude of restrictions." Indeed, he maintains that "truth demands of every one to acknowledge, that those who violate the Sabbath are not the most prosperous merchants and mechanics; and many who had accumulated fortunes, as they thought, and then forgot the pious course they pursued when poor, have found to their sorrow that they had sowed to the wind and reaped the storm."

Such sentiments, pointedly and frequently urged upon the Jews, cannot fail to produce good effects. Indeed, we are assured that in this country there is already apparent a growing disposition among them to conform outwardly, if in no other respect, to the requirements of the fourth commandment. Several circumstances, aside from the instruction and exhortation which has been given, have combined to bring about this result. The efforts to impose fines upon them for attending to business on Sunday, have undoubtedly made them feel to some extent the importance of consistency in keeping the Sabbath. The failure of those efforts has served to increase their self-respect, and make it easier to conform to what their consciences might prompt. In such circumstances, there seems to us reason to hope for very great improvement in respect to the manner of keeping the Sabbath among the Jews in this country. In this we rejoice; and the more so, perhaps, because some of those who bear the name of Jews have recently shown, by abandoning the Sabbath, how little they care for an institution which has always been peculiarly sacred in the estimation of real Jews.

RELIGION IN THE SOUTH.

The American Messenger for June contains an article upon this subject, which embodies much valuable information. The Southern States embrace a territory of more than 300,000 square miles, with a population of about 4,500,000. Not more than one-third of the population regularly attend public worship, when they have the opportunity, and only a few places enjoy it oftener than once in two or four weeks. There is much intelligence among the more wealthy farmers, especially in worldly matters; but among the poorer classes, who are the large majority, much ignorance prevails. But few places have Sunday Schools, for want of competent teachers; and the Sunday is desecrated to an alarming extent, even among those who profess religion. During the past year forty-five colporteurs of the American Tract Society have visited more than twenty-one thousand scattered families in the Southern States, of whom more than one-fifth were destitute of all religious books except the Bible, and about three thousand families were destitute of the Scriptures. One hundred additional colporteurs are needed at the South, and the Society is encouraged to hope that they will be adequately sustained, from the fact that one individual in a southern city has partially engaged to make a donation equal to the salary of twenty colporteurs for four years at least. The following paragraph is cheering, and deserves to be copied:—

> "It is a fact worthy of remark, that the circulation of books has been proportionably larger at the South than in any other portion of the country. The access to the population is almost unrestricted by sect, color, or locality. The inability to read is almost the only barrier among whites or blacks, and this does not preclude the communication of oral instruction. Planters often assemble their servants, and request the colporteur to address them, and supply them with books and tracts, so far as they are able to read. In two or three instances, colporteurs, on retiring from their service, have become permanent missonaries among the slaves. The supply of religious publications to the families of planters furnishes facilities, and is often the occasion of imparting instruction to the colored people through some member of the families."

Baptist Missionary Intelligence.—The "Macedonian" for July contains much information relative to the missions of the Baptist Union. Two young men of the senior theological class in Madison University have recently been appointed as missionaries; one to Assam, and the other to Nowgong—both to sail in the course of the coming autumn. The Executive Committee have felt constrained to afford some relief to the sufferers by the burning of Mr. Stevens' house, and have accordingly appropriated to Mr. Stevens $500, and a proportionate amouut to Dr. Judson, and Mr. Bullard. But the principal loss, which was manuscripts, the result of years of labor, cannot be made up. Mr. Burpe, a missionary of the Baptists of Nova Scotia and New Brunswick, has entered a promising field opened to him at Mergui, leaving the Kemmees without a missionary. An "Association" has been formed among the Karens, which embraces 29 churches, with 3,240 members, and 1,427 candidates for baptism. This shows the average number of church members to be about 112, and the average number of candidates for baptism nearly fifty.

Missionary Statistics of Theological Seminaries.—A missionary association in the Aubnrn Theological Seminary has been engaged in collecting statistics relative to missionary labor performed by graduates of the Presbyterian Seminaries in this country. It seems that from 1838 to 1846, there were 1,885 graduates, of whom 97 became missionaries, being one in 19, or about five per cent. Of these 97 missionaries, 66 were from Seminaries east of the Allegany Mountains, and 31 west, showing that the west has done double what the east has. About 900,000,000 of the world's population are objects of missionary effort. Our own country numbers 20,000,000 inhabitants, and receives ninety-five one-hundredths of the ministerial labor, and ninety-nine one-hundredths of the money given to religious purposes.

The Way to do Good.—From a paragraph in the Christian Watchman, we learn that Dr. Baird stated, in a sermon, recently, that there is a Christian gentleman in Boston, a man of wealth, who is engaged in the duties of a tract distributor. He has in his district twenty Roman Catholic families. For many months he had visited them, giving them tracts and Bibles, always careful to say nothing reproachful of their religion, and to give them no tract or book which speaks in harsh or denunciatory terms of the errors of Popery. And what is the effect of truth and kindness? Already ten of these families attend the worship of God in Protestant churches.

For the Sabbath Recorder.

COMMON SCHOOL CELEBRATION IN ALFRED.

In this age of improvement, we hail with peculiar pleasure every indication of advancement coming from the foundation of our social compact—the common school. Among those indications, none has been more soul-cheering than the celebration at Alfred on the fifth of July. There was no roar of cannon—no fumes of *rum*—to indicate a nation's shame. The sun looked brightly from the east, but not more lovely than the hundreds of smiling faces which greeted his early rising. From every direction joyous bands assembled, each designated by modest banners, bearing inscriptions indicative of their noble purpose. Each light-hearted band led by its teacher, with heart beating high with hope that all her toil might not be unavailing. The anxious parent too was there—come to witness the development of intellect, and lend the encouraging countenance to an association so full of interest. A procession was soon formed, which wound its way to the grove near the academic buildings.

After a few appropriate introductory remarks by the Town Superintendent, (Mr. J. Allen,) prayer was offered by Rev. James H. Cochran; followed by an instructive address from Dr. Hartshorn, designed to impress the injunction, "*Know thyself*," and setting forth in an able manner the importance of the study of Physiology in our common schools. Then came the examination of schools by their respective teachers. This indeed afforded a field full of rich flowers. From the lisping child to the youth of sixteen, each face was radiant with smiles, which shone with double luster when seconded by the approving smiles of their teachers, all indicating that love was the tie that bound their hallowed association. None seemed daunted, but all conscious of their own ability to acquit themselves honorably; and truly they did. Nothing of the dry, unmeaning, mechanical repetition of former times, characterized their recitations. Every subject was simplified and brought within the capacity of their juvenile minds. The elements of Orthography, Reading, Geography, Arithmetic, and by some schools Physiology and Grammar, seemed to be thoroughly understood. Composition and Declamation were, as they should be, well attended to. General intelligence was not wanting. A practical knowledge of the Bible had been imparted. No lover of his race could have witnessed that scene without emotions of thankfulness to God for the advantages afforded the rising generation. Here is the hope of our country—here the miniature of the future. Interesting remarks were made by Prof. Kenyon, contrasting the present quiet, happy scene, with the roaring cannon and bachanalian shout which characterized other assemblies met to commemorate our nation's birth-day. He urged with peculiar energy the importance of procuring for each school-house suitable apparatus to illustrate the various branches taught. In conclusion, Mr. Allen congratulated parents and guardians on the happiness which that day's exercise could not fail to impart; alluded to the school-children as a better national safeguard than booming cannon and floating navies, and urgently appealed to parents to second these noble efforts of teachers and scholars, by removing the embarrassments they now suffer in consequence of inconvenient, dilapidated school-rooms, and a poor supply of books. Every person must have left that crowd impressed with the importance of common schools. There was but one thing to regret. If the exercises had been enlivened by vocal music by the scholars, all would have been complete. It is hoped that this delightful exercise will form a part of the instruction imparted hereafter.

Our schools are indeed our safe-guards—but only as they are made to exert an influence which shall battle the foes of our country and our race; not with sword and spear, but with the more potent weapons of truth and righteousness. There the spirit of freedom should be inhaled, and uncompromising opposition to slavery and intemperance should be taught with the first lessons. But perhaps more than one teacher has been intimidated by the threat of excommunication, on the part of some bloated advocate of rum and servitude, who has not yet learned that the spirit of the age will soon annihilate him if he clings to his idols. If such a teacher there be, then he should know, that moral courage to meet the frowns of tyrants, is an indispensable qualification for a teacher in this age of corruption. No teacher should refuse advice, but should ever count it as a rich boon from those qualified to advise. But he should look with pity and contempt on the oft-repeated threat, that if he utters his sentiments on certain subjects, (hateful only to tyrants,) he shall have no more patronage. He is undeserving of patronage if he dares not battle openly and manfully the errors of the times, which he can do without alluding to sectarian prejudices and party distinctions. In the school-room we are to look for future Statesmen, Ministers, Lawyers, Physicians, and Teachers. How important then that they be early trained in the stern principles of truthfulness, of virtue, and morality, which alone can secure success in any profession. How important too that they should there learn the character of our republican institutions, in order that they may assume the reins of government understadingly when it shall devolve on them.

D. E. M.

Alfred Academy, July 7th, 1847.

Anti-Slavery Church.—The New-School Presbyterian Church has been divided upon the subject of Slavery. Immediately after the recent annual meeting of the General Assembly, measures were taken to form a new organization, which adopted the imposing title of "*The* Presbyterian Church of America." As soon as the new body had taken its name, adopted the old "Confession of Faith," and "Book of Discipline," they proceeded to vote "that the following declaration of human rights be prefixed to the Form of Government of this body:"

I. God has made of one blood all nations of men; consequently, all human beings, endowed with rationality, have an equal right to freedom.

II. The holding of human beings as property, is destructive of all the ends for which man was created and endowed with rational powers, and, consequently, one of the greatest evils that can be inflicted upon human nature, highly immoral, entirely inconsistent with Christian character and profession.

III. No person, holding slaves, or advocating the rightfulness of slaveholding, can be a member of this body.

IV. That no Church, Presbytery, or Synod, tolerating slaveholders, or the advocates of slaveholding, in its communion, can be a constituent part of this body.

COLORED TRAVELERS.

One of the most wicked and disgraceful forms in which prejudice against color manifests itself at the North, is in refusing ordinary traveling accommodations to colored passengers. On board one of the magnificent steamers of Long Island Sound, a few days since, we met a colored clergyman of the Episcopal Church, who assured us that he had been indebted to the compassion of a black waiter for a miserable night's rest on a berth temporarily fitted up—the rules of the boat not allowing colored men to enjoy the privileges of the cabin. The editor of the National Watchman, a colored man, speaks of this custom in the following language:—

> "For meanness and absolute villainy, the steamboat proprietors and railroad conductors on the route from New York to Boston, via Stonington and Providence certainly stand preëminent. With the sailor, we ask, 'If the devil does not get these men, what use can there be of a devil?'
>
> "On the route, via Stonington, we last fall took passage from New York to Boston. Unable on any consideration to get passage in the cabin, we were compelled to remain on deck, and though somewhat secured from the inclemency of the weather, our situation was anything else than desirable. In company with us was a clergyman of New York city. This friend ordered supper, and accordingly, between ten and eleven o'clock at night, he was directed into the kitchen!—his supper served up on a shelf, and to this he had to stand like a horse to his fodder! On arriving at Stonington, we were shown into our *appropriate* places—the second class cars; and here, amid every variety of ruffianism, vulgarism, and loaferism, we sat it out till we reached the city of Providence.
>
> "Within the last week or so we took passage, via Norwich, from Boston to New York; and although we had procured a cabin ticket in Boston, when we arrived on board the steamboat, the clerk was desirous of paying us back a dollar, and compelling us to take the deck. Our talk at the office having attracted the attention of many, the man became finally so ashamed that we at last went down into the cabin, no one offering hindrance. We cherish hopes of this man. Shame is at least one step in the ladder of true reform."

VARIETY OF THE BIBLE.

When the celebrated Dr. Samuel Johnson was asked why so many literary men were infidels, his reply was, "Because they are ignorant of the Bible." If the question be asked why the lovers of general reading so often fail to acquaint themselves with the sacred volume, one reason that may be assigned, doubtless is, they are not aware of its interesting variety. This feature of the Bible is well illustrated by Mrs. Ellis, in the following eloquent extract from her recent work, entitled the "Poetry of Life."

> "With our established ideas of beauty, grace, pathos and sublimity, either concentrated in the minutest point, or extended to the widest range, we can derive from the Scriptures a fund of gratification not to be found in any other memorial of the past or present time. From the worm that grovels in the dust beneath our feet, to the track of the leviathan in the foaming deep; from the moth that corrupts the secret treasure, to the eagle that soars above his eyry in the clouds; from the wild ass in the desert to the lamb within the shepherd's fold; from the consuming locust, to the cattle upon a thousand hills; from the rose of Sharon, to the cedar of Lebanon; from the crystal stream, gushing forth out of the flinty rock, to the wide waters of the deluge; from the barren waste to the fruitful vineyard and the land flowing with milk and honey; from the lonely path of the wanderer, to the gathering of a mighty multitude; from the tear that falls in secret, to the din of battle and the shout of a triumphant host; from the solitary in the wilderness, to the satrap on the throne; from the mourner clad in sackcloth to the prince in his purple robes; from the gnawings of the worm that dieth not, to the seraphic visions of the blessed; from the still small voice, to the thunders of Omnipotence; from the depths of hell, to the regions of eternal glory; there is no degree of beauty or deformity, no tendency to good or evil, no shade of darkness or gleam of light, which does not come within the cognizance of the holy Scriptures; and there is no expression or conception of the mind that may not find a corresponding picture; no thirst for excellence that may not meet with its full supply; and no condition of humanity necessarily excluded from the unlimited scope of adoption and of sympathy, comprehended in the language and the spirit of the Bible."

Decrease of the Methodist Church.—One of the bishops of the Methodist Episcopal Church, stated in a recent address, that there had been a falling off of two thousand members in the "New York Conference" in one year; and in the "whole connexion" a falling off of fifty thousand within the same period.

Liberal Donation.—Mr. Judah Touro, of New Orleans, has presented a church to the Hebrew congregation of that city, valued at $40,000, to be fitted up at his own expense as a synagogue. Mr. Touro is rather remarkable in this line of bequest, and is not in the least exclusive. He some years since purchased a church in New Orleans, and presented the Rev. Mr. Clapp, a distinguished Unitarian clergyman, with its annual revenue, which he is to enjoy during his lifetime.

Slave Auction at the Capital.—The editor of the National Era says that at the corner of Seventh street and Pennsylvania Avenue, the great thoroughfare of Washington, is a vacant spot overlooking the principal market, in the very center of our city life, conspicuous, commanding, at which public auction is held on certain days of the week. A short time since, a slave woman, in the open day, while a throng of men and women was passing along the avenue, was put up for sale. The owner said that he had bought her as sound, had been deceived, and now would have her sold for what she would bring! The attendants on the sale were called upon to examine her. We did not see the transaction—scarcely any inducement could persuade us to witness such an exhibition. It is the first thing of the kind at that spot, of which we have been apprized since our residence here.

THE TROUBLES IN CHINA.

In our foreign news, allusion is made to the troubles in China. The following full report of the matter will be interesting to all:—

The overland Mail from India has brought the intelligence of two serious conflicts in the Chinese Seas—the one between the English and the Chinese; the other between the French squadron and the Cochin-Chinese in the Bay of Touran. Sir John Davis, governor of Hong Kong, having ineffectually endeavored to procure redress for the piratical acts of the Chinese, and for numerous insults offered to the English residents in China, and having failed in procuring the fulfillment of the treaty of Nankin, which stipulated for the admission of foreigners into the City of Canton, resolved to strike some blow which should compel the Chinese authorities to listen to reason. Accordingly, having made his arrangements, Sir John Davis, accompanied by General D'Aquilar, with about 1000 men of all arms, embarked on board the ships Vulture and Espiegle, the E. I. Co. steamer Pluto, and the Corsair, with one or two small vessels for the conveyance of artillery and troops,—the naval forces being under the command of Capt. Macdougall. Sir John entered the Bocca Tigris on the 2d of April, surprised the Anunghoy forts, as well as those on the Islands of North and South Wantong, and carried them on both sides of the river in a few minutes. The guns, amounting to 450, were spiked, and all the arms and ammunition collected instantly destroyed. The expedition reached Whampoa in the afternoon. All the troops were transferred on board such vessels as could proceed up the river. The forts at Whampoa and Wookingtap fired round-shot and grape at the division under Col. Brereton, but he avoided their effects, and being supported by the guns of the Pluto, took possession of those forts, spiked the guns, amounting to 200, and destroyed all the ammunition and magazines. The river being now cleared, the expedition advanced up to Canton, and here the strong fort called French Folly was eventually demolished like those lower down the river, and the guns spiked—making a total of 870 guns disabled since the preceding morning. These proceedings reduced Keying to reason. Keying was compelled to wait upon the Governor, who received him at the British Consulate. On the 6th, orders were issued to commence the attack on the City of Canton, but between eight and nine o'clock, it was notified that Keying had yielded to the terms of Sir John. A Government notification was immediately issued, of which the following are briefly the heads:—

"1. At the fixed period of two years from this day, the 6th of April, the City of Canton shall be opened to British subjects.

"2. Her Majesty's subjects shall be at liberty to roam for exercise or amusement in the neighboring country without molestation, returning the same day, as at Shanghai, and any person molesting them shall be severely punished.

"3. The aggressors on the two seamen in October last, and on Colonel Chesney and others at Fuhshan on the 12th March, shall be made examples of."

The populace at Canton appeared still highly exasperated against the English. The main body of the troops were removed down the river on the 8th, a company of the 18th and a few Sappers being left at Canton until the improvements are carried out, and to keep the populace in check. Great alarm prevailed in Canton at the last accounts, and the merchants were removing their property under the apprehension of violence from the Chinese.

The French missionaries in Cochin-China, having for many years past excited perpetually recurring disputes with the nation, the Government at length interfered, threw the missionaries into prison, and upon releasing them sent them to Singapore. The French ships of war La Glouire and La Victorieuse sailed into the bay of Touran to obtain redress, and laid an embargo on five corvettes. War junks were seen working into the bay, and the French ships opened their fire, which was returned by the forts, the five corvettes, and the war junks. The artillery of the natives effected little damage, but in seventy minutes, one of the corvettes was burned, and the Chinese ship blown up, two abandoned and then burnt, and the Cochin Chinese Admiral's ship taken and burnt also.

General Intelligence.

WAR NEWS.

The New Orleans Picayune of July 8, brings the latest news from the seat of war.

Gen. Scott had not then been able to leave Puebla. He was awaiting the reinforcements under Gen. Cadwalader, and Gen. Pillow, who had not then arrived.

The news from the City of Mexico is very indefinite. Gen. Scott is said to have communicated to the Government that Mr. Trist was with him, and authorized to negotiate for a peace. Santa Anna had been in vain endeavoring to procure a quorum of Congress to lay Gen. Scott's communication before it.

The censorship of the press existing in Mexico prevents knowing what measures to defend the City will be taken. Santa Anna was to leave the Capital on the 30th ult., intending to pass three days in the country for the benefit of his health. It is said that every avenue of entrance into the city is fortified; but a writer in Mexico, upon whom we very much rely, thinks the American Army will easily overcome all such obstacles—that the defense of their fortifications will only embarrass the Mexicans.

A good story is told of a party of Guerrilleros who stopped some Mexicans who were driving hogs into Puebla. They first compelled the drivers to pay the usual city tax on their swine for entering the city, and then drove the swine off in another direction.

We have the result of Com. Perry's second expedition against Tobasco. This time he was entirely successful.

TWO WEEKS LATER FROM EUROPE.

The steamship Britannia arrived at Boston since our last, bringing foreign news to Sunday, July 4.

The financial affairs of England have greatly improved.

The price of cotton has advanced 3-8d per pound.

A signal depression has taken place in the corn market since the departure of the last steamer, attributable to many causes, but more particularly to the prevalence of fine weather and the growing steadiness of the money market. Prices have become unprecedently low.

The rumors of the potato disease are exceedingly conflicting, and not reliable, and the growing crops are in a state of the utmost forwardness. The weather could scarcely be more favorable than it is.

The Bogue ports in the China seas were captured, and completely destroyed by the British land and naval forces, on the 26th of April. 876 pieces of artillery were seized and spiked in thirty-six hours.

Father Matthew has received a pension of £300 a year from the crown. Rumor states that the Pope has declined to make him Bishop of Cork. Mr. O'Connell's remains are expected to arrive at Southampton on the 17th.

Fever is dreadfully prevalent; in Liverpool it has made the most destructive havoc amongst the Catholic clergy, eight having been swept away in two months; the distemper was in every instance contracted by them while visiting the sick.

Private correspondence from Constantinople of the 17th ult., states, that unpleasant accounts had reached that capital from Kurdistan, where it was said that the Turks had lost between 3,000 and 4,000 men, in an engagement with the mountaineers. Bederkan Bey, the chief of the rebels, was said to be at Van, and that he was determiaed to defend that fortress to the last extremity.

A farmer, named Murphy, living at Carignaver, near Cork, while in conversation with his wife, leaned his arm on the muzzle of a fowling-piece, and while in this position his child touched the trigger; the gun went off and killed him on the spot.

Some sheep died the other day near Coventry, and seven lambs, which had been left without their parents, were placed under the care of a bitch which had her whelps drowned. She has adopted her new charge, and suckles and nurses them with the greatest fondness.

A working man residing in Hinck's-square, Stamford-st., Liecester, has in his possession a cat which is suckling six young wild rabbits, all of which are in a healthy state, and attended to with the greatest attention and fondness by their adopted mother.

There are now upward of two millions nine hundred thousand persons, or more than one-third of the entire population, receiving rations at the public expense, under the Temporary Relief Act, in Ireland.

The Liverpool Mercury, of July 3, gives a heart-rending account of a fatal explosion in Kirkless-Hall Colliery, on the banks of the Leeds and Liverpool canal, near Wigan, by which eight lives were lost, twelve men severely burnt, and six injured. Of the eight killed, six had been got out of the pit. Another explosion, likely to be fatal to two men, took place at the Arlay mine.

Polynesia.—The Polynesian is the Royal Gazette of His Most Sacred Majesty, King Kame-ha-me-ha III., the integrity of whose throne is guaranteed by Louis Phillippe and Queen Victoria, and whose Prime Minister, like our excellent Governor, glories in the name of John Young. The number of the 2d of January, contains the heads of the laws adopted "by the Nobles and Representatives of the Hawaian Islands, in Legislative Council assembled;" and the paper of the 9th is full of curious statistics.

The native population number 10,000, and have an inferior Court, the Judges of which are Halali and Kaaukai, Honokauper, Wadlani, and Kuhia. In 1846, they punished 126 men and 127 women for adultery, fornication, &c.; 43 men and but 3 women for theft; 12 men and only 2 women (mark that—only 2 women) for using bad language; 30 men and 8 women for working on Sunday; 4 for heathenish practices; 4 women for street walking; 6 men and *no* women, for drunkenness; 1 man for slander; 35 men and 3 women for gambling; and 3 wives for deserting their loving and heart-broken husbands. A list of the foreigners is given, say 600, of whom 146 are naturalized, half of these being Yankees, with all the rights of natives, and their share of offices and patronage. There are 6 schools and 5 markets in the City of Honolulu—of 1,337 houses, 875 are of grass—there are three burying-grounds, four churches, a palace, and a fort, with 63 cannon; three hospitals, as many printing offices, nine foreign commercial agents, an Odd-Fellows' lodge, and a Freemasons', a temperance society, 682 soldiers, and a foreigners' Court, of which Lorin Andrews is President. [Tribune.

Message of the Governor of Oregon Territory.—This state paper was dated Dec. 1., and anticipates that officers from the U. S. Government would speedily take formal possession of Oregon, and extend over its people the protection they desired, and that ere long the Territory would be an additional star in the brilliant constellation of the Union. The rates of postage had been fixed too high, insomuch that they prohibited intercourse. The P. M. G. of Oregon had stopped, and Gov. Abernethy advised a reduction of rates to 5 cents a letter, and a cent per newspaper. They are a temperance community, and the Governor advises that the law expelling ardent spirits from their land may be strictly enforced, as to it their prosperity, peace, and harmony, are in a great measure to be ascribed. If ardent spirits are kept at bay, his Excellency has no doubt of the continued prosperity of Oregon.

The Governor recommends that a physician be employed to import or manufacture all the spirits required for medical purposes, and to keep a record of all he might dispose of, stating the uses it was to be put to—in short, he advises that every possible precaution may be taken to keep all ardent liquors, as a drink, out of the Territory. He also asks, very significantly, what the results might be, if ardent spirits were generally given out to the adjoining tribes of Indians.

His Excellency is of opinion that the infant settlement will rise to the position of a commercial nation, and advises the licensing of Pilots, and that laws be passed making it penal to encourage seamen to desert. He considers that a vessel lightly manned would run a great risk in working out of the harbor of Columbia River; that without proper regulations, vessels would avoid the ports of Oregon, and without trade the farmer cannot sell his produce. The Law Courts, he says, have not answered public expectations, and the jail had been burned by an incendiary. A small one, he thinks, will answer for many years, if ardent spirits can be kept out of the Territory. [N. Y. Tribune.

Connecticut Homestead Law.—The following is a copy of the Homestead Exemption Law lately enacted in Connecticut:—

Sec. 1. So much of a homestead or domicil, being the property of any one person having a family, as does not exceed in value the sum of *three hundred dollars*, and as will reasonably and conveniently accommodate only such person and family and such live stock as is now exempt by law, from warrant and execution, shall be, and hereby is, exempt from being taken by any warrant or execution for any debt whatever.

Sec. 2. That whatever structure, apartment, tenement, addition or repair, made from time to time in reference to said homestead or domicil, as shall only be reasonably necessary to accommodate as aforesaid (though said homestead or domicil may thereby, in some slight measure, become enhanced in value,) shall in like manner be exempt from any warrant or execution for debt: *Provided*, That all structures, apartments, tenements, additions or repairs not reasonably necessary for the accommodations aforesaid, may be liable to be taken and disposed of for debt, duty or tax, in the same manner as if this act had not passed: *Provided*, That the provisions of this act shall extend only to the exemption as aforesaid of said homestead or domicil and to such structures, apartments, tenements, additions or repairs, as are acquired or made from and after the passage of this act; and *provided*, also, that all existing laws exempting property from execution or warrant for debt or taxes shall not be affected by the provisions of this act.

Sec. 3. That all acts or parts of acts, inconsistent with the provisions of this act, be, and the same are hereby repealed.

SUMMARY.

R. P. G. Wright died at New York on the 29th of May. The funeral took place at Schenectady, and was numerously attended by all classes of citizens. Mr. Wright was noble in his personal carriage, gentlemanly and kind in his entire deportment, though a very black man. His simple, sincere Christian character, was such as to win for him the cordial respect and confidence of the community in which he lived forty years. He came from Massachusetts to Schenectady when a young man. He has left behind him no truer friend of the best interests of his injured people. His death took place two months only after that of his son, the late lamented Theodore S. Wright of New York. They were most tenderly attached to each other in life, and were not long sundered by death!

The Cherokee Advocate, printed at Tahlequah, Cherokee Nation, on the 24th ult., contains an interesting account of the ceremonies practiced at laying the foundation stone of the Female Seminary, three days previous. Rev. Samuel A. Worcester dwelt upon the importance of a religious education, and expressed the ardent hope that the institution which was about being erected might stand to the remotest posterity, to bless and enlighten and christianize the descendants of the Cherokee people, whether those descendants should continue to maintain their complexion, or be merged in the white race which surrounds them.

J. Newhall has destroyed the worms, that have for a number of years rendered worthless his apples on a russet tree, by strewing salt on the earth under the tree in the fall of the year. His fruit last fall was free from worms, and his russet tree comes out this season with new life, and seems to relish the salt on its roots. Three or four quarts were applied.

A telegraphic dispatch from the Troy Daily Post communicates the following astounding information: During the thunder shower on Sunday a grocery store at Fort Edward, Washington County, was struck by lightning, instantly killing five men, and severely injuring three others, names unknown. The building was literally torn to pieces.

The aggregate of breadstuff shipments from the United States to Great Britain is enormous, and the exports still continue. The quantity of Indian Corn is 15,000,0000 bushels, and of Wheat 2,500,000 bbls. Reduced to grain the whole exports are equal to thirty-three millions of bushels, worth probably as many dollars. This amount was sent to Great Britain and Ireland alone. We have also supplied large quantities of breadstuffs to other countries, and such is the fertility of our land, that we have yet immense supplies for shipment, as soon as our inland means of transportation can bring them to the seaboard.

Messrs. Hoe & Co., are making two huge Printing Presses for the New York Sun. The types are placed upon a cylinder 4 feet in diameter, and the inking apparatus is of a novel description. All the motion is rotary, and it is calculated that in the saving of friction, and wear and tear by such means, the great amount of from five to twenty thousand dollars expense per annum will be avoided. It is calculated that these presses will be able to throw off 30,000 copies per hour. Their cost will be twenty thousand dollars.

According to statements made at St. Johns, N. B., it appears that between the 2d and 9th instant, 1378 passengers arrived at that port. Of these, 55 died on board the vessels which brought them. Among the vessels was the Seraph, which arrived at Boston from Cork, but the captain being unable to bond his passengers, proceeded to St. Johns. There were 144 deaths at the quarantine hospital of the latter city between the 2d of May and the 7th of July, besides which, 194 are reported to have died at sea, and 40 before they were landed and taken to the hospital.

According to the new Directory just published, the number of Churches of each religious denomination in this City is as follows: Protestant Episcopal, 41; Presbyterian, 33; Methodist Episcopal, 31; Baptist, 26; Catholic, 17; Dutch Reformed, 15; Jewish, 9; Congregational, 7; Unitarian, 4; Universalist, 4; Friends, 4; Lutheran, 3; Associate Presbyterian, 3; Associate Reformed Presbyterian, 2; Reformed Presbyterian, 13; Welsh, 2; Methodist Protestant, 1; Miscellaneous, 12; Total, 117.

An English gentleman resident in Rome thus writes to a friend in London: "Mr. Newman is regarded by the Romans as mad. He complains that neither Pope nor Cardinals do their duty, and insists that the Inquisition must be restored. The only sermon he preached here was in so violent a tone against the Protestant Church, that even the Romans were disgusted, and the Pope in consequence has forbidden his preaching again.

The Liverpool Times says there are 100,000 female servants in London alone, and over a million in England and Wales! The number of male servants is as great. The pressure of the times in England has operated very oppressively on servants. The London paper estimates the number of servants out of employ, at 300,000 and adds: 'A large portion of them are preparing to leave for Canada and the United States, where it is understood that they can get good places and high wages.'

William H. Hays, (son of Michael Hays of Burlington, N. J.,) having recently studied law in the office of the Hon. Garrett D. Wall, was married on the 8th of June to a young lady of Burlington, and, with his youthful bride, set out on a wedding tour to Niagara, Montreal, &c. Having returned as far as Saratoga Springs, he was seized with billious fever, and on Wednesday morning (just three weeks from the time he was married, at the same hour of the day) expired. His parents and sisters arrived just in time to see him die, at the early age of twenty-six.

The statute of the fifth of May last provides, that the electors of any town in the State of New York, which has no town-house for the transaction of the public business, may meet, after due notice, and vote a sum of money for the site of, and for building, a town-house, not exceeding in dollars twice the number of electors. The Board of Supervisors may either cause the money to be collected, or the question to be once more submitted to the townspeople. Said town-houses are to be in charge of the Supervisor, Town Clerk, and nearest Justice.

Mr. John M. Brown, a native of Petersburg, (Va.,) lost his life in Richmond on the 4th through the culpable carelessness of one of the members of a volunteer corps of that city, whilst the military were firing a national salute. A musket of one of the Richmond Greys was loaded with a ball cartridge, and the deceased, who was among the spectators, was shot through the head. The unfortunate man was standing at the time conversing with a friend, a young child being between them, and each having the child by the hand.

At a recent sacrament at the Seceder Church in Cadis, Ohio, while the members were at the table, some six or eight persons were attacked with a violent fever so suddenly that they were compelled to leave the church for home and a sick bed. The disease spread rapidly through the congregation, and upwards of one hundred members have since been taken ill—whole families have been prostrated, and a considerable number have since died.

Letters from Frankfort say that a radical reform in the system of postage will be speedily effected in the German states. The following are the basis of the new system: 1. The free passage of the mails from state to state, without obstruction or delay. 2. A daily mail everywhere. 3. Mails to follow the shortest route as far as possible. 4. A uniform rate of postage, and as low as possible.

A French paper states that Mr. Ratier, a farmer near Poictiers, has completely succeeded in preserving his potato crop by placing common salt on each portion of the seed. The same experement has been made by M. Willien, a chemist in the department of the Upper Rhine, with marked success. In the latter case, potatoes planted in the usual manner, in the same field, were destroyed by the disease.

James N. Buffum, of Lynn, a well-known Abolitionist, happening to live in a street through which Mr. Polk and *suite* were to pass in making their *entreé* into that place, caused a flag, on which was inscribed in large letters, "*No union with Slaveholders*," to be attached to his chimney, stretched across the street and fastened to the opposite house.

The Traveler says there were probably twenty thousand persons who left Boston on Monday night after the fireworks in the railroad trains. So carefully and discreetly were these crowded trains managed, however, that, as far as we have been able to learn, not an accident occurred, which may be considered as incident to these extraordinary arrangements.

Much astonishment has been lately created among the Venetian populace by the circumstance that the water of an Artesian well, which was lately sunk at Venice, burns brilliantly when brought into contact with a flame. This seemingly wonderful combustion is caused by the carburetted hydrogen gas which the water contains.

The Washington correspondent of the Baltimore Sun says: "It has been decided, to-day, at the Navy Department, to construct the four new war steamers at Gosport, New York, Philadelphia and Kittery Navy Yards. The models and other matters are all approved, and the orders will issue to-morrow."

The Sea Serpent was seen at Nahant on Sunday, by six persons who were upon the rocks. His appearance was much the same as before described. He raised his head apparently ten feet above the level of the water, and then gradually sunk and disappeared. So says the Boston Advertiser.

A large colony of Swedes is forming in Henry county, Illinois. They are generally intelligent and moral, and possess considerable property. It is stated that they have purchased the largest portion of Henry county, and now number over a thousand persons.

The grain crops in France are said to be magnificent. The vines are overloaded with grapes. The pears, plums, and apples, are much injured by small worms, which appear to be the larvæ of flies.

The Mining Journal shows that, last year, on ten mines in Cornwall a profit of $550,000 had been divided among the share-holders, although the outlay was only $170,000. Other 18 mines, now abandoned, had, during the time they were worked, yielded a profit of $15,000,000.

Messrs. Fairbanks & Co., of New York, patentees of the platform scales, have purchased South Hadley Falls, Mass. They intend to invest immediately two millions in improvements.

The Chemung Democrat says, that a man residing at Millport, sawed from one log, this spring, 2694 feet of lumber, which he sold for $69 22.

The Pope, with the great benevolence and wisdom that characterizes his movements, is making efforts to elevate the Jews in Rome, and meliorate their condition.

Gen. Geo. McDuffie, formerly Governor of S. C. and late a U. S. Senator from that State, is at this time very low with a nervous affection, and doubts are entertained of his recovery.

Edward Briggs, 27 years of age, was drowned on Saturday at Port Richmond, while bathing. On Saturday morning a man named Grant was drowned at a wharf in Philadelphia, who had gone in to bathe.

A Cincinnati paper states that 1200 bushels of strawberries were brought to their market in one day. A New York paper says 80,000 baskets of this fruit were brought into that city on the Erie railroad in one day.

The Republican Herald says:—Wonders will never cease! One of our subscribers has migrated to Texas, and left a small balance on our books due him!

Last week 250 emmigrants died in the wretched sheds at Montreal, and other 56 in private houses in the city.

100,000 men are employed in this country in the manufacture of paper.

Review of New York Market.

MONDAY, JULY 19.

ASHES—There is a fair demand—Pots $4 87, Pearls 6 12.

FLOUR AND MEAL—Genesee Flour 5 50, Michigan and Ohio 5 25. Meal 2 75. Rye Flour 3 50.

GRAIN—Wheat 1 25 a 1 40. Corn 60 a 65c. Rye 77c. Oats 39 a 41c.

PROVISIONS—Pork has had a downward tendency, prime being 11 50, and mess 14 75. No change in Beef. Western butter 11 a 15c. Cheese 6½ a 8c.

MARRIED,

In Brookfield, N. Y., on the 8th inst., by Rev. S. B. Crandall, Mr. Charles P. Maxson, and Miss Roxana Hibbard.

DIED,

In Fulton, Rock Co., Ill., March 15, 1847, of scarlet fever, Hannah Pierce, daughter of Daniel and Catharine Pierce, aged 15 years, 3 months, and 23 days. Although her friends are called to mourn the loss of her company here, yet they mourn not as those without hope. They feel to say, with the poet—

> "Though Heaven afflicts, I'll not repine;
> Each heartfelt comfort yet is mine—
> Comfort that shall o'er death prevail,
> And journey with me through the vale."

D. S.

LETTERS.

I. D. Titsworth, A. B. Crandall, Dennis Saunders, P. C. Burdick, Albert Utter, John Burnham, Josiah W. Langworthy, Henry Dusenbury, M. Sheldon, D. E. Maxson, G. I. Lewis (the name of the deceased is not given, on which account the obituary is not published.)

ACKNOWLEDGMENTS.

J. W. Langworthy, Hop'n, R. I.	$2 00	pays to vol.	4	No. 52
Jos. Langworthy, "	2 00	"	4	" 52
N. K. Lewis, "	2 00	"	4	" 52
E. T. Burdick, "	2 00	"	4	" 52
N. F. Chipman, "	2 00	"	4	" 52
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O. Coon, West Genesee,	2 00	"	3	" 52
M. M. Crandall, Portville,	2 00	"	4	" 52
Wm. S. Coon, "	2 00	"	3	" 13
David Coon, "	1 00	"	1	" 26
D. A. Fairbank, West Genesee,	2 00	"	3	" 52

Notice.—We are occasionally requested to discontinue papers where arrearages are not paid up. This is contrary to our rules, and cannot be done except in extraordinary cases. When we erase the name of a subscriber from our list, we have no longer any trace of him, or chance to collect our account against him. Hence the necessity of some such rule as we have adopted in common with most other newspapers. If subscribers wish to have their papers discontinued, it is very easy to do so, by paying up, and ordering them stopped. But to expect us to discontinue papers, while accounts remain unsettled, is in a high degree unreasonable.

THE NEW HYMN BOOK.

At the last meeting of the General Conference, a Committee, consisting of Thomas B. Brown, Lucius Crandall, Wm. B. Maxson, Eli S. Bailey, Nathan V. Hull, and Sherman S. Griswold, was appointed to prepare and secure the publication of a Hymn Book suited to the wants of the Seventh-day Baptist Denomination. Subsequently Mr. Brown, Chairman of the Committee, suggested a plan for the work, which received the unanimous and hearty approval of the other members of the Committee, and which he was requested by them to carry out. We are happy to state, that he has completed the duty assigned to him, and has prepared for the press a book which is believed by good judges to be equal in point of merit to any thing of the kind now extant. The copy is already in the hands of the printer, and the work will be published and ready for distribution on the 10th day of September next. It will contain above one thousand hymns, covering nearly six hundred pages of the size of the medium edition of "The Psalmist," now in use among the Baptists. It will be printed on fine paper, and upon stereotype plates prepared from entirely new type. In style of workmanship, it is intended that the book shall be inferior to none. To secure for it as general a circulation as possible, the price, in common leather binding, has been fixed at 75 cents per copy, or $9 per dozen. Copies will be put up in extra binding, with gilt edges, &c., to suit every variety of taste, at prices corresponding to the style.

The Publishers of the Book are desirous of learning what number of copies will be at once demanded, in order that they may regulate the size of the first edition by the demand. They request, therefore, that those in want of the work will give them as early notice as possible of the number they desire. Probably the best way to do the business will be for each society or church to appoint some person to ascertain how many will be wanted within its own bounds, and send on the order accordingly. The books will be ready for delivery, as before stated, on the 10th day of September, in time to supply at the Anniversary of the Missionary and Tract Societies in DeRuyter, all who may wish to obtain them in that way. To save uneasiness, no money will be required until the books are delivered; and to save loss, no books will be delivered except for the money or its equivalent. Orders for the books are now solicited, and should in all cases be accompanied with explicit information as to the way in which they may be sent. Those who wish to be sure of copies of the first edition, should send their orders as early as the 1st day of September. Address, "Utter & Champlin, No. 9 Spruce-st, New-York."

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GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE E. WILCOX, Preceptress.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music.

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First commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second " "	Dec. 15,	"	March 22
Third " "	April 5,	"	July 12

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Extras—for Drawing	1 00
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In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

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REV. J. T. HEADLEY, EDITOR.

The CHRISTIAN PARLOR MAGAZINE, formerly under the care of Rev. D. Mead, commences its fourth volume under the editorship of Rev. J. T. Headley, author of "Napoleon and his Marshals," "Sacred Mountains," "Letters from Italy," &c. We hazard nothing in saying that this Magazine, so deservedly popular hitherto, is destined to fill a large place in public estimation; that it will not only maintain its present enviable distinction, but earn to itself a far higher popularity, and become the companion of many a circle to which it is now a stranger, gladdening by its presence, while it exerts an influence pure, elevating, and healthful. The Editor will bend his energies to make this the most popular Magazine of the day, and while he avails himself of articles from the best writers, he will draw freely from his own exhaustless store.

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From the National Era.

FORGIVENESS.

My heart was heavy, for its trust had been
Abused, its kindness answered with foul wrong;
So, turning gloomily from my fellow men,
One summer Sabbath day, I strolled among
The green mounds of the village burial place;
Where, pondering how all human love and hate
Find one sad level—and how, soon or late,
Wronged and wrong-doer, each with meekened face
And cold hands folded over a still heart,
Pass the green threshold of our common grave,
Whither all footsteps tend, whence none depart,
Awed for myself, and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and trembling I forgave!

J. G. W.

DEATH.

For what is death to him who dies
With God's own blessing on his head?
A charter—not a sacrifice—
A life immortal to the dead.
And life itself is only great,
When man devotes himself to be,
By virtue, thought and deed, the mate,
Of God's own children and the free.

THE DYING CHILD'S REQUEST.

"O Ma," a little maiden said,
Almost with her expiring sigh,
"Put no sweet roses round my head,
When in my coffin-dress I lie."
"Why not, my dear," the mother cried,
"What flower a corpse so well adorns?"
"O Ma," the innocent replied,
"They crown'd our Saviour's head with thorns."

WORTH.

"The high, the mountain majesty of worth,
Should be, and shall, survivor of its woe,
And from its immortality look forth
In the sun's face, like yonder Alpine snow,
Imperishably pure beyond all things below."

FABLE OF THE VULTURES.

BY DR. JOHNSON.

The most skillful or most confident interpreters of the sylvan dialogues have been commonly found among the philosophers of the East, in a country where the calmness of the air and the mildness of the seasons allow the student to pass a great part of the year in groves and bowers. But what may be done in one place by peculiar opportunities, may be performed in another by peculiar diligence. A shepherd of Bohemia has, by long abode in the forest, enabled himself to understand the voice of birds; at least he relates with great confidence a story, of which the credibility is left to be considered by the learned.

"As I was sitting (said he) within a hollow rock, and watching my sheep that fed in the valley, I heard two vultures interchangeably crying on the summit of the cliff. Both voices were earnest and deliberate. My curiosity prevailed over my care of the flock; I climbed slowly and silently from crag to crag, concealed among the shrubs, until I found a cavity where I might sit and listen, without suffering or giving disturbance. I soon perceived that my labor would be well repaid; for an old vulture was sitting on a naked prominence, with her young about her, whom she was instructing in the arts of a vulture life, and preparing, by the last lecture, for their final dismission to the mountains and the skies.

"My children, (said the old vulture,) you will the less want my instructions, because you have had my practice before your eyes; you have seen me snatch from the farm the household fowl; you have seen me seize the leverett in bush and the kid in the pasture; you know how to fix your talons, and how to balance your flight when you are laden with your prey. But you remember the taste of more delicious food; I have often regaled you with the flesh of man. Tell us (said the young vultures) where man may be found, and how he may be known; his flesh is surely the natural food of a vulture. Why have you never brought a man in your talons to the nest? He is too bulky, (said the mother;) when we find a man, we can only tear away his flesh, and leave his bones upon the ground. Since man is so big, (said the young,) how do you kill him? You are afraid of the wolf and the bear, by what power are vultures superior to man? Is man more defenseless than a sheep? We have not the strength of man, (said the mother,) and I am sometimes in doubt whether we have the subtilty; and the vultures would seldom feed upon his flesh, had not Nature, that devoted him to our use, infused into him a strange ferocity, which I have never observed in any other being that feeds upon the earth. Two herds of men will often meet, and shake the earth with noise, and fill the air with fire. When you hear noise and see fire, with flashes along the ground, hasten to the place with your swiftest wing, for men are surely destroying one another; you will then find the ground smoking with blood and covered with carcases, of which many are dismembered and mangled for the convenience of the vulture. But when men have killed their prey, (said the pupil,) why do they not eat it? When the wolf has killed a sheep, he suffers not the vulture until he has satisfied himself. Is not man another kind of wolf? Man, (said the mother,) is the only beast who kills that which he does not devour, and this quality makes him so much a benefactor to our species. If men kill our prey, and lay it in our way, (said the young one,) what need shall we have of laboring for ourselves? Because man will sometimes (said the mother) remain for a long time quiet in his den. The old vultures will tell you when to watch his motions. When you see men in great numbers moving close together like a flock of storks, you may conclude that they are hunting, and that you will soon revel in human blood. But still, (said the young,) I would gladly know the reason of this mutual slaughter. I could never kill what I could not eat. My child, (said the mother,) this is a question which I cannot answer, though I am reckoned the most subtil bird of the mountain. When I was young, I used frequently to visit the eyrie of an old vulture who dwelt upon the Carpathian rocks; he had made many observations; he knew the places that afforded prey round his habitation as far, in every direction, as the strongest wing can fly between the rising and setting of the summer sun; he had fed, year after year, on the entrails of men. His opinion was, that men had only the appearance of animal life, being really vegetables with a power of motion; and that as the boughs of an oak are dashed together by the storm, that swine may fatten upon the falling acorns, so men are, by some unaccountable power, driven one against another, until they lose their motion, that vultures may be fed. Others think they have observed something of contrivance and policy among these mischievous beings; and those that hover more closely round them pretend that there is, in every herd, one that gives directions to the rest, and seems to be more eminently delighted with a wide carnage. What it is that entitles him to such preëminence we know not; he is seldom the biggest or the swiftest, but he shows, by his eagerness and diligence, that he is, more than any of the others, a friend to the vultures."

DR. FRANKLIN IN THE FAMILY CIRCLE.

BY WM. WIRT.

Nver have I known such a fire-side companion as he was! Great as he was, both as a statesman and philosopher. He never shone in a light more winning than when he was in the domestic circle. It was once my good fortune to pass two or three weeks with him, at the house of a private gentleman, in Pennsylvania; and we were confined to the house during the whole time, by the unremitting constancy and depth of the snows. But confinement could not be felt where Franklin was an inmate. His cheerfulness and his colloquial powers spread around him a perpetual spring. Of Franklin no one ever became tired. There was no ambition of eloquence, no effort to shine, in any thing which ever came from him. There was nothing which made any demand either upon your allegiance or your admiration. His manner was just as unaffected as infancy. It was nature's self. He talked like an old patriarch; and his plainness and simplicity put you at once at your ease, and gave you the full and free possession and use of all your faculties.

His thoughts were of a character to shine by their own light, without any adventitious aid. They required only a medium of vision, like his pure and simple style, to exhibit, to the highest advantage, their native radiance and beauty. His cheerfulness was unremitting. It seemed the systematic and salutary exercise of the mind, as of its superior organization. His wit was of the first order. It did not show itself merely in occasional coruscations; but without any effort or force on his part, it shed a constant stream of the purest light over the whole of his discourse. Whether in the company of commons or nobles, he was always the same plain man; always most perfectly at his ease, his faculties in full play, and the full orbit of his genius forever clear and unclouded. And then the stores of his mind were inexhaustible. He had commenced life with an attention so vigilant, that nothing had escaped his observation, and every incident was turned to advantage. His youth had not been wasted in idleness, nor overcast by intemperance. He had been all his life a close and deep reader, as well as thinker, and by the force of his own powers had wrought up the raw materials, which he had gathered from books, with such exquisite skill and felicity, that he had added a hundred fold to their original value, and justly made them his own.

DR. OLIN'S VISIT TO THE RIVER JORDAN.

Every thing was quiet, but wide awake, watching for the morning. Groups were assembled, standing or sitting upon the ground, in all directions through the camp and grove, either silent or conversing in low tones. Between two and three o'clock in the morning, I sallied forth again, and was surprised to find every one upon his feet, by the side of his horse or donkey, ready equipped for a start.

There had been no bustle for preparation; the camp was still covered with darkness. And we had received no information that so unseasonable a movement was to be made. I soon fell in with a gentleman of our party, who was beset with the prevailing tendency of watchfulness, and we walked together to the north side of the camp. A moment after, a man at a little distance from us, mounted a horse, and lifting a blazing flambeau on high, shouted at the top of his voice, "Yellah!" "Go! A hundred torches were blazing in an instant, and the whole field was illuminated as by a flash of lightning. In the same breath, as if moved by a single volition, the whole pilgrim army were mounted and in motion towards the Jordan. In five minutes more the governor and his suit followed, attended by a band of music, which struck up a lively air.

Whether this simultaneous movement was the result of previous concert, or of the universal eagerness and excitement, I know not, but it had almost the appearance of enchantment. It was now after three o'clock, when I returned again to my tent, and sought with better success a short season of repose. Not being aware that it was the intention of the pilgrims to set out at so early an hour, our party had fixed on six o'clock as the time for leaving the camp. I had sufficient reason to fear we should be too late for the religious spectacle when I saw the early movement of the host.

Our muleteers, with their animals, were out of the way, and a detachment of mounted men which the governor had left behind for our protection and to accompany us during the remainder of our excursion, were not likely to be in readiness before the hour appointed. An unusual spirit of drowsiness seemed to have fallen upon us all, and it was six before we got under way. We passed by the village, making, however, but little delay, and hastened towards the Jordan with a slight expectation only of arriving in time to witness the ceremony. We rode at a quick step for half an hour or more, and were full two miles from the river when we met the head of the returning cavalcade. The religious function and ablution in the sacred river had been performed a little after day break, and the multitude were now on their way back to the camp, where their tents had been left standing.

We halted to observe the train, which moved slowly by us, while the rear still rested on the bank of Jordan. All were engaged in singing hymns, and I thought I had never seen so many happy faces. They had attained the summit of earthly bliss,—an indescribable air of satisfaction, the beaming forth of heart-felt joy, rested upon every countenance. Nearly every one of the vast multitude exhibited some memorial of his visit to the holy waters. Some had long branches of the Jordan willow, with tufts of foliage left upon the extremity, waving about their heads. Almost all had walking sticks of the same material, and several, less affected by the prevaling enthusiasm, than the desire of gain, had their beasts loaded with trunks of trees,—to be wrought into crucifixes, caskets, and toys, or articles of small furniture, and thus to become the basis of profitable traffic.

A CAREER OF FAME ENDED.

The Parisian chit-chat of the Home Journal, furnishes the following item:—

Missed from this year's May-day celebration is a very singular man who has been, almost immemorially, its best-known and popular feature—Lazarin, the famous puppet show manager, the king and patriarch of the vagrant theatricals of France. He died just before the holiday came round, and thus terminated one of the most curious and extraordinary lives of the time. Lazarin was a marquis—a real legitimate marquis—born of one of the best and oldest descents of France, and married in his youth, to a daughter of a family as noble. He came into manhood by the gate of gold. Strikingly handsome, distinguished looking, (as he continued to be to the last) rich, joyous and brave, he launched into the gayeties of Court life, and was soon the person whose wit was the most imitated, and who was the most sought and best received. The waste of his fortune, however, kept equal pace with his triumphs, and when the Revolution arrived, he was desperately ready to throw himself into the front rank of the partizans and plotters. After miraculous hazards and escapes, his last disguise served to take him beyond the reach of harm, and he found himself in Germany, one of a company of strolling players, and without a sous or a hope. Instead of yielding to any depression, he gaily adopted the sock and buskin for the remainder of his life, and with one or two intervals, during one of which he came and passed some little time in America, he industriously followed it till he died. At the Restoration, he returned to Paris, having in his absence passed the meridian of life, but he returned with no idea of resuming rank or name. The fortunes of his marquisate were extinct, and poverty with the dignities of such a name offered little temptation. His winning address, in parading before the tent door of his wax figure show, and inducing the strolling public to enter, was profitably employed, and though he loved in his leisure moments to tell his story, and laugh over his adventures, he was never other than "Lazarin" in his claims to position or respect. He is lamented by more than would have lamented him had he died under the satin canopy and been buried under the heraldic blazon of a prince.

Hay-Racks for Horse Stables.—It is a disputed point of what form the hay-racks in a work-horse stable should be. The prevailing opinion may be learned from the general practice, which is to place them as high as the horses' heads, because, as it is alledged, the horse is thereby obliged to hold up his head, and he cannot then breathe upon his food. Many more cogent reasons, as I conceive, may be adduced for placing the racks low down. In the first place, a work-horse does not require to hold his head up at any time, and much less in the stable, where he should enjoy all the rest he can get. 2. A low rack permits the position of his neck and head, in the act of eating, to be more like the way he usually holds them, than when holding them up to a high one. 3. He is not nearly so liable to pull out the hay among his feet from a low as from a high rack. 4. His breath cannot contaminate his food more in a low than in a high rack, because the greatest proportion of the breath naturally ascends; though breathing is employed by the horse to a certain degree in choosing his food by the sense of smell. 5. He is less fatigued eating out of a low than from a high rack, every mouthful having to be pulled out of the latter, from its sloping position, by the side of the mouth turned upward. 6. Mown-grass is much more easily eaten out of a low than a high rack. 7. And lastly, I have heard of peas falling out of their straw, when eaten out of a high rack, into the ears of the horse, and therein setting up a serious degree of inflammation.

[Stephens' Book of the Farm.

Americans in Russia.—The Emperor of Russia has recently visited the splended establishment of Messrs. Harrison, Winans & Eastwick, (American mechanics,) for the construction of railroad locomotives for the use of the Russian Government. He was delighted with the triumph of American genius and skill, and ordered the Cross of St. Anne to be conferred upon Maj. G. W. Whistler, theAmerican engineer, and diamond rings to be presented to the contractors, Messrs. Harrison, Winans & Eastwick. The establishment employs at present 1,920 workmen, including 1,613 Russians, 121 Germans, 164 Swedes, 17 English, and 5 Americans—which number embraces the whole number of foremen and workmen. The contracts of Messrs. Harrison, Winans & Eastwick embrace 162 twenty-five ton locomotives and tenders; 5,300 iron trucks for eight-wheel cars; 2,500 eight wheel freight cars; 70 passenger cars; and two improved cars on sixteen wheels, eighty feet long. Out of which are now finished, 108 locomotives with their tenders; 5,200 iron trucks; 906 freight and two passenger cars.

New-Fashioned Railroad.—M. Audrand, an individual well known in Paris for his unremitting exertions for the last seven years, to perfect a system of railroad traveling by means of compressed air, seems at length in a fair way to succeed. He has laid down a way 100 yards long, upon which a carriage built for the purpose is impelled, upon his new principle, with an ease and smoothness heretofore not attained on the ordinary railroads. There is no locomotive necessary to move it, inasmuch as this is accomplished by a tube laid in the centre of the road, with a pipe by its side, which keeps up the motive power. This system, the inventer undertakes to show, is vastly preferable, in all respects, to that of the atmospheric. It combines all its advantages, while it is subject to none of its imperfections. It unites entire safety with the capacity to run 15 to 50 miles per hour. The cost of keeping it in motion is stated to be less than one half of that of engine-propelled carriages.

[Scientific American.

"Well, George," asked a friend of a young lawyer, who had been "admitted" about a year, "how do you like your new profession?" The reply was accompanied by a brief sigh to suit the occasion—"My profession is much better than my practice."

VARIETY.

A Norwegian newspaper has recently been started at Norway, Racine County, Wisconsin. The Milwaukie Gazette says that Norwegian settlements are already numerous and growing rapidly. There are now in Wisconsin, Illinois and Iowa, twenty settlements, and sixteen of them within the limits of this Territory. They embrace a population of from fifteen to twenty thousand; frugal, industrious, honest, law-loving and law-abiding citizens. The principal settlement in Wisconsin is on Koskonong prairie, where there are nearly a thousand Norwegian families. In the towns of Muskego, Waukaska county, and Norway, Racine county, which adjoin each other, the Norwegian settlers number nearly 1,000. In Rock county there are a thousand and upward, and many in Jefferson, Dodge, and other northern counties.

It has been decided in Scotland, in the case of an Odd Fellows' Lodge, that a majority of the members have no power to break up the Lodge, and divide the funds between the individual members. The Court held that "so long as an Association adheres to the principles upon which it was founded, and applies its funds to the purposes intended, it is not in the power of a majority of its members to dissolve the Association, and to seek a distribution of the funds for their own private use, contrary to the original intention thereof, and in violation of the agreement under which they became members, and under faith of the integrity of which others became members.

A sailor, mate of a vessel at East Boston, perhaps a little disguised with liquor, came across a cow, quietly feeding in the streets of that place, and jumped upon her back. The frightened animal started down the street with its unusual burden, much to the amusement of the spectators. Having reached the end of the street, the sailor jumped off, and with a loud cry of "starboard your helm!" jerked the cow round by the tail, jumped on again, and rode back to his original starting place. The owner of the cow, upon hearing the facts, was disposed to sue the sailor for damage done to the cow; but the matter was settled by his paying ten dollars for his ride.

People have often heard stories about a wheel being found within a wheel, and such sort of things, but we presume very few have ever heard of an *egg* being found *within an egg*. They must therefore hear of the latter *phenomenon* now for the first time. On Saturday last, as we are informed on good authority, Miss Phebe Agnevine, daughter of Mr. Bartholomew Agnevine, of the town of Clinton, in this County, broke a hen's egg, which was found to contain another inside of it as large as that of a partridge, perfectly formed, and having a hard shell. It is a singular case, and we presume the wisest ones in curious things will find it hard to account for it. [Poughkeepsie Eagle.

On the night of the late illumination at Cincinnati, a highly excited crowd assembled in front of the residence of a patriotic citizen, who had given out that he would exhibit a Drummond Light on the joyful occasion. When expectation was at its highest point, a colored man walked out with something mysterious in his hand. A loud shout from the multitude rent the air. The colored man placed upon a dry goods box a paper drum with a lighted candle stuck in the end of it, and underneath was written, in large capitals, "Drum and Light." The crowd, good humoredly, forgave the authors, for the sake of the joke.

In Franklin County, Northern New York, is a brook formed from two streams, which are intermittent; they are very singular in that character, sometimes being perfectly dry for twenty hours together, and then again flowing freely. It is supposed they are fed by some underground syphon, for it is noted that they are never dry in the hot summer weather, when other streams generally fail, and never cease to flow for more than a day at a time; they stop flowing very suddenly, and when at the highest have been known to stop running and dry up at once.

During the sixty-one days of New York canal navigation this season, ending 30th June, the tolls received amounted to $1,304,320,74—which is nearly $356,000 more than the receipts of seventy-five days of navigation ending at the same date last year. In the same time 1,360,058 bbls. flour, 1,561,058 bush. wheat, 2,298,712 bush. corn, and 211,729 bush. barley, arrived at tide water. These receipts, as compared with those of last year, show an excess of wheat and flour equal to 632,386 bbl. flour; whilst of corn the excess is 688,568 bushels over the entire receipts of 1846.

There are said to be sixty individuals of American birth, including men, women, and children, residing in Constantinople, among whom are Messrs. Davis and Smith, natives of South Carolina, now in the receipt of very handsome salaries from the Turkish Government. It is known that these gentlemen are employed in making geological surveys, and seeing to the improvements of Turkish agriculture, having been sent out at the request of that Government.

A letter from Batavia, in the Paris Presse, says that the commerce in ice in the burning climate of India, and the Indian Archipelago, chiefly carried on by the United States, has become very lucrative. One house in Boston, in a single year, sent 101 vessels with cargoes of ice to Asia, which yielded ten millions of florins—almost as much as the product of the whole wine harvest of Bordeaux.

In China the greatest honor a son can pay to his father is to present him a handsome coffin, which is put into the room, and shown to visitors as a mark of filial respect of the son!

Mr. Webster told the people of Savannah, in his speech there, that the Massachusetts people must continue to be, for their Southern friends, "*hewers of ice and coolers of water.*"

"Yes, ma'am that is a crack article," said a storekeeper to a lady purchaser. "Oh mercy," cried she, "if the thing is cracked I don't want it."

While Mrs. Sigourney was addressing Persident Polk in Hartford, some thief enterd the house and robbed her of valuable jewelry.

The flour and wheat which have reached tide-water by the Erie Canal during the month of May is estimated at $7,500,000.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. It speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the press of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, IRA SAYLES, } Principals,

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 1846.

The Sabbath Recorder.

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TERMS.

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☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should directed, post paid, to
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The Sabbath Recorder.

THE SABBATH AFFECTED BY THE EARTH'S MOTION.

[From James A. Begg's unpublished work on the Sabbath—Section v.]

In the absence of Scripture proof of a change of the Sabbath, manifold excuses have been devised by the church, in her fertile unfaithfulness, for the refusal to yield true obedience to the fourth commandment of the Decalogue. Against another of these, which has sometimes been urged, the line of argument which we have adopted in repelling the objection founded on the prohibition against kindling fires, is, in part, equally available. The observance of the seventh day, it has been said, could only have been intended for one country; for that, as the commencement and close of the day vary in different latitudes and longitudes, no day is the same in all its hours or minutes in different lands—and that of places distant from each other by the extent of the earth's diameter, the sun only *rises* upon the one, when it *sets* as regards the other.

The difference referred to is, indeed, an unquestionable fact; it exists now, and has always done so; but the inference drawn from it is most unwarrantable and illogical. The objection labors under a double disadvantage—it not merely has no Scriptural basis, but it does not even *pretend* to rest upon a single text, either perverted or misunderstood. And whilst it has no countenance in the Word of God, it is pleaded by some whose inconsistency it grievously betrays. For if the objection is worth any thing as directed against the Sabbath, it has the same force against any other day. Now no observer of Sunday is entitled to plead an objection against the Sabbath of the Lord, which is equally applicable to the day of his own adoption; and it is obvious enough that this objection is of that character. If, on *Sabbath* last, the sun rose and set on Glasgow four and a half hours earlier than it did at New York, so also was there a corresponding difference on the *Sunday* of the same week. And if any advocate for a changed Sabbath feels no such difficulty in reference to the application of his own principle to the *first* day, why should he imagine or impute it to the *seventh?*

The missionary sent by British Christians to the banks of the Ganges, to China, or to New South Wales, teaches his convert to sanctify the first day, as he himself did when in England or in Scotland, and as the church with which at home he was connected continues to do, without reference to the fact that the commencement and close of the day are so different in the several lands named. The same observation applies to the principle inculcated by the American missionary upon his converts in the empire of Burmah, and other distant lands. Again—(and the force of our illustration may be better perceived when thus presented)—in the United States full fellowship will be maintained among Christians observing the Sunday in Maine with those of Missouri, without their ever dreaming of a different day, although the sun, so to speak, in passing from the one to the other, traverses six and twenty degrees of longitude, occasioning thereby a difference of about an hour and three quarters.

But we resume the higher ground of *Scriptural* illustration. Passing over the scene of primeval bliss, in which the sanctified and blessed Sabbath day was at first given to man, the locality of which is still a matter of controversy, we recall in connection the wonders of the wilderness, in which God discriminated the Sabbath from other days, by the mode in which the manna was supplied to his people—we gaze again on the thousands of Israel at Sinai, from whose flaming summit the sanctity of a Sabbath was repromulgated—we reënter the land of promise, in which its observance was enforced—we follow to Media and Babylon, in which the captive Israelites were still called to sanctify it—our sympathies are awakened in their behalf over the hundred and twenty-seven provinces of Ahasuerus, when Haman's wickedness plotted their ruin—we see them now throughout the wide world, over which, agreeably to the predictions of Moses and other prophets, they have been dispersed, and from which dispersion, as we have formerly seen, they are to be recalled when they return unto the Lord, doing all that Moses commanded them, the weekly Sabbath included. That their observance of all the law of Moses and the divine promise here referred to, does not relate to any past event in Israel's history, is evident, from the fact that it is recorded as what shall take place after a full declaration has been made of all that should befall them, from that day till this, including the destruction of Jerusalem and their being scattered into all nations, (Deut. xxviii, xxix,) "when all these things are come upon thee, the blessing and the curse," and when they shall call them to mind among all the nations whither the Lord their God hath driven them, even "unto the utmost parts of heaven." The text reiterates the declaration of their observance of the whole law when they shall be brought again into the land which their fathers possessed, and then God's blessed promise shall be enjoyed, "*He will do thee good and multiply thee above thy fathers.*" Deut. xxx. 1—10. They shall then have circumcised hearts, and love the Lord with all their souls, and "the Lord will again rejoice over thee for good, as He rejoiced over thy fathers." These are promises which have not had even the semblance of fulfillment since the first captivity; and, therefore, wait their accomplishment in Israel's future and final restoration.

The *divine obligation* rests upon them among all the nations whither the Lord their God hath driven them, to obey his voice, and do *all* the commandments which Moses gave them. The Sabbath, therefore, *they* at least are required to hallow, in all the lands of their wide dispersion, No difference of latitude or longitude, no diversity in the sun's rising and setting, prevents this. The sun never sets upon the scene of Israel's present sin and present suffering, and no argument drawn from the earth's diurnal motion, avails to release *them* from the obligation of the seventh day. Where, then, is the force of the alledged impossibility, or even the improbability of yielding full obedience, which the objection we are considering has contrived? In all time, and every where, the Sabbath obligation, according to this the authority of God, has accompanied Israel in all their wanderings. In some of these lands of their habitation, the Sabbath's sun may have only risen at the time that on others it was setting; but, every where that sun does rise and set, thereby indicating duties the creature owes to his Creator. Every where, the seventh day Israel are required to keep holy to the Lord. That which God requires of them must be *possible;* and what is possible to a Jew cannot be impossible to a Gentile. The law of the fourth commandment is not that all must weekly sabbatize during precisely the same hours, but that, keeping register of time as God in His grace directs, that law, imperative on all, is, "Six days shalt thou labor and do all thy work; but *the seventh day* is the Sabbath of the Lord thy God; in it thou shalt not do any work."

We have admitted fully the fact on which the objection is based; we even go farther, and admit, that the effect arising from the earth's motion we need both to know and in certain circumstances well to remember. Ignorance of it, or inattention to it, might occasion error or uncertainty in the calculations of the traveler. We know that Captain Cook had to adjust his reckonings of the days of the week when he arrived at Batavia. More recently, McLeod, in his Voyage of the Alceste, (p. 197) relates that on leaving China for the Philipines, in 1817, they reached Manilla on *Monday*, the 3d of February, but found it was only *Sunday* at this place, owing to the different routes by which the Spaniards and the Portuguese advanced to the Asiatic seas, the one by Cape Horn, and the other by the Cape of Good Hope. Magellan, having made more than half the circuit of the world without taking reckoning of the difference of nearly seventeen hours in the astronomical time, produced by the difference of longitude, occasioned the calender at Manilla being ever since a day in arrear relatively to those of Macao, Batavia, and other adjacent colonies. The inconvenience arising from this variation has, within the last two years, led the Governor General and Archbishop to correct it; which was done by dropping a day, causing the 30th of December 1844, to be immediately followed by the 1st of January 1845, in the Manilla calander. (*Athenæum*, June 28th, 1845.) The fact, then, on which the objection rests, is one the influence of which extends to every day of the week, to Sunday as well as to the Sabbath; but the danger of mistake may be anticipated and prevented; and the error and the inconvenience which neglect might occasion at any time, are not without remedy.

The structure of the globe, and the law under which God has placed its regulation, necessarily makes the commencement and close of the day different in different longitudes, while yet, both in regard to the Sabbath and "the six working days," the commencement and close are capable of being known in all lands. But the form of the earth and the nature of its motion, and therefore the effects of that motion, have undergone no change since the beginning. The objection, therefore, if of force now, has had the same force since the creation of the world. From the first moment when the earth began to revolve, impelled in its course by the hand of the Almighty Creator, there has been the same order in this respect, and when God made it so, he "saw that it was good," and it doubtless remains so. He calls not for one man in the extreme east to hallow precisely the same hours as another in the extreme west; but he requires of both that they sanctify the seventh day. In both places there is, and has always been, the seventh day, as well as there has been the first day. The first revolution of the earth at creation, as well as its latest revolution in our own day, occupied time; and, therefore, one part of its surface was then illuminated before another part. Yet as this fact did not prevent the Lord from both sanctifying and blessing the seventh day at first—as it did not release the ten tribes when in Media, nor the Jews when in Babylon, from the sacredness of its obligation—as that obligation was not impaired while they were in all the lands from India to Ethiopia—as it does not in the eye of "the God of the whole earth" shield any of his people Israel from just condemnation when now scattered still more widely, when they have blasphemed his holy name among the Gentiles, by profaning his hallowed day—so neither will it form any justification or palliation of "the son of the stranger that hath joined himself to the Lord," if *he* keepeth not the Sabbath from polluting it.

[Concluded next week.

ANTITHESIS.

BY MRS. M. T. W. CHANDLER.

When thou, dear child, wrapt in unconscious sleep,
Within my circling arms thy form didst lay,
From troubled rest I oft would start and weep,
And dream some power had borne thee far away.
Pale with affright, and trembling with my fears,
I woke—to find thee slumb'ring on my heart—
And with a gush of warm and grateful tears,
I bade the visionary dread depart.

But now, when sinking to my lonely rest,
Brooding o'er mem'ries of thine infant charms,
In my false dreams, I lull thee on my breast,
And fold thee, soft and warm, within mine arms.
Who, then, shall tell the anguish of my soul,
When the chill morning cometh—bleak and lone—
When the sweet spell which o'er my senses stole,
Hath vanished, and I wake—to find thee gone!

CHINESE PROCESSION IN HONOR OF THE GODS.

For several days the whole city has been in commotion on account of a great procession, celebrated annually, in honor of all the gods. It commenced yesterday, to continue three days. The city is crowded with strangers, who have come from the country, and neighboring villages, to the distance of twenty and thirty miles.

Having a desire to witness this exhibition of heathenism, we procured permission to sit in an upper room in the house of an acquaintance, on one of the streets through which the procession was expected to pass.

In about half an hour the procession appeared, preceded and guarded by men holding little rattans, with small white flags, with which they cleared the way, and kept off the crowd. The procession beggars all description. It consisted of a medley, of which mere words can convey no idea. There were thousands of toys, and trinkets, and gaudy colors, and fantastic shapes, fitted to dazzle the eyes of the vulgar—a perfect chaos of sights and sounds—of embroidered silks and brilliant tassels, of glittering pewter, and shining brass, and flowers, and figures of men, set off with the sound of innumerable drums, and symbols, and shrill trumpets, and explosions of gunpowder.

There too were horses, loaded down with gaudy ornaments, and mounted by little boys in tawdry dresses—men with immense satanic-looking masks, and men on stilts, covered with cut paper, so as to look like ostriches, flapping their wings, and occasionally sending forth clouds of smoke from their long beaks—high tiers of lanterns, and glass cases, enclosing ornaments, flowers, or paper figures of English soldiers—seven immense dragons, some of them of rich silk, and a hundred and fifty feet in leagth. I saw no idols, but they may have been in some part of the procession which did not pass us.

But the chief attraction was some fifteen or more cars born on men's shoulders, on which were seated boys and girls richly dressed. On some of these the children were placed in curious positions. The following may serve as specimens:—

An ordinary flower-pot, from which grew a little stunted tree, with two long branches, on the extremity of each of which was seated a little girl.

A girl with her right foot dangling in the air, supported in her position by a younger girl holding her by the left ancle.

A little girl with both feet dangling in the air, supported by the left hand resting lightly upon a rod attached to the car.

A girl, with a violin and guitar crossed and tied to her back, on one of which was seated a little boy, and on the other a little girl.

A girl standing on one foot on the head of a small brazen serpent held in the hand of another.

A girl, standing on the circumference of a ring, placed vertically, and at right angles upon another, the latter being held in the hand of a little girl.

A root, growing from a glass globe, in which gold fish were swimming, on each of the two branches of which was seated a little girl.

A little girl, with a stick over her shoulder, on the extremity of which stood another girl on one foot.

The secret of these positions every body knew. Strong iron wires were concealed under the wide flowing garments of the girls, so that while they appeared to be suspended upon the frailest imaginable support, they in fact had tolerably firm and comfortable seats. Some of them were well executed, but others were done in a bungling manner. The whole was nearly an hour and a half in passing.

This procession is said to have cost from twenty to thirty thousand dollars. [Miss. Chron.

THE MISSIONARY VANDERKEMP.

Moffatt, in his missionary labors in South Africa, draws the following striking portrait of the missionary Vanderkemp:—

"Some time elapsed before the crafty monarch Gaika would give his consent that they should remain in his dominions; and when this was at length granted, and a suitable spot selected, he adds, in true gospel simplicity, 'Brother Edmonds and I cut down long grass and rushes for thatching, and felled trees in the wood. I kneeled down on the grass, thanking the Lord Jesus that he had provided me a resting-place before the face of our enemies and Satan, praying that from under this roof the seed of the gospel might spread northward through all Africa.

"'After Mr. E.'s departure, the doctor in his cheerless abode was instant in season and out of season, eagerly embracing every opportunity of recommending the gospel, and catching each little ray of light that beamed in his devious path. He was a man of exalted genius and learning. He had mingled with courtiers. He had been an inmate of the universities of Leyden and Edinburgh. He had obtained plaudits for his remarkable progress in literature, in philosophy, divinity, physic, and the military art. He was not only a profound student in ancient languages, but in all the modern European tongues, even to that of the Highlanders of Scotland, and had distinguished himself in the armies of his earthly sovereign, in connection with which he rose to be captain of horse and lieutenant of the dragoon guards. Yet this man, constrained by the "love of Christ," could cheerfully lay aside all his honors, mingle with savages, and bear their sneers and contumely, condescend to serve the meanest of his trouble some guests—take the axe, the sickle, the spade, and the mattock—lie down on the place where dogs repose and spend nights, and his couch drenched with rain, and cold winds bringing his fragile house about his ears. Though annoyed by the nightly visits of hungry hyenas, sometimes destroying his sheep and traveling appurtenances, and even seizing the leg of beef at his tent door; though compelled to wander about in quest of lost cattle, and exposed to the perplexing and humbling caprice of those whose characters were stains on human nature—whisperings occasionally reached his ears that murderous plans were in progress for his destruction—he calmly proceeded with his benevolent efforts.'"

THE TRIAL SERMON.

At a village church, on the occasion of a new minister's debut among them, who happened to be more remarkable for his simple eloquence and perspicuity than his predecessor, after the sermon there was the usual gathering of the Deacons.

"Well, Mr. Squint, what do you think of the new dominie?"

"Why, Mr. Twist, I can't say that he pleased me, that is, he warn't what one might have expected—indeed, I don't know but I might say, I was disappointed a leetle!"

"That's just what I should ha' said, Mr. Squint, but you took the words out o' my mouth. But what do you think is the failing?"

"Why, as to that, Mr. Twist, I don't know but he's all failing; I've heerd preachers in my day, and not a few neither; the fact is, the village is waking up—we must have learning—why, the Dominie's sermon was so plain that I understood every word of it. There was no larning in it; now the Dominie down the river preaches crack sermons, such as would take you all the week to find out what his meaning was, his discourses are so learned."

"You've hit it, neighbor, 'xactly. I don't think he knows much, and always did think so. Good morning!"

So it is. If a minister astounds his hearers with mysteries himself knows nothing about, the fool is pleased, "while it cannot but make the judicious grieve." Bishop Beveridge used to say that it required all his learning to make the great things of the Gospel plain. Some persons painfully remind us of the audience of Goldsmith's Village Schoolmaster. The lines may be re-quoted:—

While words of learned length and thundering sound,
Amazed the gazing rustics ranged around;
And still they gazed, and still the wonder grew,
That one small head could carry all he knew.

A COUNTRY MINISTER.

There is no lesson more beautifully instructive to our mind, than that which is taught in the devoted, faithful life of a country minister. His sphere of action is a retired one. He hears little of the world's encouraging applause. His name is, perhaps, confined to a narrow sphere. He has, in these divided times, especially, peculiar difficulties to contend with, and under the most favorable circumstances, his trials and discouragements are many. But his life is one of cheerful usefulness, and the end of his days is peace. The promises of the gospel and its delightful encouragements are his daily portion. He may at times be disheartened, and fear that his labors are in vain. But the good work, which so engages his thoughts, is going on. The smile of God is upon him. In the evening of life, he may look back with a calm satisfaction on the years that are past. The faith which he has labored to establish in the hearts of others, grows warm and bright in his own breast, and when his toils here are over, he goes to meet, in a purer world, the glad welcome of those whom his teachings have blessed, and who have gone from his prayers on earth to join in the anthems of praise in heaven. Many there are seeking no higher or broader sphere, than that which their Master has assigned them in his vineyard. And what more glorious office is there under heaven? or, to whom will the words be more appropriate, "Well done, good and faithful servants, enter ye into the joy of your Lord?"

CHINESE BURIAL PLACES.

No people profess so much veneration for the memory of their fathers as the Chinese; and the worship of their tombs is by far the most solemn, and apparently sincere, ceremonial in the shape of religious worship they exibit. In order to perform its rites, men (women take no part in it) who emigrate to distant lands often return, at much expense and trouble, to the place of their birth: and their fond clinging to the memory of their dead, more than love for its institutions, seems, and is said to be, the strong bond which binds the Chinese to their country. But they have no consecrated place of interment; and, if they have a right analogous to episcopal consecration, it must be so simply and easily executed as to have effect any where. At any rate, they have no accumulation of graves in particular enclosed spots: they do not set apart acres for that purpose, and surround them with walls, separating the silent tenants from the living world, and forming a great prison-house for the dead. On the contrary, every one chooses the spot he likes best for the final resting place of those he loves.

The country residents bury their dead on their own land, often very close to their dwellings. On the hillsides, especially in stony, barren places, are seen tombs and graves, thinly scattered in rural districts, and more numerous in the neighborhood of towns. The choice is wise, andits effects any thing but upleasing to the eye. The tombs are often of porphyry, finished with much minute chiseling, and sometimes in tolerable monumental taste. Placed on rocky eminences, often in particularly picturesque situations, under the shadow of cedars and cypresses, they present every where here and there objects of pleasing, perhaps profitable, centemplation. [Wilson's Notes on China.

A PLEASANT INCIDENT.

A very pleasant incident occurred in one of our public schools a day or two since. It seems that one of the boys attending the school, of the average of seven years, had in their play of bat and ball, broken one of the neighbor's windows; but no clue to the offender could be obtained, as he would not confess, nor would any of his associates expose him.

The case troubled the teacher, and on the occasion of one of our citizens visiting the school, she privately and briefly stated the circumstances, and wished him to advert to the principle involved in the case.

The address to the school had reference principally to the conduct of boys in the streets and at their sports. The principles of rectitude and kindness which should govern them every where—even when they thought there was no eye to see, and no one present to observe. The school seemed deeply interested in the remarks.

A very short time after the visitor left the school, a little boy arose from his seat and said—

"Miss L——, I batted the ball that broke Mr. ——'s window. Another boy threw the ball, but I batted it, and it struck the window. I am willing to pay for it."

There was a death-like silence in the school as the little boy was speaking, and continued for a minute after he had closed.

"But it won't be right for —— to pay the whole for the glass," said another boy, rising from his seat, "all of us that were playing should pay something, because we were all alike engaged in the play. I'll pay my part!"

"And I."

"And I."

A thrill of pleasure seemed to run through the school at this display of correct feeling. The teacher's heart was touched, and she felt more than ever the responsibility of her charge.

[Bangor Whig.

THE SHEPHERD'S LOVE.

Walking through my field on a winter's morning, I met with a lamb, as I thought dead, but taking it up, I found it just alive. The cruel mother had almost starved it to death. I put it into my bosom, and brought it into my house, where I rubbed its starved limbs, warmed it by the fire-side, and fed it with warm milk from the cow. Soon the lamb revived: first it feared me, but afterwards it thoroughly loved me. As I mostly fed it with my own hands, so it followed me wherever I went, bleating after me whenever it saw me, and always happy when it could frisk around me, but never so pleased as when I would carry it in my arms.

Jesus is a Shepherd, the Shepherd of souls; and of him it is said, He carries the lambs in his bosom, and gently leads those that are with young. If you desire to love Jesus, read that blessed book, the Bible; there you hear such things of the love of Christ to poor ruined sinners, as I hope will melt your eyes to tears, and your hearts into love.

USE OF SCRIPTURE IN A DYING HOUR.—A poor Sabbath School girl was found by a benevolent lady in an asylum in England, very near her end. The lady inquiring into her state, asked her, "My child, what do you most of all things desire?"

She replied, "Create in me a clean heart, O God, and renew a right spirit within me."

Lady. Have you no fear of death?

Child. "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me."

Lady. But are you not afraid that some of your sins are yet unpardoned?

Child. "If we walk in the light, as He is in the light, we have fellowship one with another, and *the blood of Jesus Christ cleanseth from all sin.*"

O that this might be the experience of all who read the above, both living and dying.

The Sabbath Recorder.

New York, July 29, 1847.

THE "SABBATH DISCUSSION."

It was our intention to enter into a still farther examination of the "Sabbath Discussion." But as there has not yet been any intimations of a disposition on the part of the editor of the Chronicle to give to his readers what we have already written, we shall for the present forbear. Indeed, after a reëxamination of the Discussion, we are inclined to think that nothing farther is necessary. Recently "E. W. D." has attempted to define his position more clearly. He denies that he regards the fourth commandment as binding Christians to the observance of *a* seventh day. "Such language I never penned. I discard the *idea* altogether." We have read, and *re*-read, all that "E. W. D." has written; and, notwithstanding he professes to reject the sentiment charged upon him, we confess that we cannot understand him in any other light. If the "seventh" may be reckoned from any point, as he expressly says in one of his communications, then any day may become the seventh day; which is all that is meant by *a* seventh day. "Indagator," to illustrate the practical tendency of his opponent's doctrine, says, "If each seventh portion of the citizens of this city had fixed on a different day of the week to observe as the Sabbath, each day that passes over our heads would be the Sabbath of Jehovah our God." "E. W. D." replies, "Just so. The law indicates no preference. It says, simply and only, Six days shalt thou labor. The seventh—i. e. the day after the sixth—is the Sabbath of Jehovah your God." What consistency there is in all this, we shall leave our readers to imagine, until the writer chooses to explain himself still farther. The "seventh" may be reckoned from any point;—the law indicates no preference;—and yet it does indicate a preference, for it requires *the* seventh day and not *a* seventh! We confess we do not comprehend such reasoning. "I wish some of your correspondents would explain how Saturday comes to be exclusively *the seventh day.*" We are not of the correspondents of the Chronicle, and perhaps "E. W. D." has never seen what we have written. But we now repeat our request that the editor of that print will give our remarks a place in his columns. We hold ourselves ready to attend to any thing that may be offered farther on this important subject. *

PLEADINGS FOR PEACE WITH MEXICO.

The London Peace Society has addressed Memorials to our own Government, to that of Mexico, to the British Ministry, and to all the principal monarchs of Europe, pleading for a speedy termination of our conflict with Mexico, and for a general adoption of such substitutes, for war as shall supersede its necessity in all cases. These Memorials set forth that the Peace Society is not formed for any national, political, or sectarian objects, but is based upon the principle that all war is inconsistent with the spirit of Christianity and the true interests of mankind. Its object is to secure the entire abolition of the system and practice of war, throughout the whole world. In this instance, it desires to promote the object by conveying to the parties concerned the sentiments which pervade their own minds, and those of the Christian people of England.

The Memorial designed for our own government, is addressed "to the Hon. James K. Polk, President of the United States of America," and after stating the views of the Society, concludes with the following entreaty:—

"In this moment of your victory, we would, most earnestly and respectfully, entreat you to display a truly magnanimous and Christian spirit, by at once offering to the Mexicans such terms as they can scarcely fail to accept, and by declaring your determination to abandon at once all appeal to military force, and to settle the disputed questions, should any such still arise, by referring the whole case to the *arbitration* of two or three friendly powers. We cannot but think that such steps as these would secure to the American people a distinction among the nations of the earth far more valuable than any thing which can be acquired by military triumphs, and would tend, by its influence on other countries, to discourage the unchristian practice of war, and to secure to the nations the unspeakable blessing of permanent and universal peace."

The Memorial designed for the Mexican Government is addressed "to the Honorable Santa Anna, President of the Republic of Mexico." It states the objects and wishes of the Society, deplores the large amount of privation and suffering which has been endured by those who are innocent and unoffending as to the cause of this war, and closes with the following language:—

"Your memorialists disclaim every thing like a right to interfere, as between your nation and America, nor have they any such power of interference; but they do, most respectfully and fervently, as men and as Christians, implore you to use your utmost endeavors to secure a total and immediate suspension of hostilities, and to seek the adjustment of the existing differences by mutual negociation, or by referring them to the arbitration of one or more friendly powers, with the distinct and full understanding that both parties will abide by the decision.

"Your memorialists cannot but hope that this mode of settling international disputes, or some other of an equally pacific and purely moral character, will soon be adopted by all the nations of the earth, instead of having recourse to the barbarous and unchristian practice of war.

"Your memorialists are firmly persuaded, that the course of procedure which they thus venture to recommend, would yield you the highest satisfaction, and secure that state of settled and permanent peace which you cannot but ardently desire; and allow us to suggest, in conclusion, that any sacrifice which such course may involve, is trivial indeed when compared with the dreadful calamities inseparable from war."

The Memorial to the English Government expresses the satisfaction with which the Society has learned that friendly meditation between the two contending powers has been once and again offered. It also submits "to the Right Honorable Members of Her Majesty's Government, whether the renewal of their proffered meditation be not very desirable, accompanied, it may be, with a recommendation that, should this mediation not be accepted, they will submit the matters in dispute to the arbitration of some other friendly power or powers."

The Memorials addressed to the King of the French, the Emperor of Austria, the Emperor of Russia, the King of Prussia, the King of the Netherlands, the King of the Belgians, and the King of Sweden, are all alike. They earnestly invite those monarchs to recommend, in a spirit of friendship and love, to the belligerent powers, a total and immediate suspension of hostilities, and the adoption of vigorous measures to decide whatever points of dispute there may be, by moral and pacific means alone; by mutual negociation, if possible; and, failing in this, by referring them to the arbitration of one or more friendly powers.

This movement of the London Society shows how earnestly the friends of peace in the Old World desire the cessation of the war with Mexico. We cannot doubt that their appeals will have an influence to create hostility to war in general, and in that way perhaps hasten the termination of our own most unnecessary and unjustifiable conflict.

NEWS FROM OUR MISSIONARIES.

The following private letter from Bro. Carpenter to the Editor, came to hand since the publication of our last paper. It contains a great deal of matter which will interest all of our readers, and we therefore make it public:—

On board Ship Houqua,
STRAITS OF SUNDA, March 25, 1847.

Through the tender mercies of our God, we have been highly favored, thus far, on our voyage. Not only have we been preserved from a watery grave, but our health is good. Mrs. Wardner's health is much improved. We have been now seventy-eight days from New York, and we expect to see Java-head before night. I must hasten to give you a brief account of our voyage. As you left us, near Sandy Hook, falling quickly in the rear of the expert Houqua, and while the sound of Heber's thrilling strain had scarcely died away upon the breeze, and we were making a bold stand for the open sea, we went down into the cabin to make ready for sea-sickness. But in less than five minutes, several of us gave convincing proof of having been taken by surprise. The next five days, I shall denominate, in regard to myself, *the period of irresolution.* The wind that was briskly bearing us off when you left us, continued with unabated strength, until the third night, when it increased to a hard gale, and the ship lay to. While we were all in our berths, but not asleep, the stove, containing a good quantity of white-hot coal, made a leap to leeward, spilt out the coal, and sent the tea-kettle full of boiling water into one of the state-rooms. But no harm was done. The sea continued rough for several days. The first week was far more trying than any we have passed through since. By sea-sickness, and the constant exertion required to keep our balance, we became somewhat reduced in strength. While passing through this ordeal, we were compelled to feel for the foundation of our hope, to ascertain afresh whether it were built upon the sand, or upon the Rock of Ages. On our first Sabbath, and at the same time with the assembling of our brethren at home, we assembled in Bro. Wardner's room to ask mercies of the God of heaven. After the reading of the 28th and 29th Psalms, which never appeared so precious to us before, we bowed our spirits before the throne of our Father, and felt his hand strengthening us. The belief that our brethren were engaged, the same hour, in prayer for us, and for those to whom we are sent, added much to our comfort. And this morsel we specially needed, just at that time. Our native land, our friends, and the churches redeemed by the precious blood of Christ, always dear to us, are doubly so now that we realize the vastness of the sea that rolls between them and us. True religion triumphs over all the obstacles of time and space, and brings the true-hearted near to each other. The grace of God gives a zest to friendship, which otherwise it could never possess. Often, as the stiff breeze has been wafting us along, I have taken my station on the quarter deck, while the mantle of night has been thrown around us, and enjoyed an indescribable kind of mournful pleasure in visiting, in imagination, the different sections of our beloved Zion, and in conversing with those whom I love in the truth, and whose voices have always sounded pleasantly in my ears. It was mournful to think of the improbability of ever hearing those voices again. At the same time it was a matter of joy and thankfulness that it was ever my privilege to become acquainted with such, and to have their sympathies.

We made a quick passage of twenty-nine days to Trinidad, a small island in lat. 21° S. and long 30° W. This we only saw by moonlight, at a distance of ten or twelve miles on our left. There is an authentic description of this Island, which states, among other things, that from one of its lofty rocks, there is a waterfall, whenever it rains hard, seven hundred feet in height. At another part of the Island, there is a bluff rock eight hundred feet high, through which there is a stupendous arched passage, 40 feet in breadth, nearly 50 in height, and 420 in length, through which the sea breaks, sometimes with a tremendous roar. The Island is only about six miles in circumference, and is, for the most part, destitute of vegetation.

From Trinidad we made a quick passage to St. Paul's Island, in the Indian Ocean, in lat. 38° 48′ S. long. 80° 19′ E. This also was done in twenty-nine days. We passed this also at a considerable distance, and in the night. Here are some hot springs, so near to some of the fishing spots, that they catch fish and throw them into the springs where they are soon cooked for the table.

Our route lay about two hundred miles to the south of the Cape of Good Hope.

Although there is much monotony in so long a voyage, yet we have not felt it to be tedious. Within the Tropics we have frequently been cheered with the sight of a shoal of flying-fish. These are about 9 inches in length. Their wings, when folded, resemble a lady's fan. Sometimes the little Portuguese man-of-war, a species of nautilus, has amused us very much, with their little sail spread to a stiff breeze, as though they were making a voyage around the world. Then the Bonitos, or skipjacks, as the sailors call them, have sometimes afforded us diversion as they would throw themselves quite out of water in their sports. These are perhaps four or five feet in length. Shoals of Porpoises have frequently chased us, apparantly desiring to try our speed. Sometimes they show great agility, leaping ten feet out of water, and turning summersets. A few days ago, March 21, in lat. 11° 39′ S. long. 101° 7′ E., we had a fair sight of a whale. He was, some of the time, within a very few rods of us. In the conscious pride of being monarch of the deep, he moved himself slowly and majestically through the water.

Of the feathered tribe we have had considerable variety. The most numerous have been the little Stormy Petrel, a bird smaller than a robin, which flies close to the surface of the water, now and then putting out its little webbed feet to touch the water, whence it seeks the food which the hand of its Creator has furnished for it. There were several species of birds nearly the size of the hawk. The Albatros is a huge bird, measuring from tip to tip of its wings, ten feet. They feed upon the squid, a species of radiated animal that sometimes attains an enormous size. Albatroses have been abundant. One bird, called the man-of-war-hawk, we saw yesterday. It is about the size of a goose. Another very singular bird has accompanied us some. It is called the Boatswain or marling-spike bird. It is mostly of a white color, with a long single feather perhaps two feet in length for its tail. The first one that approached us was when we had got within about a hundred miles of St. Paul's. And he saluted us, in the evening, with a loud voice, to let us know that we were drawing near the land. He was quickly responded to by the geese we have on board.

On the 12th of Feb., as they were hauling upon the fore-top-gallant-back-stay, the fall fall parted, and one of the men tumbled into the sea. The ship was under a good motion. In a moment all was excitement. But our excellent Captain was by no means disconcerted, though, of course, greatly excited, as the life of the man depended on his exertions. "Down with the helm! Back the mainsail! Lower away the boat!!" resounded through the air. The quarter-boat was soon manned and on its way to rescue the brave fellow from a watery grave. Although he was perhaps a quarter of a mile from the ship when the boat touched the water, James Ritchie was soon picked up, safe and sound. On this occasion John Moore stood at the helm. Six days afterward, while Ritchie was at the helm, Moore fell overboard. He had just stooped over the taff-rail to disengage some part of the rigging, and had been in that position but a moment, when a gust of wind, (breath of the Lord,) suddenly put the spanker-vang upon the stretch; this being under him, hurled him headlong into the deep. I saw the unhappy man as he fell, and when he came up, and cast an anxious look towards the ship. He was not a swimmer, the wind was nearly aft and strong, the sea rough, the quarter-boat could not be sent after him. A large box, the covering of the steering apparatus, was quickly thrown overboard. An effort was made to bring the ship about; but a squall coming up just at that moment, delayed this operation some minutes. Men were stationed high up in the rigging to look out. The ship was brought about as soon as possible, and a search made of two hours length; but no trace could be found of the man or the box. Before the squall he was out of sight, and was not seen afterward. With the wind behind him, he doubtless went quickly down into the sea; yea, he sank as lead in the mighty waters, and the billows swept over him. Thus with awful suddenness one of our number passed from our sight, through an ocean death-bed, to the shoreless ocean of eternity. This tragical event we regarded as a loud peal from the trump of God, bidding us all to be ready for our departure. Moore was a moral man, but not known to be religious. He was one of the most intelligent of the crew. A funeral discourse was delivered from Rev. 20: 13—"*And the sea gave up the dead which were in it.*"

In our Bible Class we have had under consideration for two Sabbaths past the following question, viz: Is there evidence in the Scriptures that the Sabbath has been changed from the seventh to the first day of the week? Bro. Lord, our fellow voyager and missionary, took the affirmative, and occupied the greater part of the first session. His argument was divided into three general heads—1st. The legal argument; 2d. The apostolic argument; 3d. The argument or testimony of the Fathers. I replied to him, and on a sheet accompanying this you will find that part of my reply which relates to the law. I also examined his inspired and uninspired example; to which he made no reply. He did not think the discussion of denominational differences profitable.

Now, my dear brother, accept of a large share of love from all of us. The Island of Sumatra is in full view. I expect to leave this at Anjier, on the north-east part of Java. The Dutch Governor keeps a mail-bag for such purposes. We shall write again when we get to Hong Kong or Canton. Farewell.

S. CARPENTER.

*** The reply to Mr. Lord's argument from the law, alluded to above, is in our possession, and will be published soon. It is a very candid and convincing article, the perusal of which has given us more pleasure than any thing of the kind we have read in a long time.

LATER AND BETTER.—Since the foregoing was in type, the ship Sea Witch has brought us farther letters from brethren Carpenter and Wardner, dated at Hong Kong, China, April 29th, which place they reached on the evening of the 27th, after a voyage of 112 days. Mr. Dean, the Baptist missionary visited them on board the ship, and in company with him they called upon Mr. Bush, the American Consul. After consultation, it was deemed advisable to remain at Hong Kong for a season, until they should determine upon their exact location for the future. Mr. Robert Strachn, a Scotch merchant, learning their business in China, generously offered them the use of a suitable house during their stay, rent free, or, rather, as his contribution towards the mission. Their goods were removed to this house on the 28th, and they had taken possession of it, in person, on the day the letters were closed. More in our next.

THE GERMAN SEVENTH-DAY BAPTISTS.—A letter from one of the brethren at Snowhill, Pa., informs us that the spirit of persecution is still alive in that vicinity. On a recent Sunday, while some twelve or fifteen persons were at work on their farm, two persons came among them in the character of spies, to mark who were at work, and inform against them. But it is said that when they came before the Justice to enter complaint, he refused to take any action in relation to the matter. In this case, as in previous cases, the informers were of a low class, having no regard for any day as the Sabbath. Such persons, before starting on their tour of discovery, are in the habit of visiting the tavern, drinking freely, and so preparing themselves for their nefarious business. To talk of the disturbance which the labors of peaceable Seventh-day Baptists give these men is superlatively ridiculous. Any man whose eyes are half open can see that they are influenced by revengeful feelings or mercenary motives, but not at all by a regard for the sabbatic institution.

GOVERNMENT SLAVE AUCTION.—On the 13th of July, 1847, in the city of Washington, D. C., two Christian women were sold as slaves on the account of the United States Government. The Marshal's notice states that one negro woman, named Elizabeth, about the age of sixty years, and one negro girl, named Caroline, about the age of twenty years, had been seized and levied upon as the property of Henry Miller, and would be sold to satisfy Judicial No. 22, in favor of the Postmaster General, and Judicial Nos. 1, 2, 3, and 4, in favor of the United States, and against said Henry Miller. The sale took place as notified. There was a good deal of competition among bidders, but *benevolence* outbid *selfishness*, and these two women—professors of religion—were knocked down to some kind-hearted gentlemen at $530, which sum goes into the Treasury of the United States. A strange commentary this upon the doctrine of our nation's Declaration of Independence, "that all men are created free and equal," and have an "inalienable right to life, liberty, and the pursuit of happiness."

SUNDAY IN NEW ORLEANS.—The New Orleans Commercial Bulletin says that the *fourth* of July was celebrated by the military with the customary salutes; but on account of its being Sunday, there was not the usual civic procession, nor quite so much display as common. The same paper complains that the national salute was fired at noon in Lafayette Square, at the very door of a church, during the administration of the communion, of which probably 800 or 1,000 persons were partaking, or were present as spectators. This, the editor thinks, was an unnecessary "mark of disrespect to religion, and to a numerous and respectable congregation"—particularly as it was a matter of no consequence whether the salute was fired half an hour sooner or later.

BROOKFIELD, N. Y., July 20th, 1847.

To the Editor of the Sabbath Recorder:—

I observed in a late number of the Sabbath Recorder a notice that the American and Foreign Bible Society had appointed me one of its Vice Presidents. I was somewhat surprised at the information, as it is a well-known fact, that I have hitherto refused to coöperate with the above-named Society, in consequence of their connection with Slavery. If I could not (for the above reason) contribute to its funds, I certainly could not, without the most glaring inconsistency, hold any of its offices. I do therefore respectfully decline the honor tendered me by the Society.

ELI S. BAILEY.

REMITTANCES AND LETTERS FOR OUR MISSIONARIES.—In answer to inquiries which have been addressed to us, we may as well say, through the Recorder, that the Executive Board have not yet made a remittance to the missionaries, but expect to do so by a ship which is to sail from New York about the 10th of August. Meanwhile it is hoped that those having on hand money for the mission, or desirous of contributing towards it, will immediately forward their contributions to the Treasurer, A. D. Titsworth, Metouchin, N. J. Letters or parcels designed for the missionaries may be sent to the care of Geo. B. Utter, No. 9 Spruce-st., New York.

AMERICAN BAPTIST FREE MISSION SOCIETY.—This Society has been in existence some four years. It is composed of Baptists of acknowledged Christian character, who are not slaveholders, but who believe that involuntary slavery, under all circumstances, is sin, and treat it accordingly. It has missionaries or colporteurs in Illinois and Wisconsin, and in the Island of Hayti. It is also looking forward to China and Africa as missionary fields. Its missionaries in Hayti are Rev. W. H. Jones, and wife, Rev. W. L. Judd, and wife, Miss Lake and Miss Young. The fourth Annual Report states that the receipts of the Society for 1846—7, were $4,575 53, while the expenditures were $4,077 86, leaving a balance in the Treasury of $497 67.

CHEERING.—The N. Y. Observer publishes an account of a recent revival in Hinsdale, Mass., during which about one hundred persons seem to have been brought into the kingdom of God, not a few of whom are in middle life, and two are more than seventy years of age. One result is that seventeen family altars have been erected where they never before existed. This has been brought about without any foreign aid or protracted meeting, but by faithfully applying the ordinary means of grace.

BAPTISM OF HENRY CLAY.—We published the account of Henry Clay's baptism as it went the rounds of the papers. But an article in the Episcopal Recorder corrects the statement respecting the manner in which the rite was administered. It says that he was "baptized" in the little parlor at Ashland, in the presence of a small assembly, consisting of the immediate family and a few family connections. "In the middle of the room stood a large center-table, on which was placed, filled with water, the magnificent cut glass vase, presented to Mr. Clay by some gentlemen of Pittsburgh. On one side of the room, hung the large picture of the family of Washington, himself an Episcopalian by birth, by education, and a devout communicant of the Church; and immediately opposite, on a side-table, stood the bust of the lamented Harrison, with a chaplet of withered flowers hung upon his head, who was to have been confirmed in the Church the Sabbath after he died—fit witnesses of such a scene. Around the room were suspended a number of family pictures, and among them the portrait of a beloved daughter, who died some years ago, in the triumphs of that faith which her noble father was now about to embrace; and the picture of the last son, who fell at the battle of Buena Vista."

ANOTHER ANTI-SLAVERY PROTEST.—The Morning Star, of June 30, contains a Protest against Slavery, by Free-Will Baptist Ministers of the United States. The names appended, amount to about 400. They say:—

"Believing, as we do, that the sympathy of no holy being in the universe can for a moment be given to this foul system, and that neither the principles of the gospel nor indications of Providence constitute the least apology for its continuance, we wish publicly to withdraw all implied or supposed voluntary political or moral support of this enormous evil. Our necessary and involuntary connection with the civil and social organizations now existing, which seems to give to each of us the character and reputation of the body unless by personal public dissent from their errors and crimes we throw the responsibility exclusively upon those who support the evils of which we complain, renders it more necessary for us to announce our unwillingness to sanction the system of slavery in any manner whatever. The view thus taken of this subject will render it perfectly inconsistent for us to give our suffrages or religious influence for the support of slavery.

"We therefore, by refusing to support slavery, its principles, or its advocates, and by withholding Christian and church fellowship from all guilty of the sin of slavery, and by remembering those in bonds as bound with them, would wish to wash our hands from the guilt of this iniquity."

If a man is not rising upwards to be an angel, depend upon it he is sinking downward to be a devil. He cannot stop at the beast. The most savage men are not beasts; they are worse, a great deal worse. [Coleridge.

General Intelligence.

WAR NEWS.

The rumors from the seat of war are so vague and contradictory, that it is difficult to make out any account of them. It is sufficient to say, that no decisive or important action has been reported during the past week. The peace mission of Mr. Trist does not seem likely to produce the desired result, the Mexicans claiming that our troops ought to be withdrawn before they can treat for peace. It is said that Gen. Scott has all his measures taken preparatory to moving on the Capital. Gen. Cushing has so far recovered from the accident to his leg as to be be able to walk. Eight American prisoners, escaped from the Mexicans, had reached New Orleans. The papers are publishing a deeply interesting narrative of the capture, adventures, sufferings, etc., of Major Gaines and Borland's party in Mexico.

Orange Riots.—The St. Johns (New-Brunswick) News of 14th inst. contains the particulars of a violent disturbance at York Point, on the anniversary of the Battle of the Boyne, which lasted three hours, and was put down by the military, after five or six persons had been wounded. It is the old quarrel, Protestant with Catholic, revived from obsolete Irish practice. The News of the 15th contains the following statement:

Woodstock and Fredericton were on Monday last the seats of tumult. In the former place some five or six lives were sacrificed, and upward of twenty persons were wounded, some supposed to be fatally. Monday, being the festival day for the Orange party, the Orangemen of Woodstock assembled to the number of 250, and walked in procession to Jacksontown, a distance of about two miles, to hear a sermon suitable to the occasion. Previous to marching, the party equiped themselves with fire arms, which were conveyed along in a wagon so as to be prepared for invasion. Thus men go to church to worship their God, and to hear the language of 'soberness and truth' from one of God's ministers, while without the portals of the church, these very men have the instruments of death in waiting, to carry out the most hellish of all purposes, viz: shooting down their fellow beings, after tantalizing them to deeds of daring. On their return homeward, the opposite party met them, and fired upon them; whereupon the Orange-men ran to their wagons, seized their guns, which had been already loaded, and fired at their opponents, and five of them fell dead, and a number of them received wounds. The fight now became general, and ended with the assaulting party retreating out of the town. A riot took place in Fredericton on the same day, but not of a very serious nature.

Remarkable Cave.—A correspondent of the Chronotype, writing from Jay, Vt., gives the following description:

We visited a cave located in a spur of the Green Mountains, famous in this vicinity as the 'Cogniac Den,' ('Cogniac' being the term used to designate counterfeiters,) and though I have visited most of the remarkable spots in New-England, I am fain to confess that this exceeds them all. It is composed of four compartments, the outer one being in the form of an Ellipse, 53 feet by 37, and 16 feet in hight; the second compartment is somewhat smaller than the first, and of a more irregular form, and so also is the third; the fourth is the grandest hall that ever I beheld, and of a circular form, the diameter of which is 321 feet, overarched by a magnificent dome, the extreme hight of which apparently exceeds the diameter of the floor; the walls are composed of brilliant iron ore, and the light of our birch-bark torches was reflected in a thousand hues, lighting the whole with the brightness of a summer's day. Theregularity of the walls could not have been improved by art. In this cave the notorious Burroughs carried on his illegal occupation for some years. The villain had a good eye for the beautiful, there is no denying that.

Hack Hire.—The Corporation of New-York have recently issued a circular, wherein are explicitly stated the rates of fare which the hack drivers are allowed by law to charge their passengers. For the benefit of all strangers visiting the City, we publish an abstract. For conveying a passenger less than one mile, 25 cents, and for every additional passenger, 25 cents each; for any distance over one mile, the fare is 20 cents. For conveying a passenger to Forty-second-st, remaining half an hour, and returning, $1; to Sixty-first-st, three quarters of an hour, and back again, $1 50; and to Eighty-sixth-st, remaining one hour and returning, $2. For conveying one or more passengers to Harlem, remaining three hours and returning, $4. Cab hire by the day, $5. For attending a funeral within watch district, $2; to Potter's Field, $3. These regulations have reference to hackney coaches, carriages and cabs.

Can it be Possible?—Immigration brings misery enough among us, and this we knew full well. But we did not know—we could not conceive—that such scenes as are recorded below, ever occurred in New York. The Tribune says:—

Yesterday, about noon, three women, poorly dressed, one of them shoeless, and two or three little children with them, passed up Fiftieth-st., from the Third avenue toward the burial ground. One of them held with her hand a plain coffin on the crown of her head, and the unhappy creature wept as though her heart would break. It was the coffin of her own infant boy or girl, perhaps 6 or 8 years old, and neither man nor boy, cart nor wagon, was near to aid her. Three weeks since a woman and her daughter, as it seemed to us, passed up with a coffined corpse of the infant of the latter—no attendants were there but the grand-mother, the weeping mother, and their dead babe. One day last week a plain dressed man, wearing a much-worn blue coat, was seen carrying on his back, *all alone*, the coffined body of his dead son, nine years old. He asked the loan of a spade, and got it, to dig his child's grave. The boy who went to get the spade for him asked why he was to dig the grave himself, to which the reply was, "Because I have no money to pay another."

Effects of Negro Emancipation.—The Trinidad Spectator says that the slaves constituted formerly the wealth of the planters; now, as free and remunerated laborers, they are the soul of our Island commerce, and, as such, are the wealth of the merchants. Let us look back at the commercial revolution which has taken place in Trinidad since the dawn of freedom. The signs of comparative wealth among the laboring people every where appear. The great change in their condition has greatly stimulated trade of every description. Mechanic trades of every class have increased a hundred fold above the lower order of society; these are rapidly rising in respectability and wealth, and promise at no distant day to act an important part in the internal trade and the affairs of the colony. In consequence of the possession of money by the people, our Island imports have increased to a most surprising extent, in the course of a few years.

SUMMARY.

A beautiful young woman, apparently about 20 years of age, and who gave her name as Mary Ann Lott, but subsequently as Catharine Morse, was taken up, in the upper part of New York, a few days since, in a state of insanity, and carried to Jefferson Market Police Court. She states that she is from Bordentown, New Jersey, where her mother at present resides. She had in her possession some $50 in cash, and from information derived from herself, a trunk, filled with very valuable clothing, was found at the hotel where she stopped. She is about 5 feet high, and rather delicately formed, with dark hair and eyes, and has certainly a cultivated mind, from her conversation at times when reason seems to have regained its throne.

Mr. Manual Alvarez, late American Consul at Santa Fe, describes the mineral resources of New-Mexico, in which he resided 20 years, as being varied and extensive. In a letter recently published in the St. Louis Reville, he states that on the east side of the Tandilla Monntains, there is plenty of gold dust, or grain but no workers with skill and capital, because no protection could be had. There are also silver mines and a bed of silver ore in the Namby Mountains —abundance of the richest iron ore and lead. Copper abounds every where, and coal is plentiful and of good quality in many places.

Rev. Mr. Willoughby, Church of England, died the other day at Montreal, of the ship fever, as did a young Catholic priest, (Rev. Pierre Richard,) whose benevolence led him to attend the emigrant sheds day and night till born down by the contagious disease. The small-pox has broken out in the troop-ship Apollo, in a form so aggravated that the departure of the 52d regiment for England is put off. Cardinal Acton, an Englishman, who managed the affairs of the Roman Catholic Church of Canada at Rome, died lately at Naples.

It is difficult to forsee to what perfection the manufacture of Glass may be brought, and to what purposes the article may yet be applied. The balance-spring of a chronometer is now made of glass, as a substitute for steel, and possessesa greater degree of elasticity, and a greater power of resisting the alternations of heat and cold. A chronometer with a glass balance-spring was sent to the North Sea, and exposed to a competition with nine other chronometers, and the result of the experiment was a report in favor of the glass-spring one.

A gentleman in Pittsfield, Mass., who has been residing and transacting business several years near Senora and Tepic, in Mexico, near the Pacific ocean, has returned, and has shown some specimens of gold and silver ore, from that country. One specimen is a rough piece of quartz not larger than a goose egg, in which pure gold is irregularly mixed, of the value of more than one hundred dollars! Some of the specimens of silver ore are equally rich.

The rate of postage from New York to Paris by the new line of French steamers is fixed as follows: For letters weighing one-quarter of an ounce, New York Post Office, one cent, New York to Havre twenty cents, Havre to Paris ten cents—total, thirty-one cents. The postage to England by the same route for letters weighing half an ounce is: New York Post Office one cent, New York to Havre twenty cents, Havre to the English shore two cents, and thence to its destination ten cents—total, thirty-three cents.

From various experiments which have been made within a few years, the evidence is becoming strong, that the best mode of building dwelling-houses, for combining cheapness, durability, solidity, warmth, and dryness, is with *unburnt brick*. A number of houses have been erected with great success with this material, at the village of Geneva, in western New York, within a few years, and their superiority has also been proved at Chicago.

On rapid streams, where there is no sailing or steamboating, if there is a rope stretched across the river, and a boat attached to it with a block and skiver in such a manner as to let the stern swing more clear of the rope than the bow, the current setting against the side of the boat pushes her ahead, across. By this contrivance and a large flat oar dropped on a pivot nearly at right angles with the keel to receive the force of the current, the boat is driven across with considerable speed.

The British and French Railroads must nett a vast deal of money. The incomes of certain railways for the first week in June last, were as follows: The London and North Western yielded $249,670—the Great Western, &c., $116,955—the Midland, Bristol and Birmingham $100,485—the Paris and Rouen $39,725.

Among the notices of recent patents there is one granted to Mr. Allen, of Cincinnati, Ohio, for a method of restoring fullness or roundness to the cheeks. The patentee claims as his invention, the restoring of hollow cheeks to their natural contour and rotundity by means of metallic bulbs, formed, fitted to, and secured in the mouth by a suitable attachment between the jawbones and the cheek.

A gentleman, leaving the Paterson cars in Jersey City on Wednesday morning, was robbed of his pocket-book, containing $400 in bank bills of the Paterson Bank. Luckily, however, the thief selected the wrong pocket, for in the other was a pocket-book containing $15,000.

The workmen of Louisville, Ky., have organized an "Industrial League," among other objects looking to the establishment of the ten hour system by law, and to the exemption from execution and sale for debt, of the mechanic's tools, and of two hundred dollars worth of household or other goods, to every citizen having a family in the State.

The New York Chief of Police has just made a report to the Mayor, from which it appears that there are in that city, 594 houses of prostitution, with 2,673 inmates; 166 police officers; 65 gambling houses; 11 mock auction shops; 215 junk shops, and 115 second hand clothing shops all receivers of stolen goods.

The Company for the construction of a Ship Canal around Sault St. Marie have disposed of most of their stock. Only $200,000 more are wanted. The distance is only 4,460 feet, and the fall 18 feet, to be overcome by two locks, 250 feet long and 60 feet wide. By this canal, the lake navigation is extended over 500 miles.

The Ellen, Capt. Hurd, one of the Grand Bank fishermen, belonging to Messrs D. & N. Scudder, arrived at Barnstable on the fourth with twenty-five thousand five hundred codfish! The Ellen has been absent short of three months, and returns full.

The house in which John Milton once resided, known as Birklin Manor-house, situated in the village of Horton, Bucks, about five miles from Windsor Castle and Slough, was recently put up at auction. The sum of two thousand and seven hundred pounds was offered for it, which was refused. The remains of the great poet's mother are deposited in the village church, near Birklin Manor-house.

The practical utility of Chalk as an article of fuel has been tested within the last few weeks, according to a Salisbury (Eng.) paper, and with the most satisfactory results. Surrounded with coal, it gives a strong heat and a clear fire, at half the usual expense; so that to the poor, in the Chalk districts, it must be an incalculable boon.

A toad, which was buried under a reversed flower pot, three feet beneath the surface of the ground, on the 14th June, 1846, was, on the 14th of last month, disinterred, and instantly commenced skipping about. Its mouth was closed up with a white skin, but its eyes were as sparkling as when, on that day twelve months, it was put below the ground.

The number of streets, avenues and places which intersect the City of New-York, is 375; of Banks, we have 33; Insurance Companies, 100; Periodicals, 50; Newspapers, 98; Miscellaneous Schools, 110; Moral, Benevolent and Literary Associations, 116; Consuls, 41; and Churches, 227.

Letters have been received, announcing the death, at Jerusalem, of Rev. Nathan W. Fiske, Professor of Intellectual and Moral Philosophy in Amherst College. He died, it is stated, of cholera. Our readers will recollect that he was on a tour in the Eastern world for the benefit of his health—being afflicted with symptoms of pulmonary disease.

The contracts have been made for constructing the Hudson River Road, from the City to the line of Dutchess Co., including some of the most difficult sections of the route. This important enterprise is thus in full progress.

Hon. Rufus Choate, of Massachusetts, is to deliver an Oration at Coventry, Conn., on the 22d of September, on the anniversary of the death of Hale, who was hanged by the British, as a spy, during the Revolution.

The Quebec Mercury states the deaths at sea, and at Grosse Isle, up to June 30, at 4,095; to which may be added the deaths at Quebec and Montreal, this month, say 2,500 more —in all, 6,495. This estimate is doubtless under the truth.

The Albany Argus states that $590,858 have been received in Tolls at Buffalo to 15th inst. —an increase of $255,136 on last year in the same period. There is a like increase of $36,340 at Oswego, where $94,034 have been collected.

Mr. Abbott Lawrence has given $1000 to the Franklin Library Association of the City of Lawrence. Mr. L. is one of the most munificent patrons of public learning that distinguish the age in which we live.

We learn from the New-Haven Journal that Hon. Henry W. Edwards, late Governor of that State, is in a very debilitated condition, and is not expected to recover.

Of 432 deaths in the City last week, 210 were of children under five, being nearly fifty per cent of the whole.

But thirty-four years have elapsed since the first religious newspaper was started in the United States. Now there are upwards of a hundred of this character, published by the different Christian denominations, many of which have a very wide circulation.

According to a table compiled for the New-York Observer, the Austrian Leopold Society at Vienna, have in the last fifteen years and a half expended two hundred and ninety thousand dollars towards propagating the Roman Catholic faith in Canada and the United States.

The Dublin (Ireland) Evening Postsays, 'We have learned that there are at present upwards of two millions nine hundred thousand persons receiving rations, at the public expense, under the out-door relief system now in operation in this country!'

The fourth of July was celebrated with odes, speeches, &c., by the convicts of the Massachusetts State Prison. After these social entertainments, they partook of a good dinner in their cells.

Pittacus, one of the seven wise men of Greece, made a law, that every man who committed a fault, in a state of intoxication, should receive a double punishment.

Charles Coghlin was executed at Montreal a few days since, for the murder of Richard Oliver on the 22d of March last. His last words were: "Three cheers for the Queen—three for Dan O'Connell—three for the Green Isle—and the mercy of the blessed Saivour be with ye."

An excellent and cheap paint for rough woodwork is made of six pounds of melted pitch, one pint of linseed oil, and one pound of brick-dust or yellow ochre.

While the workmen on the Central Railroad were engaged in removing the earth in the deep cut north of Burlington, Vt., on Saturday last, a large mass of sand and gravel gave way and was precipitated upon them, burying four from five to six feet below the surface, and nearly covering two or three others. Those who were not entirely covered were released without having received any material injury; but their four less fortunate companions could not be extricated until life was extinct.

A most sad and painful spectacle (says the Memphis Eagle of the 27th ult.) was the public funeral in this city, on Saturday evening, of Lieut. Gill and his father, at one and the same time. Young Gill was a lieutenant in the first company of volunteers from Memphis, and fell with many others while gallantly advancing to the charge at Cerro Gordo. His father, Mr. Lyman Gill, grieved at his son's death, repaired to Mexico to bring hither his remains, and bury them among his own kindred in his own country. In returning home he sickened and died.

A festive party given by Lieut. Colonel Fitzmaurice, at his residence in Berkley street, Cheltenham, England, was shocked by the awfully sudden death of one of his guests, a young lady named Quinelar, who had formerly been governess in the family. The deceased had, after supper, danced a quadrille, and had just partaken of an ice, when she was suddenly taken ill, became insensible, and, though a medical gentleman was present as one of the party, she expired within a few minuets.

We learn from the Rochester Advertiser that the report of the loss of the schooner Merchant on Lake Superior, in a tremendous gale on the 13th ult. has been confirmed. She had on board seven passengers and a crew of seven. Capt. Brown, of the Swallow, commanded her.

We understand that letters were received by the last steamer, announcing the death of Rev. E. Bullard, Missionary of the Baptist Board, of cholera, at Maulmain, Burmah, in April last.

The coinage at the mint for the last six months, (namely, from the 1st of January to the 1st of July, 1847,) is $8,206,223—far exceeding the amount coined during any similar period of time since the Government was founded.

A young man at Belfast, Maine, Monday evening, was struck by the rod of a sky rocket upon the top and front part of his head, which passed down and came out under his chin, and there stuck. He died the next morning.

The American Board of Foreign Missions received in the month of June, in legacies and donations, as acknowledged in the Missionary Herald for July, $29,678 52. Total from August 1st to May 31st, $174,809 45.

A large sum of money has been found by U. S. soldiers, in a secluded vault in the castle of San Juan Ulloa. It is not known whether it belonged to the Mexican Government or some individual.

The Postmaster General has ordered the discontinuance of the Sunday mail from Boston to Charlestown, Mass. It has been the only mail made up in the Boston office on Sunday for some time past.

It is estimated that there will be one million lbs. of wool exported from the State of Michigan, this year.

Mr. Atwood, the artist, who was sent on from Philadelphia to take a portrait of Gen. Taylor, has returned. His picture is said to be an excellent likeness.

It is stated that the Rev. Dr. Baird declines the appointment of the Presidency of Jefferson College.

Review of New York Market.

MONDAY, JULY 26.

ASHES—Pots quiet at $4 87; Pearls 6 50.

FLOUR AND MEAL—Genesee Flour 5 50. Mixed 5 30. Meal 2 75 for State, and 3 25 for Jersey. Rye Flour 3 62.

GRAIN—Genesee Wheat 1 25; mixed Ohio 1 12. Corn 63 a 70c. Rye 78 a 80c. Oats 45 a 50c.

PROVISIONS—Pork has improved. Beef is dull. Butter 10 a 15c. Cheese 6½ a 8c.

DIED,

In Verona, N. Y., on the 1st inst., of consumption, Ahijah, son of A. Jones, Esq., in the 13th year of his age. His relatives became satisfied that he so fully apprehended the scheme of gospel salvation, as to believe to the saving of his soul. Only a little more than eight months have passed, since his sister, older than himself, fell by the same disease; but of them both, it is believed that the scriptures made them wise unto salvation.

LETTERS.

E. S. Bailey, V. Hull, B. G. Stillman, Wm. T. Morgan, R. Stebbins, W. B. Gillett, H. G. Thurber, Joy Griswold, F. J. B. Crane, Andrew Babcock, R. S. Geer, (no charge,) C. M. Lewis (the account is paid to end vol. 3,) H. P. Burdick (we expect to attend the Anniversaries.)

ACKNOWLEDGMENTS.

Thomas Rogers, DeRuyter,	$2 00	pays to vol.	4	No. 52
Clarke Coon, "	2 00	"	3	" 52
E S. Davis, Alfred,	2 00	"	4	" 52
Ezra Crandall "	1 00	"	4	" 20
C. Langworthy, Brookfield	2 00	"	3	" 52
Job Spencer, Sangerfield,	2 00	"	3	" 52
R. S. Geer, Pitcairn,	2 00	"	4	" 52
P. L. Berry, New London, Ct.	2 00	"	4	" 52
Ab'm Burger, Quincy, Pa.	1 00	"	4	" 42
J. D. Titsworth, Plainfield, N.J.	2 00	"	4	" 52
Ives Morse, Kingsville, O.	2 00	"	3	" 52
J. Barnhart, Milton, W. T.	4 00	"	5	" 52

Notice.—We are occasionally requested to discontinue papers where arrearages are not paid up. This is contrary to our rules, and cannot be done except in extraordinary cases. When we erase the name of a subscriber from our list, we have no longer any trace of him, or chance to collect our account against him. Hence the necessity of some such rule as we have adopted in common with most other newspapers. If subscribers wish to have their papers discontinued, it is very easy to do so, by paying up and ordering them stopped. But to expect us to discontinue papers, while accounts remain unsettled, is in a high degree unreasonable.

NOTICE.

A Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held at the house of Eld. Lucius Crandall, in Plainfield, N. J., on the fifth day of August, at two o'clock, P. M.

W. B. Gillett, Sec.

New Market, N. J., July 20, 1847.

TRACT SOCIETY NOTICE.

The Fourth Anniversary of the American Sabbath Tract Society will be held at DeRuyter, Madison Co., N. Y., on fifth day, September 16th, at 10 o'clock A. M Auxiliary Societies, agents, and tract distributors, are requested to communicate to the Corresponding Secretary, without delay, such facts connected with the circulation of Sabbath Tracts as are calculated to show the usefulness of that field of labor. Annual Members of the Society, Auxiliary Societies, or Churches, owing or having contributions designed to be included in the Treasurer's Annual Report, are requested to forward them to the Treasurer before the 5th of September, at which time he will make up his report.

Paul Stillman, General Agent.

THE NEW HYMN BOOK.

At the last meeting of the General Conference, a Committee, consisting of Thomas B. Brown, Lucius Crandall, Wm. B. Maxson, Eli S. Bailey, Nathan V. Hull, and Sherman S. Griswold, was appointed to prepare and secure the publication of a Hymn Book suited to the wants of the Seventh-day Baptist Denomination. Subsequently Mr. Brown, Chairman of the Committee, suggested a plan for the work, which received the unanimous and hearty approval of the other members of the Committee, and which he was requested by them to carry out. We are happy to state, that he has completed the duty assigned to him, and has prepared for the press a book which is believed by good judges to be equal in point of merit to any thing of the kind now extant. The copy is already in the hands of the printer, and the work will be published and ready for distribution on the 10th day of September next. It will contain above one thousand hymns, covering nearly six hundred pages of the size of the medium edition of "The Psalmist," now in use among the Baptists. It will be printed on fine paper, and upon stereotype plates prepared from entirely new type. In style of workmanship, it is intended that the book shall be inferior to none. To secure for it as general a circulation as possible, the price, in common leather binding, has been fixed at 75 cents per copy, or $9 per dozen. Copies will be put up in extra binding, with gilt edges, &c., to suit every variety of taste, at prices corresponding to the style.

The Publishers of the Book are desirous of learning what number of copies will be at once demanded, in order that they may regulate the size of the first edition by the demand. They request, therefore, that those in want of the work will give them as early notice as possible of the number they desire. Probably the best way to do the business will be for each society or church to appoint some person to ascertain how many will be wanted within its own bounds, and send on the order accordingly. The books will be ready for delivery, as before stated, on the 10th day of September, in time to supply at the Anniversary of the Missionary and Tract Societies in DeRuyter, all who may wish to obtain them in that way. To save uneasiness, no money will be required until the books are delivered; and to save loss, no books will be delivered except for the money or its equivalent. Orders for the books are now solicited, and should in all cases be accompanied with explicit information as to the way in which they may be sent. Those who wish to be sure of copies of the first edition, should send their orders as early as the 1st day of September. Address, "Utter & Champlin, No. 9 Spruce-st, New-York."

DERUYTER INSTITUTE.

JAS R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE E. WILCOX, Preceptress.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First	commencing	Wednesday,	Aug. 25,	and ending	Dec. 1
Second	"	"	Dec 15,	"	March 22
Third	"	"	April 5,	"	July 12

Tuition, per term of fourteen weeks, from	$3 00 to $5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

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REV. J. T. HEADLEY, EDITOR.

The Christian Parlor Magazine, formerly under the care of Rev. D. Mead, commences its fourth volume under the editorship of Rev. J. T. Headley, author of "Napoleon and his Marshals," "Sacred Mountains," "Letters from Italy," &c. We hazard nothing in saying that this Magazine, so deservedly popular hitherto, is destined to fill a large place in public estimation; that it will not only maintain its present enviable distinction, but earn to itself a far higher popularity, and become the companion of many a circle to which it is now a stranger, gladdening by its presence, while it exerts an influence pure, elevating, and healthful. The Editor will bend his energies to make this the most popular Magazine of the day, and while he avails himself of articles from the best writers, he will draw freely from his own exhaustless store.

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Miscellaneous.

From the Albany Evening Journal.

THE DYING WIFE TO HER HUSBAND.

BY GEORGE ASPINWALL.

Come nearer to me, William, come and clasp me in thine arms,
For the sight of thee, my loved one, even death of fear disarms;
Come nearer to me, William, come and fold me to thy breast,
And let my head be pillowed where alone it can find rest.

Go and call the children, William, go and call them from their play,
For I'm conscious, my own husband, that I'm hastening fast away.
Go and call the children, William, bid them gather round my bed,
And let me lay my feeble hand upon each infant's head.

O! forgive me, my beloved, for each harsh and hasty word,
For though my will was sometimes strong, I ever for thee cared—
O! forgive me, my heart's treasure, let my faults forgotten be,
And think alone upon my love, my burning love for thee.

You'll see me, William, will you not—you'll see me when in death?
You'll come and kiss my cold, cold brow, when gone my latest breath;
And, William, dearest William, when you lay me 'neath the sod,
Remember, though my body's there, my spirit is with God.

And bring the children, William, bring them sometimes to my grave,
In the church-yard's quiet shadow, where the weeping willows wave;
And tell them, dearest William, of the paradise above,
And bid them pray that we may meet within those realms of love.

THE WAGES OF WAR.

It was a few days after the news of Buena Vista—the very day that the mail brought the official list of the killed and wounded—we were seated in the office reading over the names with a sad curiosity, seeking out those with which we were of old familiar. McKee we remembered well—a dashing, daring, artillery officer; he was in the third when we knew him. But he married, left the service, engaged in business, and at the opening of the war, resumed the epaulets as Colonel of a Kentucky Volunteer Regiment. Brave fellow! none braver fell on that bloody field.

We were sorrowfully enough engaged in these thoughts, when a young woman entered the office. When we say young, we mean under thirty. She had a small girl by the hand—a beautiful little creature, about three years old. Both mother and child, (for such no one could doubt to be their relationship who observed their features,) were dressed with extreme neatness, though all the little elegancies of decoration were bestowed upon the child.

We just looked over the top of the paper to note these particulars, when, having been directed to us by the clerk, she came forward to our desk.

We handed her a chair, and, while we endeavored as well as we could to soothe her very apparent agitation, we were somewhat at a loss to account for its existence.

After a few minutes' conversation, we discovered the reason in the fact that she was a relative of a soldier in Captain ——'s company of artillery. This corps had been engaged, and we remembered had suffered very severely. She had been informed that the list of killed and wounded had arrived, and she had called to hear some intelligence of his fate.

She wished us to read over the names.

We again took up the paper, and proceeded to comply with her request. We shall never forget the expression of that woman's features as we read. Her agony was terrible. She was not unhandsome; but her face became ghastly pale, and her eyes looked unutterable despair, as she fixed them upon the child, who was playing with a newspaper, and laughing joyously in its heedless innocence. Her lips were colorless, the perspiration started on her forehead, and, as she lifted her hand to wipe the large drops away, we could see it trembling as though palsied.

The presentiment of evil had already almost broken her heart, and we knew that the relative must be a very near one.

She had avoided giving us her name, and, so soon as we found the list, appallingly long, which comprised the casualties of the designated corps, we began to read. We did not know when we would reach the fatal name, if at all, and at each individual we looked inquiringly in the woman's face. She said nothing, however, for some time, and we began to hope that the name was not down, when we read—

'John ——, sergent, KILLED.'

Such a scream! It was the wail of a broken heart. Only one—and then as still as death. That cry was ringing in our ears for a month. We immediately ran towards her, but she arose from her chair, motioned us her thanks, and without a word left the office. We had read to her the announcement of her husband's death. We did not do much service in the office that day.

The next morning, happening down on the wharf, we saw the woman and the little girl going on board the Cincinnati packet. She recognized us, and we spoke to her. She was crushed completely. She had grown twenty years older in as many hours. She informed us that she had resided with her husband in New York; that she was originally from the West; and, on his corps being ordered to Mexico, she determined to repair to her friends, and await the conclusion of the war. She had heard of the battle, and knew that Captain ——'s battery was engaged; and, on her arrival in Pittsburg, had been directed to the Journal office for further information. She arrived the very morning after the receipt of the list of killed and wounded.

We bade her good-bye. She continued her route to her girlhood's home, now desolate, as was all the world to her; and we to our daily business, a sadder man, indeed.

The little incident recorded above was recalled to our mind, on Saturday, by reading, in a western paper, the notice of the death of 'Mrs. Sarah ——, widow of John ——, a soldier killed in the battle of Buena Vista.'

It was our acquaintance—there could be no mistake. She had grieved herself to death for he husband. [Pittsburg Journal.

Buck Wheat.—In Germany this grain is called buel-weizen, which may be translated beech wheat, in consequence of its grains resembling in some measure, and in fact in a very near degree, the mast of the beech tree, being three-cornered like the beech-nut. We think our farmers, generally, labor under a sad mistake, in regard to this grain. In the first place, it has been supposed that it requires a poor and exhausted soil, and that it will not grow on lands that are rich, or in a condition to produce other grains. The very poorest portions of the farm, therefore, are generally selected for its culture, and the result is just what ought to be expected from such a course—an expenditure of time and cash, but no return.

MARRIAGE CUSTOMS IN SWEDEN.

Dr. Baird, in a late lecture delivered in Springfield upon foreign governments and the social customs of different nations, alluded particularly to Sweden, a land made recently quite familiar to us through the graphic writings of Frederika Bremer. The manners and customs of the Swedes he describes as being remarkably interesting, and some of them very peculiar. He instances most especially the ceremony of marriage, of which formality he gives the annexed singular account:—

When a young girl is to be married, she dresses herself in all her bridal garments, and places herself in the middle of the parlor, standing. A circle of bright lights are placed about her, and the groomsmen also come into the room, bearing each a brilliantly lighted chandelier. The doors and windows are then thrown open, and every one who chooses can come and see and criticise the bride as they please. Impudent fellows will walk about her, and besides criticising her appearance, which they do within her hearing, they will use some such expressions as, "Well, so and so is to be married *at last;* she has been long enough about it. I pity the man who marries her," &c. Females, too, will appear about her in masks, and make still more cutting and insulting remarks. After standing thus for an hour and a half, the ordeal is ended, the throng is dispersed, and the wedding takes place in the presence of the immediate friends of the parties. After a dinner party, the guests approach the hostess, who stands in the middle of the room, and each retnrus thanks. This beautiful custom prevails even among the simple peasant families. After the meal is over the children approach their mother, and, taking her by the hand, say, "Thank you, mamma." The guest, if one there be, merely says, "Thanks."

FAMINES.

In the year 272, the Britons were compelled to eat the bark of trees.

In 306, thousands of the Scots died from want of food.

In 310, 40,000 English perished from the same cause.

In 450, if we may believe Dufresnoy, so dreadful was the scarcity of food in Italy, that parents devoured their own children.

In 739, in 832, and in 954, England, Wales and Scotland lost thousands of their inhabitants by starvation. Famine again desolated these countries in the years 1087, 1195, 1251 and 1315. During the last visitation, horses, dogs, cats, and the most loathsome vermin, were greedily devoured. We find at intervals of time, six other seasons of famine, reaching down as late as 1795.

A most dreadful calamity of the same nature visited the Cape de Verds in the year 1775, when 16,000 persons died of starvation, and also in 1811, when some of the islands lost from one-third to one-half of their population.

In 1822, the potato crop proved a failure in Ireland, and the southern countries were involved in extreme distress. The province of Munster was in a state of actual starvation. Many persons committed misdemeanors which were punishable by confinement, that they might obtain the food of the prisons. Typhus fever followed in the steps of hunger, and many hundreds were swept away by disease.

CALAMITIES OF GENIUS.

Homer was a beggar; Plautus turned a mill; Terence was a slave; Boethius died in gaol; Paul Borghese had fourteen trades, and yet starved with them all; Tasso was often distressed for a few shillings; Bentivogolio was refused admittance into an hospital he had himself erected; Cervantes died of hunger; Camoens, the celebrated writer of the Lusiad, ended his days in an alms-house; and Vaugelas left his body to the surgeons to pay his debts, as far as it would go. In England, Bacon lived a life of meanness and distress; Sir Walter Raleigh died on the scaffold; Spencer, the charming Spencer, died forsaken and in want; and the death of Collins came through neglect, first causing mental derangement; Milton sold his copyright of Paradise Lost for fifteen pounds, at three payments, and finished his life in obscurity; Dryden lived in poverty and distress; Otway died prematurely, and through hunger; Lee died in the streets; Steele lived a life of perfect warfare with bailiffs; Goldsmith's Vicar of Wakefield was sold for a trifle, to save him from the gripe of the law; Fielding lies in the burying-ground of the English factory at Lisbon, without a stone to mark the spot; Savage died in prison at Bristol, where he was confined for a debt of eight pounds; Butler lived in penury; and died poor; Chatterdon the child of genius and misfortune, destroyed himself.

Improvement in the Ox-Yoke.—A farmer in Seabrook, Mass., has made the following very important improvements in the ox-yoke:—

The bows go through a slide which is fitted to a mortice in the yoke, which is made 3 or 4 inches longer than the slide, which will make it changeable 6 or 8 inches, which makes the difference between a long and short yoke. The mortice is made an inch wider at the bottom than at the top, with a groove in the center half an inch each side for the slide to rest upon, an iron bolt at each end of the mortice, and one in the center, which goes through a mortice in the slide and preserves the requisite strength. The slide is regulated by an iron hasp attached to it, and enters holes in the yoke half an inch apart, which makes it easily fitted to any yoke of cattle from a long to a short, and to give the advantage to either ox from half an inch to 6 or 8. It has been fully tested by using it two years. If one ox in a team should appear weak and unwell, it would seem cruel to oblige him to do an equal share of the work; remove the slide, give him 6 inches advantage, and your team need not lie by on that account.

New Discoveries in Asia Minor.—In the course of some researches which have been recently made at Lipsek, (the ancient Lampsacus,) in Asia Minor, a number of antique articles of gold and silver have been found; among them are, 1st, forty silver spoons, the bowls of which are nearly twice as long, wide and deep as our table spoons, and the handles also, proportionally longer than those in use at the present day, are square in form, and covered with Greek inscriptions, which are almost effaced, and which have not yet been deciphered. At the top, on each side of the handles of these spoons, is engraved a female bust, surmounted with the Artensis (Diana.) Each of these spoons weighs 40 drachms. 2. A round plate of silver of five feet in diameter, on which is engraved a female figure of the height of two feet, magnificently attired—about her are a fox, a peacock, and a parrot, and at her feet crouch two lions astride of which is a child. 3. A large plate in the form of a star with six angels, on which are engraved two female heads with flowing hair. 4. A silver stick of 2 metres 12 centimes length, and composed of four pieces soldered together. 5. Four large goblets of silver with handles, on which are sculptured in bas relief, female heads, all of different physiognomies. 6. A large cylindrical vase on three feet, ornamented with arbesques. 7. A flambeau of silver, with three feet, ornamented with arabesques, and armed at the top with a point. 8. A woman's necklace of gold, of beautiful workmanship, weighing 24 drachms. This necklace was set with forty large pearls, all of which crumbled to dust as soon as they were touched. Every thing leads to the supposition that the most part of them, if not all, belonged to a temple of Diana, a divinity, the worship of whom prevailed very much in the neighborhood of Lampsactus. The Turkish Government have sent to the spot two agents to examine these antiquities, and to carry on researches.

Fruits of the War.—The Jonesboro Whig has the following direct and sufficient answer to the question, "What harm has the War done?"

"Col. Wm. B. Campbell's 1st regiment of Tennessee volunteers numbered 1,000 brave men on the march to Mexico. Only 350, rank and file, of this gallant regiment, returned with their Colonel to their homes.

"Col Wm. T. Haskell's 2d regiment of Tennessee volunteers numbered 1,040 on their march to Mexico. Only 360 of these gallant men, rank and file, returned with Col. Haskell to their homes and friends—their wives and children—their fathers, mothers, sisters, brothers, and other relatives and friends.

"The rest of them—*thirteen hundred and thirty*—sickness and bullets, disease and shot, and swords, have consigned to an early grave in a foreign land, from their native homes, without coffins and winding sheets, or headstones to tell who they are or *where* they are. Poor fellows! mournful and vacant are many loved homes and firesides; but the sleeping dead know it not. They repose beneath the burning sands of an inhospitable clime, promiscuously thrown together; and there they must rest in quiet till the last loud trump calls the nations of the earth to stand before the God of Armies!"

The Tomb of John Bunyan.—Bunyan was buried in Bunhill fields, where his tomb is often visited to this day. Not long since, a funeral took place there, which was attended, among others by the celebrated Dr. Maginn, for a long time, one of the most brilliant writers for Blackwood's magazine. As soon as the funeral was over, the doctor said to the sexton, "Grave-digger, show me the tomb of Bunyan!"

The grave-digger led the way, and was followed by Maginn, who seemed deeply thoughtful. As they approached the place, the doctor stopped, and touching him on the shoulder, said, "tread lightly." Maginn bent over the grave some time in a melancholy mood, deeply affected; at length in solemn tones, as he turned said, "Sleep on, thou prince of dreamers." The "dreamer" had lain there one hundred and fifty years, but no lapse of time has destroyed the spell which he still holds over the strongest minds. [Presbyterian.

A Gentle Hint.—Some years ago, before the introduction of the Croton water, a wealthy citizen of New York had occasion to send his coachman for a pail of water. John refused to fetch it, alledging that it was not his business, but that of the house-maid.

"And pray; what do you understand to be your business?" rejoined his master.

"To take charge of the horses, and drive the carriage, sir."

"Well, do you harness the horses directly, and bring the carriage to the door."

When the carriage drove up, its owner ordered Mary, the house-maid, to take her pail and get in, and the fastidious coachman was compelled to drive her to the pump—stop for her to fill her pail—and then drive her back again!

The lesson, it is needless to say, was never forgotten. [Anglo Saxon.

Premonition of Death.—Lord, be pleased to shake my clay cottage before thou throwest it down. May it totter awhile before it doth tumble. Let me be summoned before I am surprised. Deliver me from sudden death. Not from sudden death in respect of itself, for I care not how short my passage be, so it be safe. Never any weary traveler complained that he came too soon to his journey's end. But let it not be sudden in respect of me. Make me always ready to receive death. Thus no guest comes unawares to him who keeps a constant table. [Fuller.

In Brooklyn, sometimes called the "City of Churches," and in Williamsburgh, there are at the present time no less than seven grain, three molasses, and five rectifying distilleries! These seven grain distilleries are all in successful operation now, with one exception, and that will fire up in a few weeks. They work up at present about 2,200 bushels of grain daily, which yield about 1,000 gallons of whisky, and feed about 4,000 cows. This, however, is only one-third of the capacity of these distilleries for making whisky; when they are working at a profit they can turn out about two-thirds more. The rum distilleries, we are told, work up twenty hogsheads of molasses daily, and the rectifiers turn out about 12,000 gallons each per week—making 60,000 gallons!

VARIETY.

The National Intelligencer contains a beautiful description of the wild and romantic scenery of the Saguenay River, between Hudson's Bay and the St. Lawrence—many of the bluffs are 800 to 1500 feet perpendicular, chiefly of granite, and some of them lean over upon the river, which in many places is 1,000 feet deep, and seldom less than 100 feet. Awful beyond expression is the appearance of these rocks—a mass of granite weighing perhaps a million of tons hanging over the traveler's head, as if ready to fall and crush him. The river abounds with salmon, seals, and other fish, and at 150 miles north of the St. Lawrence there is a lovely lake 40 miles long, called, St. John's

About a year ago a cargo of 500 broomsticks arrived at London from a port in Germany, and not being claimed by the consignee, were conveyed to the Qneen's warehouse attached to the Custom house. Last week, one of the sticks was accidentally broken, when lo! it was found to be partly hollow, and to contain a considerable quantity of manufactured tobacco. The top of each pole had been perforated—the tobacco pressed in and secured with a peg, which, smoothed over, gave all the appearance of solidity.

A lawyer at a circuit court in Ireland dropped a ten-pound note under the table, while playing cards at an inn. He did not discover the loss until he was going to bed, but then returned immediately. On reaching the room, he was met by the waiter, who said, 'I know what you want, sir; you have lost something.' 'Yes; I have lost a ten-pound note.' 'Well, sir, I have found it, and here it is.' 'Thanks, my good lad; here's a sovereign for you.' 'No, sir; I want no reward for being honest; but,' looking at him with a knowing grin, 'wasn't it lucky that none of the *gentlemen* found it?'

Formerly an enormous tax was laid on the salt used by the British people, which the Government was at length compelled to relinquish in a great measure. Not so in India. The London Mining Journal shows that many millions of dollars are exacted from the wretched population of India by reserving to itself, (as the old Kings did in France,) the sole monopoly of supplying fifty millions of people with salt, which it does of a very impure quality.

Dr. Baird, in his lecture, on Thursday evening, mentioned a singular fact concerning the Greek Church, viz: that the priests are required to be married men, and whenever a wife dies, the priestly office ceases until he is married again. They claim authority for this in the Scripture, which reads, "A bishop must be blameless, the husband of one wife." In the Armenian Church this rule is extended so as to require that a priest shall also be the father of one child.

The difference between rising every morning at 6, and 8, in the course of forty years, amounts to 20,000 hours, or 8 years, 121 days and 10 hours, which will afford eight hours a day for exactly ten years: so that it is the same as if ten years were added to a man's life, in which he could command eight hours each day for the cultivation of his mind and heart.

The Scientific American says that we have in our city the American Patent Steam Ice Cream Co., which, with an engine of ten horse power, is in full operation, manufacturing every discription of this much sought for article in the summer months, from the quality which is retailed to the newsboys for a cent a glas full, including the use of a spoon, to the costly quality which can be seen on the tables of the "upper ten."

A writer in the True Sun, recommends the following mixture for the Summer Complaint with children:—Two drachms rhubarb; half drachm salts of wormwood; one ounce paragoric; seventy drops essence peppermint, and eight ounces water. Dose for a child two years and upwards, a dessert spoonful, twice a day, or oftener, if required; and for an infant, a teaspoonful.

A patent has been taken out, in England, and one is to be secured in the United States, for a new invention, which on being attached to the ordinary kitchen, or other fire, will produce a continuous and sufficient supply of gas to any extent. The apparatus is of such a simple construction that it can be attached as an embellishment to kitchen ranges, stoves, parlor grates, steam engine furnaces, &c.

All the gold ever discovered in the new world, says the Mining Journal, would not fill half of a Paris shop-keeper's drawing-room. The annual value of the gold mines of the United States is $1,200,000; of the gold and silver mines of Mexico $20,000,000; ditto Peru $51,000,000, (chiefly in silver;) of New Grenada $3,500,000; Brazil (gold only) $1,700,000.

A German priest was walking in procession at the head of his parishioners over cultivated fields, in order to procure a blessing upon the crops; when he came to one of unpromising appearance, he would pass on, saying, "Here prayers and singing will avail nothing; this must have nature."

A curious pamphlet has been published in Paris on the private wealth of sovereigns. It shows that Louis Philippe, (who was once permitted, in charity, to share the bed of a stage driver at Salem, Massachusetts,) is now unquestionably the richest individual in the world.

The following is a German mode of preventing Sunday tippling,—All persons drinking and tippling upon Sundays and holydays in coffee houses, &c., during the celebration of mass, or vespers, are authorized to depart without paying for what they have had.

One ounce of fine Flanders thread has been sold in London for 4*l*.; such an ounce made into lace may be sold for 40*l*., which is ten times the price of standard gold, weight for weight.

A funny milkman in Cincinnati, significantly remarks in an advertisement that there are no creeks or streams between his dairy and the market.

In some parts of the Grand Duchy of Hesse, the clergyman demands a quantity of oats from the bridegroom and bride, as a fee for the performance of the marriage ceremony.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. It speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the psess of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

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IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 1846.

The Sabbath Recorder,

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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

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The Sabbath Recorder.

THE SABBATH AFFECTED BY THE EARTH'S MOTION.

[From James A. Begg's unpublished work on the Sabbath—Section v.]

[Concluded.]

But the objection we are considering has reference not merely to the effect arising from difference of *longitude*, but also to that arising from difference of *latitude*. It has been said that at the Poles there is in the year only a day and a night, each of six months duration, and that consequently there can be no weekly Sabbath, nor can the fourth commandment be obligatory there.

This objection is, we suppose, an enlargment of that of Bishop White, of the 17th century, who puts it in this form: "In many regions of the world, and under sundry climates, there are no ordinary weeks containing seven particular days, distinguished each from other by morning and evening, and by the rising and setting, and by the presence and departure, of the sun. Therefore, the Sabbath day of the fourth commandment cannot be observed in many regions of the universal world, by such nations as live under a climate where there are no such weeks and days as the law of the fourth commandment enjoineth to be observed." He gives the following latitudes of places:—

"70°. In the Southern part of Groineland, Finmarke, Lapland, and in the North of Russia and Tartaria, one day lasteth from the 10th of May unto July 14, sixty-five of our days.

"75°. In the North of Groineland, the Isle of Chery, Nova Zembla, Lancassters, and Horse-sounds: the day continueth from April the 21st, until August the 2d, of our days one hundred and two.

"80°. In the North of Baffin's-Bay and Greenland; the day continueth from April the 6th, until August 17th, of our days one hundred and thirty-three.

"85°. In regions and places undiscovered, the day continueth from March 23d, until August 31st, of our days one hundred and sixty-one.

"90°. Under this degree, the day continueth from March the 10th, until September the 13th, of our days one hundred and eighty-seven.—*Treatise of the Sabbath, p.* 178.

We will not stop to speculate on what may be found at the Poles, should God ever permit the arduous adventurer to reach these objects of scientific ambition. The possibility of their approach remains yet to be proved, (although another attempt to do so has just been proposed;) and it will be time enough to discuss the bearing of the Creator's Sabbath law upon the inhabitants of these regions when it shall have been proved that there are any.

Meanwhile, we observe that all experience in lower latitudes, tend to destroy our confidence in the Bishop's calculations, by falsifying that portion of his theory which relates to them. Inhospitable as Greenland is, it has been satisfactorily ascertained in our own day, that even there the law calling men to remember the Sabbath day to keep it holy, is not an impossibility. Our own countrymen have reached the latitudes named by the objector in relation to that land, and they have recorded their experience without seeming to have been aware or even to suspect their Sabbathless condition. In this instance, facts make fictions of the bishops speculations.

In the year 1822, Mr. William Scoresby, junior, commander of the ship Baffin, (now, we believe, a minister of the Gospel,) sailing from Liverpool, passed along the east coast of Greenland till he reached not merely latitude 70°, but even to 80° 31′. Now, what is the evidence which his journal of this voyage to the Northern Whale Fishery furnishes on the point in question? Exactly the opposite of that which our objecting friends so dreaded or deplored, and which all, but specially they, ought to prize. Mr. Scoresby is evidently a Christian, and one who has a truer and far higher reverence for Sunday than most men bearing the Christian name, and was much more than usually attentive to secure Sunday observance, by all under his command. "Divine service on board," is regularly noted. Even before leaving our own shores, we read, "In the evening, we had also *our usual* religious exercises with the apprentices, consisting of reading the Bible, singing, and prayer," and where there was not a church near, a boat was sent ashore inviting any of the villagers on board "who might be disposed to join us in our usual divine service." pp. 5, 12.

While regretting deeply the ignorance of God's revealed will which led this brother to confound Sunday with the Sabbath, we rejoice in the evidence of a true and living faith which his work affords. Proceeding with him upon his voyage, we find that in latitude 68° 45′ N., "on *Sunday* the 21st of April," they had a hard gale directly against them; but being fully prepared for it "had divine service, as usual, morning and afternoon, with the religious exercises of the apprentices in the evening." p. 22.

On the 25th of April they were in latitude 75° 5′, and afterwards he writes, "We continued to approach the Pole in a sea clear of ice to the N. W. and W., until one in the morning of *Sunday* the 28th, when, in latitude 80° 30′, we were stopped by the main northern ice." "Here," he adds, "we remained, standing off and on or lying-to the most of the day, with the intention, *after the conclusion of the Sabbath*, to proceed to the eastward, along the northern face Spitzbergen." pp. 24, 29.

Again, May 11th, "Our latitude was 79° 58′. The next day *being Sunday*, our researches were suspended, for the usual observance of divine worship." "May 13th—Immediately after the conclusion of *the Sabbath*, we hove to, reefed the top-sails, and took in all unnecessary sails." p. 48. In latitude 75°, Sunday, June 2d—several whales were seen during the afternoon and evening; and the Altona was observed to have all her boats in chase. The harpooners were so tantalized by seeing whales in considerable numbers which they were not allowed to pursue, that I was obliged to order them from the mast head, and to run the ship out of the way." p. 72. In latitude 73°, June 23d, "Being *Sunday*, we rested. We had public worship as usual." p. 127. In latitude 72°, July 14, "Being *Sunday*, we remained as nearly stationary as the crowded state of the ice by which we were enveloped would permit, for the purpose of honoring the Sabbath, and giving all hands an opportunity of joining in public worship and spending the day in religious exercises." p. 147.

These extracts form a fair specimen of the records of northern summer Sundays, which are noted as regularly in these high latitudes as they ever are, or can be, in more temperate climes. Other days' transactions are noted with the same distinctness, proving abundantly that although the sun did not set to them below the horizon, for a period of three months, still there was no difficulty in their distinguishing day and night in their regular succession. Their careful and constant observance of Sunday is of itself the best evidence in disproof of the Bishop's notion of the impossibility of sanctifying the Sabbath in those regions. The objection we have been considering, never seems indeed to have been present to Mr. Scoresby's mind; but, even if the very object of the voyage had been its confutation, it could scarcely have been more effectually accomplished than when, at the close of his journal, under date, "*Sunday* 15th of September," he says, "We had divine service as usual. It is a little remarkable, that during the whole of the voyage, no circumstance ever occurred to prevent us engaging in public worship on the Sabbath day; in a few instances, the hour of worship could not exactly be kept, but opportunity was always found of having each of the services in succession, on the plan adopted at the commencement of the voyage." p. 382.

We now adduce another witness. In 1818, Sir John Ross explored the northern extremity of Baffin's Bay, and therefore, although not in quite such high latitudes as we have seen Mr. Scoresby attained, came but little short of him. In latitude 63° 53′, on Sunday, May 31st, we read, "This day the church service was performed, and a sermon read as usual." *Voyage of Discovery*, vol. I. p. 26. In latitude 66° 22′, on Sunday, June 7th, "The day was marked with the customary observance of divine worship." Ibid. p. 37. In latitude 70° 35′, on June 21st, "It being Sunday, divine service was performed." Ibid. p. 58. In lat. 75° 35′, "On Sunday, July 26th, divine service was performed, and a sermon, as usual, read to the ship's company." Ibid. p. 85. In latitude 75° 57′, August 16th, "After divine service, we had a good meridian altitude of the sun." Ibid. p. 155. In latitude 76° 37′, Sunday, August 23, "Soon after divine service, a breeze sprung up from the southward." Ibid. p. 219. In latitude 74° 19 1-2′, Sunday, August 30, "Divine service was performed." In latitude 65° 30′, Sunday, Sept. 27th, "After divine service the ship's company were mustered, and their clothes inspected." Ibid. vol. II. p. 43.

Both of the northern voyages already referred to, in proof that the Sabbath can be distinguished in high latitudes, it is true, were performed principally during the summer, and therefore while the sun was mostly above the horizon. But they abundantly prove that in such circumstances, at least, there is no difficulty in distinguishing one day from another, and that the worship observed upon *Sundays* could have been maintained on *Sabbath*.

We have, however, other important evidence. Sir John Ross, our last-adduced witness, in a Second Voyage in Search of a North-West Passage, spent *four winters*, chiefly in latitudes about 70°; and his journal still abounds with testimony quite in point for our present purposes. On July 5th, 1829, they entered Davis' Straits, and on the 26th of the same month, at the Danish Settlement of Holstein, being *Sunday*, Sir John "attended the church with the Governor," having joined in worship with the Esquimaux. *Narrative*, pp. 43, 75. On August 2d they were in latitude 74° 18′, and being Sunday, he says, "Divine service was performed, and the remainder of it was made, what we always wished, a period of rest." p. 85.

Passing now to the sunless days of winter, we find that the absence of that luminary makes no such alteration in their arrangements as objectors to the universal observance of the Sabbath would lead us to expect. The events of every day are journalized in the absence of the sun, much in the same way as when he shone out most brilliantly. Dimmer days they were, indeed; but although it was but a twilight, there is no intimation of any interruption of their plans or purposes having been occasioned by that circumstance. Nov. 16, "The *Sunday was spent as usual.* The sun had not been seen yesterday, and neither sun nor moon was visible this day." p. 221. But although the sun should have disappeared for the winter, still on Dec. 1st its upper limb was again seen, by refraction. p. 227. On the 26th of the same month, when the sun never rose above the horizon, Sir John still speaks of it as "a calm and *clear* morning;" and four days after, "There was *very good light* during the day from ten till half after three." pp. 232, 233. And on the 3d of January, 1830, "It was *Sunday*, and spent as usual." p. 240.

At Boothia Felix, in latitude 70°, Sir John met a party of Esquimaux natives, amounting in number to thirty-one. The appearance of these people, he remarks, was very superior to that of the ship's company, "being at least as well clothed, and far better fed." "And if the moralist is inclined to speculate on the nature and distribution of happiness in this world, on the admirable adaptation found here, as elsewhere, between the desires and the means of gratification, the pious one will not forget the Hand which, under the most apparently hopeless circumstances, thus spreads for His creatures a table in the wilderness." pp. 245, 248.

On the 20th of January, the sun reappeared at noon, the first time for the season; and the remark appended, well deserves the attention of such objectors as those with whom we are at present contending, who regard this as a climate in which no Sabbath can be enjoyed: "The gale abated to-day, and the weather became settled and clear. Commander Ross and the surgeon paid a visit to the native village, and were amused by an exhibition of singing and dancing. The sun appeared for the first time, after an absence of fifty days, being about half its diameter above the visible horizon; so that we might have seen the upper limb before, as we had calculated, had the sky been sufficiently clear. That, however, which gave us pleasure, had no such effect on the Esquimaux, to whom *the night of this region is their day*; or to which it is, at least, *far preferable*, since it is of far more value to them in hunting the cunning and cautious seals. For this reason, they always returned home when the day broke; complaining of the light as their enemy, and as the cause of a compulsory, not a wilful idleness." p. 268.

The objection speculatively advanced by theological controversialists, is thus found in experience to have no foundation. The day's transactions, Sabbath and Sunday, are noted by the adventurous discoverer alike minutely when the sun is below as when it is above the horizon. Doubtless, those in such circumstances are less incommoded by diminished light, than they would be if only occasionally subjected to the deprivation. The eye by the prolonged twilight adapts itself to, and thus becomes fitted for it. He who made man's eye clearly sees; and He who said, "Remember the Sabbath day to keep it holy," has not placed the creature in circumstances in which obedience is impossible. Such an idea in connection with Polar scenes seems never once to have presented itself to the mind of Ross; but if it had, no better confutation of the fallacy could have been adduced than is furnished in his regular notings of the every-day life of himself and others placed in the very condition which has so often been pointed to as beyond the reach of a Sabbath's blessing.

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EASTERN CUSTOMS.

"Early next morning, we settled accounts (at Damietta) with the Egyptian donkey-men who had brought us thus far on our journey; soon after which the Consul's Janissary, dressed in white, with red shoes, came in to invite us to our forenoon's repast. We then found that it is the custom in the East, to send for the guest when the feast is prepared, saying, 'Come, for all things are now ready.' The Consul was sitting as usual in the corner of his divan, along with some Egyptian friends, among whom was the Governor of the province—a rough looking man, with a grisly beard, snow-white turban, and piercing eye. After the repast, the servants carried round a brazen basin, and out of a jar poured water on the hands of every guest. We remembered Elijah pouring water upon the hands of Elisha. (2 Kings iii. 11.) Returning again to the hall, and squatted once more upon the divan, coffee was brought in very small cups, each cup being enclosed in a small silver case. The long pipes were next carried in by six attendants. Each servant stood at a reverent distance, and kept his eye fixed upon the hand of the guest whom he was serving, watching the slightest motion. This visibly recalled the allusion in the Psalms, 'Behold, as the eye of servants look unto the hands of their masters, so our eyes wait upon the Lord our God,' &c. (Ps. cxxiii. 2.)

"About the door of the Consul's house were many poor and diseased, hanging about in expectation of getting help from those who visited him. We remembered Lazarus laid at the rich man's gate. At dinner we were still more interested in observing a custom of the country. In the room where we were received, besides the divan on which we sat, there were seats all around the walls. Many came in and took their place on those side seats uninvited, and yet unchallenged. They spoke to those at the table on business or the news of the day, and our host spoke freely to them. This made us understand the scene in Simon's house at Bethany, where Jesus sat at supper, and Mary came in and anointed his feet with ointment; and also the scene in the Pharisee's house, where the woman who was a sinner came in uninvited and yet not forbidden, and washed his feet with her tears. We afterwards saw this custom at Jerusalem; and there it was still more fitted to illustrate these incidents. We were sitting around Mr. Nicolayson's table, when first one and then another stranger opened the door and came in, taking seats by the wall. They leaned forward and spoke to those at the table. Now in the case of the woman that was a sinner, Christ is dining at the Pharisee's table. As the feast goes on, the door opens, and a woman enters and takes her seat by the wall just behind him. The Pharisee eyes her with abhorrence; but as custom permits it, he does not prevent her coming in. After a little time, as Jesus is reclining with his feet sloped toward the back of the couch, the woman bends forward, pours her tears on his feet, and anoints them with precious ointment."—[Narrative of a Mission of Enquiry to the Jews, 1839.

For the Sabbath Recorder.

FAREWELL TO THE SHIP HOUQUA.

Inscribed to her honored and worthy Commander, Capt. T. D. Palmer.

Now fare thee well!—spread thy white wings forth,
And haste, noble ship, to thy home in the North;
But thou wilt awaken fond memories there,
Of the loved, and the lost, and the dwellers afar.
They will hasten to meet thee, who trustingly cast
Dear treasures, with thee, on the ocean's breast;
And *some*, they will welcome with usury back,
While others, alas, have no homeward track.

And *there* will be pictured, at memory's beck,
A sad, fond scene on thy crowded deck,
When *they* met, who will meet upon earth no more,
And parted, whose partings will soon be o'er;
The sighs, that were wreathed with hope's best smile,
And tears, whence the rainbow gleamed out the while,
And hopes, that were symboled, good ship, by thee,
Unmoored from earth's soundings, thrown out on the sea,
To the prospering breath of the Unseen given,
Steered only by eyes that are fixed on Heaven.

So be it ever—each thought of thee,
A gem in the casket of memory.
We have had our sorrows—they past away;
We had our joys, but they might not stay;
And lights, and shades, have the wanderers felt,
Since last by their fathers' hearth they knelt.

We saw the brow of the angry storm
Smile out when kissed by the sunbeam warm,
And sink to its quiet and breeze-like rest,
Like maddened Saul, by the minstrel blest.
We saw the troubled waters rise,
A crystal shaft, to the bending skies;
And many a night, and many a day,
We roamed where the Porpoise and Dolphin play;
Where the monarch of the finny tribes,
Rolls back the white spray from his rugged sides;
Where the Albatros stretches his tireless wing,
Or sleeps on the wave in his wandering;
Where the Stormy Petrel and Sea Gull come,
And dip their plumes in the crested foam.

We stood on old Ocean's topmost height,
Where both pole-stars challenged the wondering sight,
And the waves seemed beating each starry strand
Where earth's unshaken pillars stand,
On either side grasped by her outstretched hand.
Again we behold, and strange bright stars
Look down from our zenith; the high sun wears
Unwonted bearings; his noon-tide ray
Casts our shadow southward—how far we stray!

Lo! the spicy breeze from a sunny land,
And our bounding steps press a coral strand.
We stray where the children of nature rove,
Where the orange-tree skirteth the plantain grove,
Where the banian nurseth her pendant stems,
And we sighed to view, by the gushing stream,
The strange oblation in blindness laid
On a heathen shrine in the cocoa's shade;
And our hearts went up to Him whose hand
Has won bright gems from a heathen land,
For the shadows of death to be swept away,
And Java redeemed by the gospel ray.

'Tis past! thou wilt shelter our heads no more;
We pass from thy decks to a foreign shore,
Thou hast been a bright link in the lengthened chain
That bound us with dear ones beyond the main;
That link is severed, but love guards well
The wires, that thrill to its wakening spell,
Nor fears, with a whole broad world between,
The cankering rust;—but go—we have seen
The "Celestial Empire" heave in sight—
And we turn from thee, with a sad "good-night."

God prosper thee in thy homeward track,
Bearing kind hearts and loved voices back
To the homes, whose hearths shall be gladdened by thee,
When thy pennons stream out to the land of the free.
But thou hast a voice which shall sorrow awaken,
For death's fearful lance over thee has been shaken,
And one has passed from our midst away—
A meteor vanished—a darkened ray.

There will be sad tears to *his* memory,
Who sank to rest in the Southern Sea;
And weeping for those who have gone away,
By heathen temples and streams to pray;
For they shall return no more, nor see
Kindred or country;* but peace to thee,
O wanderer! God's blessing be with thee still,
And ours, dear Houqua; farewell—farewell!

L. M. CARPENTER.

HONG KONG HARBOR, April 28, 1847.

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* Jer. 22: 10.

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FORGIVENESS; OR, VICTORY TO JESUS CHRIST.

Some years ago a missionary was preaching to the Hindoos. He was telling of the true and only God, who is love; whose mercies are over all his works; who shows his love in the care with which his almighty providence hath provided for the insect that crawls on the earth; the bird that flies in the air; the fish that swims in the water; the beast that walks on the earth; and the man, the lord of all, to whom he hath given dominion over the works of his hands. He was telling of that God who willeth not the death of a sinner, but rather that he should turn from his wickedness, and live; who is a holy, pure, and just God, and therefore is angry with the wicked every day, but yet is forbearing and patient, slow to anger, and of great kindness. He was telling of that God who so loved sinful, cruel, and unmerciful men, as to give his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

He was telling, moreover, of the Son of God; describing the character of the meek, holy, compassionate Saviour; who even sent away the doves from the temple unharmed, though he was angry with those who polluted the temple by selling them in it:—he was telling of his love, of all his patience;—how he forgave his enemies, and taught his disciples to do good to those that hated them; to bless those that cursed them;—how, in his last miracle on earth, he returned good for evil, and healed the ear of the high priest's servant, who was come with others to make him prisoner.

Now, while he was speaking thus, many listened attentively; but others thought he was pointing to their religion, and contrasting it with the religion of Jesus Christ; and contrasting such a goddess as Kalee, with the character of the true God. The priests, or Brahmins, are always much opposed to the Christian missionaries, because these priests live in ease and idleness by the superstition of the people; and they think, like the silversmiths we read of in the Acts of the Apostles, that if Christianity were to prevail, their craft would come to naught. So sometimes when they did not interfere, they would incite others to do so.

I do not know whether a Brahmin was the cause or not, but while this missionary was thus preaching, one of the Hindoos, who had come from some distance, grew very indignant at the preacher's discourse, and determined to put an end to it; and as human life is thought very little of by them, he did not hesitate about it. So he got a great stick, and went behind the missionary while he was preaching, and raised it up to knock the poor man on the head; but fortunately he missed his blow, and the stick came down on the preacher's shoulder instead of his head. Then the guilty and disappointed Hindoo wanted to escape, but a great many of those who had been listening to the discourse, and saw his base action, became very angry and ashamed at it; and they seized the man, and brought him to the missionary. So the preacher looked at him, as he stood quite ashamed and full of fear before him; and then looking at his other hearers, said, "What shall I do with him?"

"Give him a good beating," they cried, holding the stick that might have killed him.

"O," said the preacher, "I cannot do that!" I suppose the Hindoos thought he did not think himself strong enough to beat the wicked Hindoo as he deserved.

"Well," said they, "send him to the judge, and he will be sentenced to two years' hard labor on the road."

"I cannot do that," said the missionary. The Hindoos were astonished, and said, "What can you do?"

"I can forgive him," said the missionary; "this is all I can do; and I will tell you why, —Jesus Christ is my Lord and my God: he commands me to love my enemies, and to do good to them that despitefully use me and persecute me."

Then he turned to the trembling Hindoo, and said, "I forgive you from my heart; but never forget that it is Jesus Christ you are to thank for your escape from punishment; and it was against Jesus Christ and his religion you were angry when you aimed that blow at me."

The Hindoos were astonished at this forgiveness of an enemy;—they were silent a moment; then rose up altogether, and shouted out, "Victory to Jesus Christ! Victory to Jesus Christ!" [S. S. Advocate.

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A WONDERFUL CONVERSION.

There was, some years ago, not far from this place, a very gifted preacher, who, for several years, preached with great earnestness and success the doctrines of the cross; but who on that very account, was violently opposed. One of his opponents, a well-informed person, who had for a long time absented himself from the church, thought, one Sunday morning, that he would go and hear the gloomy man once more, to see if his preaching was more tolerable to him than it had been hitherto. He went, and that morning the preacher was speaking of the narrow way, which he did not make either narrower or broader than the word of God describes. "A new creature in Christ, or eternal condemnation," was the theme of his discourse, and he spoke with power and not as a mere reasoner. During the sermon, the question forced itself upon the hearer's conscience, "How is it with myself? Does this man declare the real truth?" This thought took such a hold on him, that he could not get rid of it in any of his engagements or amusements. But it became from day to day more troublesome; more and more penetrating, and threatened to embitter every joy of his life, so that at last he thought he would go and see the preacher himself and ask him upon his conscience if he were convinced of the truth of that which he had lately preached. He fulfilled his intention and went to the preacher. "Sir," said he to him, with great earnestness, "I was one of your hearers when you spoke, a short time ago, of the only way of salvation. I confess to you, you have disturbed my peace of mind, and I can not refrain from asking you solemnly before God, and upon your conscience, if you can prove what you have asserted, or whether it was unfounded alarm."

The preacher, not a little surprised at his address, replied with convincing certainty, that he had spoken the word of God, and consequently infallible truth. "What, then, is to become of us?" replied the visitor. His last word, us, startled the minister; but he rallied his thoughts and began to explain the plan of salvation to the enquirer, and exhort him to repent and believe. But the latter, as though he had not heard one syllable of what the preacher had said, interrupted him in the midst of it, and repeated, with increasing emotion, the anxious exclamation, "If it be true, sir, I beseech you, what are we to do?" Terrified, the preacher staggers back. "We?" thinks he; "what means this we?" and endeavoring to stifle his inward uneasiness and embarrassment, he resumed his exhortations and advice. Tears came to the visitor; he smote his hands together like one in despair, and exclaimed in an accent which might have moved a heart of stone, "Sir, if it be true, we are lost and undone." The preacher stood pale, trembling and speechless, and then, completely overwhelmed with astonishment, with down-cast eyes and convulsive sobbings, he exclaimed, "Friend, get down on your knees, and let us pray to God for mercy?" They knelt down and prayed, and shortly after, the visitor took his leave. The preacher shut himself up in his closet. Next Sunday word was sent that the minister was unwell, and could not appear. The same thing happened the Sunday following. On the third Sunday, the preacher made his appearance before his congregation, worn with his inward conflict, and pale, but his eyes beaming with joy, and commenced his discourse with the surprising and affecting declaration that he had now for the first time passed the strait gate. You will ask what occurred to him in his chamber during the interval that had elapsed. A storm passed over him—but the Lord was not in the storm; an earthquake—but the Lord was not in the earthquake; a fire—but the Lord was not in the fire. Then came the small still voice; on which the man enveloped his face in his mantle, and from that time he knew what was the Gospel, and what was grace.

[Krummacher.

The Sabbath Recorder.

New York, August 5, 1847.

DEFENSE OF NEGRO SLAVERY.

A book of nearly three hundred pages, in defense of Negro Slavery as it exists in the United States, was published in one of our southern cities in 1846. It was prepared by Dr. Matthew Estes, of Columbus, "cheered and assisted in his labors by several distinguished literary and scientific gentlemen, who kindly consented to furnish facts, hints, and suggestions." If any reliance can be placed upon the opinions of the press in South Carolina, Georgia, Alabama, and other cotton-growing States, this work is regarded as a triumphant vindication of the "peculiar institution." Under such circumstances, our readers my feel interested in a brief statement of some of its leading arguments.

One position, upon which considerable stress is laid by the writer, is, that *slavery makes men brave and courageous.* In support of this assertion, reference is made to the late struggle in Texas, where, it is said, "a mere handful of southern men—a majority of them slaveholders—contended successfully against the comparatively colossal power of Mexico." Indeed, it is claimed, that in all our wars, whether with whites or with the Indians, southern men have displayed high-toned chivalry and undaunted courage, which can be ascribed only to the spirit fostered by slavery. Now there can be but little doubt that the system of slavery fosters a spirit which makes good fighters. Thomas Jefferson says that "the whole commerce between master and slave is a perpetual exercise of the most boisterous passions; the most unremitting despotism on the one part, and degrading submission on the other. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives loose to his worst passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities." Of course no better school could be found in which to obtain the first qualification of a warrior—recklessness of the rights and lives of others. But we fail to see in this result of the system any thing to recommend it. On the contrary, such exhibitions of its natural consequences make us feel like the immortal Washington when he said, "It is among my first wishes to see some plan adopted by which slavery in this country may be abolished by law."

Another position taken by Dr. Estes, is, that slavery is adapted to protect our republican institutions against the ignorance of northern mechanics and laborers. The course of reasoning by which he sustains this position is plain enough, but takes for granted the very questions at issue. He says that the whole mass at the North, "though but little superior to our blacks," enjoy the right of suffrage, and of course may abuse it in their ignorance. At the South it is not so. *There* the great body of those who perform the drudgery of society are slaves, who are represented at the ballot-box by their intelligent and aristocratic masters; hence there is less danger to the State. But we are yet to learn, that there is more danger in extending the elective francise to the many, than there is in concentrating it in a few individuals whose interests may be in direct opposition to the interests of the many. In this connection the Doctor makes a great boast of the number of Presidents who have been southern men and slaveholders. It is admitted, he says, that slaveholders are now, and have been in times past, the leading politicians of the Union; and this fact he regards as among the many instances of southern superiority. It is hard for northern politicians, not only to be cheated out of the principal offices in the gift of the government, but to have that fact trumpeted as an evidence of their ignorance and stupidity. Perhaps, however, there is no more effectual way to teach them a lesson they need to learn. It ought, therefore, to be received with meekness and thanks.

But the most important benefit of the system of slavery, in the estimation of this writer, is, that it discourages infidelity and promotes piety. In proof that such is the fact, we are told that there are no infidel papers or parties at the South, and that Mormonism, Millerism, Fourierism, Swedenborgianism, and Universalism, are scarcely known there; while there are at least six hundred thousand church communicants among slaves, comprising nearly one half of some of the most popular religious denominations. Verily this is a glowing picture of the state of things. Would that it were a true picture. But stubborn facts stand in the way of believing it. According to the census of 1840, a large portion of the 500,000 white persons 20 years of age who can neither read nor write, are located in the Slave States. Only a very small portion of the slaves know the letters of the alphabet, and in some of the States it would be treated as a crime to teach them. According to reports of the missionaries of the American Home Missionary Society, it seems that ninety-nine one-hundredths of the slaves receive no instruction at all; and that "while the white family are bowing before God in the parlor, the slave is preparing the morning meal in the kitchen." In view of such facts, we must be permitted to doubt the correctness of the conclusion, that slavery promotes any thing deserving the name of piety.

This book of Mr. Estes is an attempt to sustain slavery by fair argument; and the writer says that if it cannot be so sustained, "it should be abandoned as soon as possible, for no one can have any interest in sustaining error." Perhaps he thinks he has succeeded in his object; indeed, he talks as though that was certain. But we think that most readers will be set against, rather than won to the love of, slavery by this effort.

NEWS FROM OUR MISSIONARIES.

☞ The following letter continues the narrative of the voyage of our missionaries up to the latest date. We have other communications, descriptive of interesting incidents and places, which will appear in due time.

Hong Kong, April 28th, 1847.

Supposing that an early notice of our safe arrival would be desired, I embrace the first opportunity to inform you. Guarded by that Hand which controls the raging deep, after a pleasant and prosperous voyage of 112 days, we have arrived at this place, where we intend to stay until we obtain the necessary information to enable us to determine in reference to a permanent location. Bro. Carpenter has given you an account of the voyage as far as the Island of Java, where I will commence.

For several days we lay becalmed between Prince's Island and Crockatca, until the morning of the 29th of March, when a light breeze springing up, wafted us gently onward. As we approached the land, its towering peaks and verdant plains, alternately covered with trees and green, exhibited no uninteresting spectacle to the eye. When within twelve or fifteen miles of Anjier, we were met by a boat containing eleven Malays, laden with fruits and articles of their manufacture for sale. Their complexion resembles our North American Indians, stature small and slender, nearly naked, hair long and black, small flat noses, black eyes, with prominent oval foreheads, and possessing a good degree of shrewdness. Their early visit was for the purpose of securing the job of supplying the ship with water and provisions. At 10 o'clock in the evening we were safely moored about a mile in front of Anjier village. Before sunrise the next morning, we were thronged by native peddlers, laden with cocoanuts, mangusteens, devil's apples, oranges, plantains, bananas, pine-apples, onions, sweet-potatoes, yams, squashes, corn, rice, eggs, curry, sea-shells, bats, monkeys, squirrels, Sumatra pigeons, Java sparrows, hens, sheep, &c.

About 10 o'clock all the passengers went on shore, in company with the Captain. At the landing was a well-constructed dock, furnished with glass lamps, which bore a strong resemblance to civilized architecture. As we came near the shore, our attention was attracted by some instrumental music performed by the natives at a little distance from us. Their instruments were rude and rudely played. One somewhat resembled a tenor viol, but the rest seemed to be composed of metal, upon which they beat with sticks. Near the spot where we landed stood a large banyan tree, whose trunk was five or six feet through, composed of a multitude of parts, of various thicknesses. Its branches covered an area three or four rods in diameter, among which were seats arranged sufficient to accommodate many persons. Among the first things which attracted our attention on landing, were the coral fragments which lay strewn in abundance; from which we gathered several interesting specimens. We soon proceeded to the Post Office, kept by the Dutch Governor, where we deposited our letters. The few dwellings occupied by the Dutch, are well constructed, roofed with tiles, high between-joints, brick floors, plastered inside and out, with veranda in front, and surrounded with beautiful flower gardens. The houses of the natives, comprising most of the village, are constructed of bamboo, and seem to answer a very good purpose in that climate. The village contains about two hundred buildings, a considerable part of which are store-houses, containing the various articles of produce and manufacture brought in by the surrounding inhabitants for trade. These we visited next. On our way we met a distressed looking object, sitting in the middle of the street, nearly naked, who seemed to be merely a living skeleton. As we passed, he stretched out his withered hand, expressive of his wretchedness. At a little distance from this were some natives manufacturing bark ropes. One end was tied around the body of a man standing at a proper distance, while one at the other end twisted it with a rude machine which he held in his hand, and another laid and rubbed it. On the other side of the street was a park, surrounded by open buildings, and thronged by natives busily employed in preparing their articles for sale. Thence we crosed a bridge south of the Post Office, and entered the guard's department, including about two acres, surrounded by an embankment, with gate-way entrances. This was tastefully arranged, in a square form, bordered by a few nice buildings inhabited by whites. Leaving this, we entered a Chinese store, containing a great variety, and many articles of European manufacture. Here we were treated with much attention and courtesy, being supplied with seats and fans for our refreshment. Passing out of the village east, we took a view of their rice fields, which are made level, surrounded with embankments, and watered by means of an aqueduct, constructed of brick, covered with white plaster, and elevated about six feet above the level, seeming to extend through the whole plain and village. In some places the rice was ready to harvest. Thence we passed through their fruit groves, consisting of plantains and bananas fifteen or twenty feet high, having leaves about eight feet long and three wide, resembling those of the hickory in shape. Their fruit is about the size and shape of a common cucumber, with a yellow rind, and very delicious to the taste. The cocoa tree is thirty or forty feet high, with two sets of leaves, starting from nearly the same point, one reaching up and the other down, about twelve feet long, resembling the sumack. These compose the top. The fruit hangs in large clusters of a hundred or more attached to the body. The Caster is six or eight inches in diameter and of proportionate height, bearing fruit about the size of an orange, from which the oil is extracted. After visiting these, we returned to the boat, and found two of our men so intoxicated that they were unable to row. No such degrading conduct did we discover among the natives. Their civility and respectful deportment would be a good reproof to most of the cities and villages in Christianized America.

Toward night, a breeze springing up, we raised anchor and set sail. The next day we passed through Banco Straits into the Java sea, having Banco Island on the left, Lepusee ahead, with Low and Saddle Islands on the right, all in plain view. On the night of the 2d of April, we passed through Gasper Straits into the China Sea, where we were becalmed in sight of St. Barb's Island five days. On the 14th of April we passed the Great Nutuna, lying in lat. 4° N. long. 109° E., being forty miles long and nine broad; high, uneven, rocky, and said to be inhabited by cannibals. We arrived at Hong Kong last evening. This forenoon Bro. Carpenter and myself called on Bro. Dean, the Baptist Missionary of this place, and gained some information in regard to what course it would be advisable to pursue. We then called upon the American Consul, who gave us farther information, and directed us to whom to apply for a house. We visited the man, a Scotch gentleman, named Strachn, who, after inquiring into our business, offered us the use of a convenient house, free of charge. We could but regard this unexpected favor as the gracious interposition of Divine Providence. In the course of the day we had our things taken from the ship, and safely deposited in the house. According to what information we have been able to attain, Shanghai appears to be a much more favorable location than Foo-chow-foo, both in regard to the healthiness of the climate and accessibility of its inhabitants. We learn that Mr. Shuck is expected to locate at the former place, on his return from America, and that Mr. Johnson, of the American Board, has recently established himself at the latter. We shall avail ourselves of every means within our reach for gaining the necessary information in respect to these places. Any thing which it is desirable to send us, may be forwarded to Mr. Bush, the American Consul at Hong Kong, who will forward to us.

Yours in Christian bonds,

N. WARDNER.

State Temperance Convention.—On Thursday, July 22d, pursuant to a call of the General Temperance Council of New York, a number of delegates from twelve counties in this State, assembled at Saratoga Springs, to promote the banishment from the Empire State of all that can intoxicate. After the opening exercises, several addresses were delivered, and resolutions discussed. Resolutions were adopted, to the effect that the advocates of the Temperance Cause then present fully believe in its Divine origin and support; that the system of licensing men to sell intoxicating drinks is radically wrong, and ought to be abolished, together with all laws that give countenance thereto; that no legislation can be a sufficient defense against the evils of Intemperance, except that which aims at the *entire prohibition* of the sale of intoxicating drinks; and that, properly, the great question now to be submitted to the people, and by them to be decided at the ballot-box, is not "License or No License," but Sale or No Sale of intoxicating liquors as a beverage;—and that "in self-defense we will vote for such men only as we believe will, if elected, give their influence and vote in favor of a law granting to the people liberty to decide by ballot, in a general State vote, whether intoxicating liquors may or may not be sold within the State." At the conclusion of the meeting, the officers were authorized to call a General Temperance Convention, to be held at Troy on the 12th of August.

Temperance in the Sandwich Islands.—One of our cotemporaries says that in the Sandwich Islands, notwithstanding the impositions and compulsory acts of foreign governments, the people maintain their steadfastness in the cause of temperance. Frequent processions and temperance festivities sustain and animate them, while their adherence to the pledge is made to a great extent a religious duty. A spirit of worthy emulation in other lands was recently shown at an attempt to smuggle in five barrels of brandy at the port of Honolulu. The offence subjected the vessel to confiscation, and the principals and accessories to fines of $1,000 each. The forfeited liquor was publicly emptied into the street in front of the Custom House. The King, in a recent letter to America, asks for help from our country to deliver his nation from ardent spirits.

THE SABBATH.

660. H. M. Hayward.

Sabbath Morning.

1 WELCOME, delightful morn;
Sweet day of sacred rest,
I hail thy kind return;
Lord, make these moments blest:
From low desires | I soar to reach
And fleeting toys, | Immortal joys.

2 Now may the King descend,
And fill his throne of grace;
Thy sceptre, Lord, extend,
While saints address thy face:
Let sinners feel | And learn to know
Thy quickening word, | And fear the Lord.

3 Descend, celestial Dove,
With all thy quickening powers;
Disclose a Saviour's love,
And bless the sacred hours:
Then shall my soul | Nor Sabbaths be
New life obtain, | Enjoyed in vain.

661. L. M. Edmeston.

Sabbath Evening.

1 SWEET is the light of Sabbath eve,
And soft the sunbeams lingering there;
For these blest hours the world I leave,
Wafted on wings of faith and prayer.

2 The time how lovely, and how still!
Peace shines and smiles on all below;
The plain, the stream, the wood, the hill,
All fair with evening's setting glow,

3 Season of rest! the tranquil soul
Feels the sweet calm, and melts to love;
And, while these sacred moments roll,
Faith sees a smiling heaven above.

4 Nor will our days of toil be long,
Our pilgrimage will soon be trod;
And we shall join the ceaseless song,
The endless Sabbath of our God.

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☞ The above is a copy of one page of the New Hymn Book. It is inserted here for the purpose of showing the size of the pages, and the style in which the book is got up.

Two Church Edifices burned on a Sunday.—Some persons claim great shrewdness in discovering the designs of Providence in the various casualties which occur—particularly those which occur on Sundays. But two events transpired on Sunday, July 25, which will probably puzzle them. The first event was the burning of St. Paul's Church in Rochester, which took place at an early hour in the morning, destroying consecrated property valued at about thirty thousand dollars, on which there was an insurance of only ten thousand dollars. The second event was the destruction of St. Paul's Church in Philadelphia, in the afternoon of the same day. The building was nearly new, and erected at an expense of twenty-eight thousand dollars, of which some seventeen thousand dollars was insured. We should like to know whether these would properly come under the head of "Sabbath Accidents," and what is the natural inference from them as to the estimation in which Providence holds the churches or congregations to which these edifices belonged.

Dissenters in England.—The National Era says that in consequence of the interference of the Government with the work of public education, including religious instruction, the Dissenters have determined generally to withdraw their support from the Whigs, and eschew all party alliances in the coming election. We notice in the last number of the Nonconformist a very valuable address, to Dissenting Electors, calling upon them to stand firmly upon the basis of their own principles, supporting candidates fully committed to them, or, if none such be in the field, setting up candidates of their own, or retiring formally from the polls, just as the circumstances may require.

The Sabbath in London.—The Presbyterian says that at a public meeting recently held in England, it was stated that out of a population of more than two millions, there was an attendance of only four hundred thousand persons on the services of the Sabbath, in the churches and chapels of all denominations! "If inquiry was made as to the occupation of the rest, the crowded state of steam-vessels, rail-way carriages, public houses, gardens, club and gaming houses, would furnish a reply."

Royal Beneficence.—The King of Prussia has recently given $758 to the Rhemish Missionary Society, toward the support of its first missionaries in China. The Minister of State, Dr. Eichorn, in transmitting the donation, informed the Society that he was charged by the King "to testify the lively interest which his majesty takes in this enterprise, in behalf of which he invoked the gracious aid and the rich blessings of the Lord."

A Martyr Reformer.—Many are the instances in which the advocates of reform fall martyrs to their zeal. Rev. Orange Scott, one of the founders of the Wesleyan Methodist Church, belongs to this class. He is now on the verge of the grave, brought there, as is supposed, by his abundant labors and cares. Recently he dictated an address to the church of his founding, which was published in the True Wesleyan, and from which the following paragraph is taken:—

'You will all, brethern, concede to me a deep interest in all our concerns. When our church was organized, I threw myself and all that I had upon her altar, not then thinking I should so soon be consumed; but so it is. The embarrassed state of our Book-Concern, over which you called me to preside, has literally worn me out. Yes, brethern, I must go down to the dead. I would not cast a reflection upon any of you—some of you have done nobly; others, perhaps, might have done more, and so have released the Concern from its embarrassment long before this, and have saved the Agent from a premature grave.'

Alfred, N. Y., July 27, 1847.

To the Churches in the Western Seventh-day Baptist Association:—

Dear Brethren,—I take this method of calling your attention to the fact that the Anniversaries of the Missionary and Tract Societies are soon to be held. The place designated is DeRuyter; and it is desirable that all the money, &c., which can be collected for these objects, should be forwarded to that place at that time; and farther, that those meetings should be conducted upon such a plan as to create the greatest possible amount of interest in behalf of the objects the interests of which they meet to promote. Therefore I suggest that immediate and efficient measures be taken to collect funds for these objects, and that they be forwarded to some person *designing* to attend, or one of the delegates *appointed* to attend said meetings, that they may forward the same in due time. And I farther suggest, that as many of the friends of these Societies as possibly can, should attend their meetings. *Let them not be thinly attended.* Brethren, will you immediately attend to this?

N. V. Hull.

The Hymn Book.—Eld. Nathan V. Hull suggests that the most convenient way to supply the churches in Western New York and Pennsylvania with Hymn Books, would be to send them to an agent in Alfred, from whom they might be taken to the different places where they are wanted. The suggestion is favorably received, and arrangements will probably be made to have those who desire it supplied in that way. But the publishers desire to know, as near as possible, what number will be required in the different sections, that they may send accordingly. They hope, therefore, that the churches and societies will send in their orders as early as convenient, stating distinctly in what way the books can best be sent.

The Union Magazine of Literature and Art.—The second number of this beautiful monthly has just been issued, and fully realizes the expectations awakened by the first number. It is edited by Mrs. C. M. Kirkland, author of "A New Home," "Forest Life," &c., assisted by a long list of the most eminent writers of the country. Each number contains forty-eight pages of reading matter, one engraving in mezzotint, one line engraving, illustrative wood cuts dispersed through the body of the work, and a colored fashion plate. All the engravings are from original designs, and admirably executed. The literary matter is equal to that of any work of the class. As a whole, we think this magazine has few rivals. Published by Israel Post, No. 140 Nassau-st., N. Y. Terms $3 per year, in advance.

Blackwood's Edinburgh Magazine.—The July number of this deservedly popular monthly has been republished by Leonard Scott & Co., of No. 79 Fulton-st. The following is a list of its contents: "Prescott's Peru," "Crossing the Desert," "Life of Jean Paul Richter," "A Tale of the Masorcha Club," "Letters from a Railway Witness in London," "Sir H. Nicholas's History of the Navy," "Evenings at Sea," "The Dog of Alcibiades," "Sir Robert Peel and the Currency." The July number commences a new volume, making the present a favorable time to subscribe.

English Missionary Societies.—There has been an increase of the receipts of the English Missionary Societies during the past year. The total income of the Church Missionary Society during the past year was £116,287, being an advance on the previous year of £14,369; of which sum £10,429 was raised and expended by the different missions. The total income of the Wesleyan Missionary Society during the last year was £115,762, being an advance of £2,838; of which sum £4,770 was derived from Juvenile Christmas and New Year's offerings, £11,788 raised by foreign auxiliaries among the missions, and £6,462 were contributed by Ireland. The receipts of the London Missionary Society have amounted to £76,319, £3,426 less than those of the previous year, and the expenditures to £75,724. The receipts of the Baptist Missionary Society were £28,223, being an increase of £1,934, and the expenditures were £26,399. It will be seen that the total increase of these societies amounts to £15,705.

Return to Protestantism.—The London Atlas contains a letter, of which the following is an extract. It is from the Paris correspondent of that journal:—"The religious world are all on tiptoe, awaiting the result of a negociation pending between the highest ecclesiastical authority in the kingdom, and a lady of the most illustrious rank—the Duchess de Talleyrand, known in this country as the Duchess of Dino—who has announced her determination of returning to Protestantism, from which she had been persuaded some few years ago. You can form no idea of the excitement to which this determination has given rise; and I am told that in the church of her parish, in the Fabourg St. Germain, litanies to the Virgin are put up night and day in her behalf. Meanwhile the lady's family stand aghast, and know not where to call for aid. The event will cause much interest in England, where the Duchess accompanied her uncle, the late Prince Talleyrand, in his embassy, and where she is still remembered with the admiration due to her great genius and romantic beauty."

Baptism of a Jewish Hazan.—Mr. Bernard Sleinthal, for many years a Minister in the Synagogue in Germany, was received into the Jewish Mission House in New York a few months ago, became a candidate for membership in one of the Reformed Dutch Churches of this city, and was baptized on the 15th ult. It is his purpose, says the Jewish Chronicle, "to devote himself to the services of the gospel as a Missionary to his brethren."

General Intelligence.

ELEVEN DAYS LATER FROM EUROPE.

The steamship Washington arrived at New York on Friday last, bringing English papers to the 15th of July, on which day she sailed. The news is not important.

The weather continued favorable, and there is scarcely room to doubt an abundant harvest. Even the potato appears to be very generally healthy, and to promise bountifully. Wheat and flour had risen somewhat since previous advices; but in other respects the market remained unchanged.

In France, there had been a judicial development of official corruption in the matter of M. M. Teste and Pellapra, members of the Government. The evidence adduced fastened guilt upon M. Teste beyond cavil or doubt, and tended strongly to inculpate others. At the close of the sitting on the 12th inst., M. Teste having returned to his prison in the Luxemborg, attempted suicide by firing two pistols, one into his mouth, which missed, and another aimed at his breast, but the ball did not penetrate his body. He remains under strict guard.

Affairs in Spain seem at present to be in a wretched state. Beside the open rupture of the Queen and her Consort, rumors of treacherous intrigues, even to the extent of designs, if not to assassinate, at least to dethrone the Queen, are generally circulated. These designs appear to have their chief seat in Paris, and every day brings fresh proof of the signal failure of the schemes of Louis Philippe, which he meditated compassing when bringing about the Montpensier marriage.

The Malta Mail of the 25th ult. says: "We have just received intelligence from Kurdistan that is rather discouraging. It is said that in an engagement with the Kurds the Turks have lost about 3,000 men. Bederhan Bey was at Van, and report says that he is strengthening that fortress for defense. The Turkish Government is, however, still very sanguine in the expectation that this chieftain will soon be brought to terms, perhaps relying on the number of their troops, not considering the difficulties the country opposes to their bringing Bederhan Bey to terms."

In a debate in the House of Commons, July 8, the Chancellor of the Exchequer said, that "with respect to the future prospects of the country, and more especially of Ireland, he believed that he was warranted in saying that nothing could be more promising than the appearance of the crops."

The condition of Ireland in a social point of view, can be fully understood from the fierce litigation now going on at quarter sessions. There is at Nenagh the enormous quantity of 4,500 civil bills and 200 criminal cases; at Storkestown, one of the divisions of the County of Roscommon, there were 1,900 civil bills, and 200 ejectments for non-payment of rent. At Parsonstown, out of 126 offences, 100 were offences against property.

It is stated in a private letter from Clonmel, Ireland, that the merchants of that town, who have realized such immense profits by hoarding up their stocks of meal, &c., are now obliged to destroy great quantities of it, through its becoming heated in their stores. The river Suir now receives on its placid bosom what would have subsisted many who have gone off this stage forever.

A great sanitary fact is at present being exemplified in Glasgow. While fever rages around, the prisons, containing about six hundred inmates, have not one fever patient. This is at once a reward to the friends of prison discipline, and an encouragement to those of sanitary advancement.

Mr. McQueen stated in evidence before a Committee of the House of Commons last month, that in the course of the last 25 years, England has paid, for Cotton alone, to the United States, £268,000,000 sterling, or $1,300,000,000.

The Paris Presse announces that the Emperor of Russia had determined to construct forthwith a vast line of railroads to connect the three capitals of St. Petersburgh, Moscow, and Warsaw.

The funeral service for the repose of the soul of O'Connell, was celebrated at Rome with great pomp on the 28th ult., as had been announced.

The increase of British revenue in the year ending 5th inst., as compared with the previous year, is $5,000,000.

WAR NEWS.

The following items give all the important news from the seat of war received within a week past:—

Gen. Scott still remained at Puebla at the last advices. Gens. Cadwalader and Pillow were at Perote. There had been a collision at La Haya, in which the Mexicans were worsted as usual.

Col. De Russy's detachment, in returning near Huejulta, in a narrow pass, was surrounded by 1,200 or 1,400 Mexicans, who commenced a heavy fire from all directions, but fled through the chapporal after six or eight rounds of grape. De Russy continued at intervals for several days to fight his way back to the river, where he was received by Col. Gates's reinforcements. He reached Tampico on the night of the 16th, with a loss of 20 killed, 10 wounded, 2 missing, and 20 horses and 60 pack mules. Capt. Boyd and Lieut. Tannahill were killed. De Russy received several balls through his clothes, and Capt. Wyse had three horses shot under him. The Mexican loss is represented at 150. Lieut. Whipple has been lassoed near Vera Cruz.

The Mexican Government is said to have appointed two Commissioners to confer with Commissioner Trist. Santa Anna is supposed to favor peace. A letter from Mexico, dated the 2d, says there is no doubt but that the treaty will be concluded immediately by the Commissioners, the peace party is so strong, and that Santa Anna will probably pronounce for peace. The names of the Commissioners given are Oarstiz, Baranda and Tornel.

The U. S. steamer Ann Chase, Capt. Brown, from the Brazos, with troops, burst her boiler on the 12th, killing 9, and wounding several. James Dolan, of Pittsburgh, and others, died of their wounds.

Accidents on the Sabbath.—On Saturday morning last, the steamboat Niagara left this City at half past six o'clock A. M. for Albany, and had proceeded on her route some thirty miles, when her steam chimney exploded, killing two firemen, scalding two of the passengers—Mr. Noah Avery and lady of Seneca County—and knocking off a portion of the roof of the firemen's room. Capt. De Groot, of the steamer Roger Williams, who was about two miles distant at the time of the disaster, answered the Niagara's signals for assistance, hastened to transfer her passengers to his boat, and proceeded with them to Albany; with the exception of the two persons scalded, who returned to this City in the Thomas Powell, (which had also gone to the relief of the Niagara, and which towed her near the shore where she anchored,) for medical assistance. They were taken to the City Hospital, their wounds examined and cared for, and are pronounced out of danger, and gradually recovering. The Niagara had about 200 passengers on board. That so few of such a number should be injured, is a circumstance almost miraculously fortunate.

The Sandusky Clarion says that last Saturday, as the steamer Constitution was making the wharf, she ran foul of the dock. The concussion was such as to stop her headway, by smashing a hole in the bow of the steamer 6 or 7 feet in length and width. She sunk in about 8 feet water.

Mr. J. Gildersleeve, of Babylon, while bathing, on Saturday the 24th ult., swam a great distance from the shore, and never returned. It is not known whether he perished by a shark, by the cramp, or by exhaustion. He was about 40 years of age and left a family.

On the same evening a young man named John Snediker was drowned at Oyster Bay Mill. He tried to swim too far, and sank from exhaustion.

Mr. Wm. Hughes, of Columbia-st., Brooklyn, stevedore, while at work on the British ship Tuscan, at the foot of Pine-st., New York, last Saturday morning, was thrown to the bottom of the hold, some twenty-five feet, and died in half an hour. He was about 40, and leaves a wife and family.

SUMMARY.

The tolls on the New York Canals continue to increase, and for the third week of July the increase was 82 per cent.! as compared with the same week of last year. The entire receipts of the season are $1,654,450. To same time last year $1,152,400. Increase $502,050. Equal to nearly 50 per cent. And this increase has taken place in 15 days navigation, equal at the present rate of receipts to $300,000. The receipts are more than twice as large as they were to the same period in 1842 or 1843. The largest rate of increase has been at Buffalo, being 81 per cent. for the whole season. But the third week in July shows an increase of 170 per cent! at last point.

Earl Grey, Colonial Secretary of England, writes to Lord Elgin, in Canada, that it will not be practicable this year to carry into effect a scheme of Colonization. He would rather advise Parliament to grant a sum of money to construct railways in the Colonies, and employ the emigrants on the works. He states, officially, that the number of persons who have emigrated to North America during the last twenty years, is 1,337,000. If we add the emigrants who have sailed since last February, it will be found that one and a half millions of men, women and children have been added to the population of this continent since 1826, from the United Kingdom alone.

The U. S. Steamship Washington, arrived at Mobile on the 12th with a bearer of dispatches to the Government. She reports that information had been received at Vera Cruz from Tobasco, stating that after Com. Perry had left Commander Bigelow, he marched at the head of 300 Marines and Sailors, and attacked about 600 Mexicans, whom they found encamped a few miles from the city. The Marines and Sailors fought bravely, and routed double their number, with a loss of twelve men killed and wounded.

On Monday afternoon, in one of the alleys near the old Brewery, a miserably haggard woman sat for most of the afternoon, on a block of wood, leaning against an empty hogshead. She had an infant in her arms, and was caressing it, although she seemed as feeble and helpless as her offspring. Darkness came, and she was in the same place. Some charitable individuals discovered her unhappy plight, and resolved to give her shelter for the night. On approaching her, they found that she was asleep, and the child in her arms was dead.

The Malta Times says that a curious instance of extreme affection in the animal, which ended fatally, took place last week, at the country residence of Baron Gauci, in this Island. A female gazelle having suddenly died from something it had eaten, the male stood over the dead body of his mate, butting every one who attempted to touch it; then, suddenly making a spring, struck his head against a wall, and fell dead at the side of his companion.

Twelve hundred Chinese criminals are said to have been beheaded in Canton during the last year, and many thousands are now in prison. Since the opening of the seals of the provincial officers on the 5th, the work of decapitation has been renewed. Causes are in operation among the Chinese that must year after year continue to swell the tide of evil, and hasten on some—it is hard to say what—dreadful calamity.

According to the Militia Law no person can be required to pay this commutation until the districts of the respective companies are designated by the proper authorities, all persons subject to military duty duly enrolled, notified of such enrollment, and the lists put into the hands of the Ward Collectors. So don't trouble yourselves about the commutation tax till these requisitions are complied with.

The Rev. James C. Richmond, of the class of 1828, has sent an amicable challenge, in the manner of the old universities, to the President, Professors, and students of the University at Cambridge, more especially at Divinity Hall, to discuss with him, orally, the three Christian doctrines of the Episcopacy, the Holy Trinity, and the Atonement.

The large barn and corn-house attached to the County House at Chatham 4 Corners, N. Y., was burnt on the 26th by an incendiary, supposed to be a man called York Shaver. There were over 4,000 sheaves of rye burned in the building, together with three valuable horses, nineteen sheep, a number of hogs, and a variety of farming utensils. The loss is severe, and falls heavy upon the County.

On Wednesday two men from Maryland arrived at Port Elizabeth, Cumberland County, N. J., in search of a negro, who they alledged had run away from his master. They found the man at work in a corn-field, who no sooner discovered his old acquaintances than he gave leg bail—whereupon one of the men fired the contents of a six barrel pistol at him, but more fortunately for himself than the runaway, he missed aim, and the man got off.

The Montreal Herald and the Pilot, continue to exhibit the melancholy results of the ship fever. At the wretched sheds, 1,712 miserable emigrants lay sick last Saturday—32 of them died that day, and 202 during the week. More banished creatures continue to arrive daily, and the record of human woe is proportionably lengthened.

On the 21st inst. a petition from Rev. T. Johnston and others, praying that the custom of selling property at the doors of the Churches, after Divine Service on Sundays, may be discontinued, was presented to the Parliament of Canada. It is also customary in Lower Canada to address political meetings at church doors on the Sunday.

The Editor of the Detroit Free Press has satisfied himself by diligent inquiry, that the wheat crop in Michigan will be equal to that of last year, when there was a surplus of seven millions five hundred thousand bushels, equal to one and a half millions barrels of flour.

Abby Folsome preached a Fourth of July oration, of two days' length, from her chamber window in Boston—commencing on Sunday, and getting through on Monday night. The Mail says "she preached enough during the two days from her window to wear out the lungs of a lion, and make an elephant hoarse. Her physical powers are tremendous, and her love of the freedom of speech stronger than death."

According to a paragraph in the Philadelphia Inquirer, a Greek manuscript, of the sixth century, has been discovered at Athens, which, besides a treatise on Byzantine painting, is said to contain an account of the daguerreotype process, and hints for the manufacture of gun-cotton. In this manuscript, the art of producing photographic pictures is called "Heliotype."

Some time since a Miss Amanda Smith was killed on the Long Island railroad. As her death was caused, as it was alledged, by the negligence of the agents of the road, her father prosecuted the company for damages. The case was referred to referees, of whom judge Greenwood was one. They rendered a verdict to the plaintiff of $950.

Rev. Messrs. Leider and Cruse, German Missionaries, have planted schools among the Copts, the remnants of the ancient Egyptians, in which they have three hundred pupils. There are 100 young men in the service of the Pasha, who have been educated by Mr. Leider.

The Recorder states that among the cheering intelligence from India, is the abolishment, in two of the provinces of that country, of the suttee, or burning of widows, and the prohibition of infanticide. It shows an increasing spirit of humanity in that country, which it may be hoped will prevail.

One of the principal lodges of Prussian Free Masons has struck out of its laws the clauses which prescribed that no person could be received a Mason unless he professed the Christian religion, and which particularly forbade the admission of Jews.

The Pottsville Miners' Journal says: "The quantity of coal sent by railroad this week is 32,269 15 tons; by canal, 7,640 15. Total for the week, 39,910 10; do for the season, by railroad, 683,668 04 tons, and by canal, 93,320. There has been an increase this week on both canal and railroad."

The Ice Trade, though but recently commenced in India, has become to the United States one of the most lucrative articles of export. They now drink iced champagin in Calcutta, Madras, and Canton. One house in Boston sent in a single year 101 vessels with cargoes of ice. Almost equal to the product of the whole wine harvest of Bordeaux—eighteen millions of florins.

An accident from the careless use of fire-arms occurred in Philadelphia, July 29, by which James McMullen was killed with his jaw entirely shot away, Henry McLaughlin so badly wounded in his breast that his recovery is doubtful, and John Cole severely lacerated.

A large lime-stone rolled from the top of a high hill in the vicinity of Pittsburgh on Monday afternoon. In its descent it rushed against a frame school house and instantly killed five children, besides wounding three others, one of whom it is feared may not recover.

During a thunder storm, a servant of Mr. Samuel Cohen, at Clifton, Staten Island, was wringing out a towel when a flash of lightning passed under her face and struck the towel in her hand, which was burnt in many places, without affecting her hands or her person in the slightest degree.

The Presbytery of Ohio, (Old School) lately passed resolutions forbidding their licentiates to solemnize the marriage covenant. The legislature of Connecticut enacted a law at its late session, authorizing licentiates, settled for one year, to perform the marriage ceremony.

In its sitting of the 16th, the three states of the Prussian Diet, adopted by two hundred and twenty votes against one hundred and fifteen, the bill for the admission of Jews to all places, except such as are connected with religious instructions.

Oswego, it is said, will soon be the greatest place for flour manufacturing in the United States. In addition to the extensive mills there already, three new ones of the largest class are going up.

We call the attention of postmasters and subscribers to newspapers, to the following article, taken from the new regulations for the government of the Post Office Department—(Page 35, No. 244:)—"It is ordered that Regulation 549, which authorizes persons to subscribe for newspapers by depositing the money with postmasters, &c., be, and the same is hereby repealed. This order to take effect from and after the first day of July, 1847." Owing to the limited circulation of the order, the Postmaster General has extended the time when it is to take effect, to July 31, 1847.

Mr. Hotchkiss, the gentleman who was so brutally assaulted in Brooklyn several months ago, has recovered his health to a considerable degree, but still exhibits a lamentable want of intellectual action. All attempts to test his recollection of the assault upon him have hitherto proved fruitless. He has not the slightest recollection of the circumstance, nor can his friends make him comprehend his present condition, nor the cause which led to it.

About thirty sail of vessels, says the Bath Tribune, are building on the Damariscotta river at this time. Six or seven of these vessels are ships averaging from 600 to 650 tons each. The tonnage built in the United States, on account of the late increase in the corn trade, has been enormous, and will, before another year, have its effect upon freights.

A recent order of the King of Prussia enacts that, pursuant to existing laws, clergymen who depart from their duty shall be submitted to different degrees of punishment. Those who preach against any form of religion sanctioned by the State are liable to dismissal, and to imprisonment of from four to six weeks.

Gov. Dodge, of Wisconsin, intends—so say the Wisconsin papers—to call together the Legislature early in October, for the purpose of preparing another Constitution, and the admission of the Territory into the Union. Before the adjournment of the next Congress, Representatives and Senators from Wisconsin may take their appropriate seats in the grand Council of the Nation.

On June 12 an interesting ceremony took place in the Parish Church of St. Elizabeth, in Paris. It was the baptism of three negro princes. Two of them sons of Peter, King of Grand Bassan in Africa, the other, the son of a neighboring King.

At Quarantine, near Quebec, 656 emigrants have died within four weeks. Last Wednesday 1,667 passengers arrived at Grosse Isle in five ships—one of them from Bremen, with 326 passengers. Few sick—few deaths.

The Quakers have had paid to them a compliment of exceeding significance. In almost all cases, and without any previous consultation, they have been made the distributors of American charity to the suffering people of Ireland.

Rev. Amos A. Phelps, late Secretary of the American and Foreign Anti-Slavery Society, died on Thursday last, at the residence of Rev. E. D. Moore, in Roxbury, Mass.

T. W. Williams, of Beliot, Conn., has made a donation of $10,000 to Beliot College, Wisconsin.

The Queen of England has granted a pension of £1,000 a year to the wife and daughter of the late Dr. Thomas Chalmers.

☞ The steamship Hibernia reached Boston on Monday last, bringing five days later news from Europe. There had been a slight advance in Cotton, a decline in Breadstuffs, and the prospects of the harvest were good. The French Peers had brought the trial concerning ministerial corruption to a close. M. Teste will have to refund the 95,900 francs, be imprisoned three years, pay a fine of 94,000 francs, and forfeit his peerage, offices and civil rights. Gen. Cabieres forfeits a fine of 10,000 francs, his peerage, his military honors. Parmenter forfeits his civil rights and a fine of 10,000 francs, &c.

Review of New York Market.

MONDAY, AUG. 2.

ASHES—Pearls have advanced to $7. Pots 4 87.

FLOUR—Before the steamer's news, Genesee Flour was 5 75, and Western 5 50. Since the arrival of the steamer, prices have been unsettled. Flour is held at about 25c per barrel more. Jersey Meal 3 62; Western 3 00.

GRAIN—Wheat has advanced a little, but is not in great demand. Corn 62 a 70c. Rye 80c. Oats plenty at 50 a 52c.

PROVISIONS—Mess Pork 15 37; Prime 12 50. Beef without change. Lard 9c. Butter is steady at 11 a 15c. for Western. Cheese 6½ a 8c.

MARRIED,

In Hebron, Pa., July 10th, by Eld. Rowse Babcock, Mr. Caleb Lewis, Jr., of Farmersville, Cattaraugus Co., N. Y., to Miss Elizabeth Ann Babcock, of Genesee, Allegany Co., N. Y.

In Brookfield, N. Y., on the 15th ult., by Rev. S. B. Crandall, Mr. Avery C. Crandall, and Miss Mercy Rogers.

By the same, on the 26th ult., Mr. William B. Stillman, and Miss Hannah M. Denison, both of West Edmeston.

DIED,

At Newport, R. I., on the 18th of May last, Rosanna Taylor, aged 75 years. She was a colored woman, and had been a most exemplary member of the Seventh-day Baptist church in Newport fot 52 years. She was like a shock of corn fully ripe, and left this world in a happy frame of mind.

In Hebron, Pa., in April last, Mrs. White, wife of John White, after a short illness, in the triumph of Faith. Sermon from the text "The Master calleth for thee."

LETTERS.

N. V. Hull, S. P. Stillman, S. B. Crandall, Rowse Babcock, R. W. Utter, John Whitford, E. D. Randolph, G. W. Hinkley, Joy Griswold, W. M. Fahnestock, Benj. Stelle.

ACKNOWLEDGMENTS.

P. Babcock, Hopkinton, R. I.	$2 00	pays to vol	3	No.	52
G. I. Lewis, "	2 00	"	4	"	52
John Green, "	2 00	"	4	"	52
Benj. Potter, "	2 00	"	4	"	52
Sands Palmer, "	2 00	"	4	"	52
Clark Saunders, "	2 00	"	4	"	52
Arnold Hiscox, "	2 00	"	4	"	52
James Lewis, Ulysses, Pa.	2 00	"	4	"	52
M. Bradley, Millport, Pa.	2 00	"	3	"	52
Benj. Stelle, Crossingville, Pa.	2 00	"	4	"	52
James Stelle, "	2 00	"	4	"	52
Eld. Dean, Kingsville, O.	1 00	"	4	"	52
B. Randolph, Berlin,	2 00	"	4	"	52
Amelia Green, "	2 00	"	4	"	52
Thos. Ashley, New York,	1 00	"	4	"	26
Abel Maxson, Friendship,	2 00	"	4	"	52
E. Lanphear, Nile,	2 00	"	4	"	52
A. C. Stannard, "	4 00	"	3	"	52
A. F. Randolph, "	50	"	2	"	26
Isaac Hall, Centerville, R. I.	50	"	4	"	13

TRACT SOCIETY NOTICE.

The Fourth Anniversary of the American Sabbath Tract Society will be held at DeRuyter, Madison Co., N. Y., on fifth day, September 16th, at 10 o'clock A. M. Auxiliary Societies, agents, and tract distributors, are requested to communicate to the Corresponding Secretary, without delay, such facts connected with the circulation of Sabbath Tracts as are calculated to show the usefulness of that field of labor. Annual Members of the Society, Auxiliary Societies, or Churches, owing or having contributions designed to be included in the Treasurer's Annual Report, are requested to forward them to the Treasurer before the 5th of September, at which time he will make up his report.

Paul Stillman, General Agent.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

PLUMBE NATIONAL DAGUERREAN GALLERY AND PHOTOGRAPHERS' FURNISHING DEPOTS; awarded the gold and silver medals, four first premiums, and two highest honors, at the National, the Massachusetts, the New York, and Pennsylvania Exhibitions, respectively, for the most splendid colored Daguerreotypes and best apparatus ever exhibited.

Portraits taken in exquisite style, without regard to weather. Instructions given in the art.

A large assortment of apparatus and stock always on hand, at the lowest cash prices.

New York, 251 Broadway; Philadelphia, 136 Chestnut street; Boston, 75 Court and 58 Hanover streets; Baltimore, 205 Baltimore street; Washington, Pennsylvania Avenue; Petersburg, Virginia, Mechanics' Hall; Cincinnati, Fourth and Walnut, and 176 Main streets; Saratoga Springs, Broadway; Paris, 127 Vieille Rue du Temple; Liverpool, 32 Church street.

THE NEW HYMN BOOK.

AT the last meeting of the General Conference, a Committee, consisting of Thomas B. Brown, Lucius Crandall, Wm. B. Maxson, Eli S. Bailey, Nathan V. Hull, and Sherman S. Griswold, was appointed to prepare and secure the publication of a Hymn Book suited to the wants of the Seventh-day Baptist Denomination. Subsequently Mr. Brown, Chairman of the Committee, suggested a plan for the work, which received the unanimous and hearty approval of the other members of the Committee, and which he was requested by them to carry out. We are happy to state, that he has completed the duty assigned to him, and has prepared for the press a book which is believed by good judges to be equal in point of merit to any thing of the kind now extant. The copy is already in the hands of the printer, and the work will be published and ready for distribution on the 10th day of September next. It will contain above one thousand hymns, covering nearly six hundred pages of the size of the medium edition of "The Psalmist," now in use among the Baptists. It will be printed on fine paper, and upon stereotype plates prepared from entirely new type. In style of workmanship, it is intended that the book shall be inferior to none. To secure for it as general a circulation as possible, the price, in common leather binding, has been fixed at 75 cents per copy, or $9 per dozen. Copies will be put up in extra binding, with gilt edges, &c, to suit every variety of taste, at prices corresponding to the style.

The Publishers of the Book are desirous of learning what number of copies will be at once demanded, in order that they may regulate the size of the first edition by the demand. They request, therefore, that those in want of the work will give them as early notice as possible of the number they desire. Probably the best way to do the business will be for each society or church to appoint some person to ascertain how many will be wanted within its own bounds, and send on the order accordingly. The books will be ready for delivery, as before stated, on the 10th day of September, in time to supply at the Anniversary of the Missionary and Tract Societies in DeRuyter, all who may wish to obtain them in that way. To save uneasiness, no money will be required until the books are delivered; and to save loss, no books will be delivered except for the money or its equivalent. Orders for the books are now solicited, and should in all cases be accompanied with explicit information as to the way in which they may be sent. Those who wish to be sure of copies of the first edition, should send their orders as early as the 1st day of September. Address, "Utter & Champlin, No. 9 Spruce-st, New-York."

DERUYTER INSTITUTE.

JAS R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE E. WILCOX, Preceptress.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday, Aug. 25, and ending Dec. 1
Second " " Dec. 15, " March 22
Third " " April 5, " July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" James H. Cochran.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
Darien—Ethan Saunders.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P Langworthy.
Hounsfield—Wm. Green.
Independence—J P Livermore.
Leonardsville—W B. Maxson
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—T. E. Babcock.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—Joseph Spicer,
" A. B. Burdick.
Newport—E. D. Barker.

NEW JERSEY.
New Market—W. B. Gillet
Plainfield—E. B. Titsworth
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock.

VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke.

Miscellaneous.

PEACE.

A few years ago, I met an elderly man in the Hartford stage, whose conversation led me to reflect on the baseness and iniquity often concealed behind the apparent glory of war. The thumb of his right hand hung down, as if suspended by a thread; and some of the passengers inquired the cause. "A Malay woman cut the muscle with her sabre!" was the reply.

"A Malay woman!" they exclaimed; "how came you fighting with a woman?"

"I did not know she was a woman, for they all dress alike there," said he. "I was on board the U. S. ship Potomac when it was sent to chastise the Malays for murdering the crew of a Salem vessel. We attacked one of their forts, and killed some 200 or more. Many of the women were killed; and I can tell you the Malay women are as good fighters as the men."

After answering several questions concerning the conflict, he was silent for a moment, and then added with a sigh, "Ah, that was a bad business. I do not like to remember it; I wish I never had had any thing to do with it. I have been a seaman from my youth, and I know the Malays well. They are a brave and honest people. Deal fairly with them, and they will treat you well, and may be trusted with untold gold. The Americans were to blame in that business. The truth is, Christian nations are generally to blame in the outset, in all their difficulties with less civilized people. A Salem ship went to Malacca to trade for pepper. They agreed to give the natives a stated compensation, when a certain number of measures full of pepper were delivered. Men, women, and children, were busy picking pepper, and bringing it on board. The Captain proposed that the sailors should go on shore and help them; and the natives consented with the most confiding good nature. The sailors were instructed to pick till evening, and then leave the baskets full of pepper among the bushes, with the understanding that they were to be brought on board by the natives in the morning. They did so, without exciting any suspicion of treachery. But in the night the baskets were all conveyed on board, and the vessel sailed away, leaving the Malays unpaid for their valuable cargo. This, of course, excited great indignation, and they made loud complaints to the commander of the next American vessel that arrived on the coast. In answer to a demand for redress from the government, they were assured that the case should be represented and the wrong redressed. But 'Yankee cuteness' in cheating a few savages was not sufficiently uncommon to make any stir, and the affair was soon forgotten. Some time after, another captain of a Salem ship played a similar trick, and carried off a still larger quantity of stolen pepper. The Malays, exasperated beyond measure, resorted to lynch law, and murdered an American crew that landed there. The U. S. ship Potomac was sent out to punish them for this outrage; and, as I told you, we killed some 200 men and women. I sometimes think our retaliation was not more rational or more like Christians than theirs."

"Will you please," said I, "tell me what sort of revenge would be like Christians."

He hesitated, and said it was a hard question to answer. "I never felt pleasantly about that affair," continued he; "I would not have killed her, if I had known she was a woman." I asked why he felt any more regret about killing a woman than a man. "I hardly know why, myself," answered he, "I don't suppose I should if it were a common thing for women to fight. But we are accustomed to think of them as not defending themselves; and there is something in every human heart, that makes a man unwilling to fight those who do not fight in return. It seems mean and dastardly, and a man cannot work himself up to it." "Then if one nation *would* not fight, another *could* not," said I. "What if a nation, instead of an individual, should make such an appeal to the manly feeling, which you say is inherent?" "I believe other nations would be ashamed to attack her," he replied. "It would take away all the glory and excitement of war, and the hardest soldier would shrink from it as from cold-blooded murder." "Such a peace establishment would be at once cheap and beautiful," rejoined I, and so we parted. [L. M. Child.

AFRICAN OSTRICH.

In the family of birds, the Ostrich holds the same relative position which the Elephant does in that of the quadrupeds, being unequalled in point of stature or size. Its immense bulk deprives it of the essential attribute of the bird, the power of flyng. The medium weight of the Ostrich is estimated at about 80 pounds, and it is a native only of the torrid regions of Africa and Arabia, and has never been known to breed out of the country which first produced it. There have been instances, however, of its producing eggs in France, at the Royal Menagerie, Versailles; but all artificial or other means failed to hatch them, although there is no natural or continued incubation necessary for that result in Africa or Arabia, the warmth of the native sands, on which the Ostrich deposits her eggs, being necessary, and alone sufficient for that purpose. From the striking peculiarities in its form, and strong resemblance, when travelling, to the ruminating animals, it received, and was only known to the ancient Greeks and Romans, as well as the nations of the east, by the name of the "Camel Bird."

The rich and graceful plumes of the Ostrich are most eagerly sought after, as furnishing one of the most elegant among the countless vanities of savage and civilized life. Among the native Africans and Arabs its skin is used for leather, its egg-shells for drink cups—and from ancient writers we learn, that whole nations have acquired the name of Struthophagis, (Ostrich-eaters,) from the preference they had manifested for the flesh of this bird. The Ostrich is of all animals the most voracious; it will swallow leather, bones, straw, grass, hair, and, it has been said, iron and stones, or in fact, almost anything that is given it.

PERUVIAN LAMA.

The Lama inhabits Peru and Chili; and, before the conquest of those countries by the Spaniards, was the only beast of burden known to the Indians. Its disposition is mild, gentle and tractable; like the Camel, they have the faculty of abstaining long from water, sometimes four or five days, and, like that animal, their food is coarse and trifling. Graceful and agile in their movements, and docile in their temper, they interest by their gentleness and beauty of form, and a group of admiring spectators is always to be observed before their domicil. They lie down to be loaded, and when weary, no blows can excite them to quicken their pace. They neither defend themselves with their feet nor teeth. When angry, they have no other method of revenging injuries, but by spitting. They can throw out their saliva to the distance of ten paces; and if it fall on the skin it raises an itching, accompanied with a slight inflammation. Their flesh is eaten, and said to be as good as mutton.

I CAN'T BEAR TO BE LAME.

'Said a little girl who was thus afflicted, "I can't bear to be lame, and go hobbling about like nobody else. I wish I could walk like you, Julia."

"I wish you could, Ellen," replied her little companion; "but it is not good to say you can't bear to be lame, because God made you so."

"O no, Julia! it was not God, but the nurse, when I was a baby."

"Well, that is different, to be sure," said the child; "but," looking thoughtfully, "I don't think it is right to say so, is it, cousin?"

"I think not," replied her cousin, who had overheard the conversation of the little girls. "Ellen means, I suppose, that she was not born lame, by saying that God did not make her lame; but you know that nothing can possibly happen to us without the permission of God, for he tells us in his word, that 'the very hairs of our heads are all numbered,' and that even a little 'sparrow cannot fall to the ground,' without his notice. Come hither, Ellen, and tell me if you ever read in the Bible of a little boy, who, like yourself, was made lame by his nurse? His father was the son of a king."

"O! I know," said Julia; "but I cannot recollect his name, it is such a curious one. His father was called Jonathan, Saul's son; and when the news came that they were both killed in battle, the nurse took up the little boy, to run away, and let him fall, and that made him lame."

"Yes; his name was *Mephibosheth*, and he was lame in both feet all the rest of his life. But we hear nothing of his murmuring or complaining; he seems to have had a remarkably happy and contented disposition, and was very grateful to good King David, who was so kind to him. Think of that little boy, my dear Ellen; and it will help you to be contented and thankful that you are not, like him, lame in *both* feet.

"It is scarcely possible for us ever to be placed in circumstances so distressing, or to have any affliction so heavy, as not to be able to think of some persons who are worse off than ourselves. Remember, my dear child, that discontented people can never be happy; and pray to God to make you contented, that you may be a *happy little lame girl*."

SINGULAR SACRIFICE.

In the winter of the year 1776, the Count and Countess Podotsky being on their way from Vienna to Cracow, the wolves, which are very numerous in the Carpathian mountains, and when the cold is very severe, are more bold and savage than usual, came down in hordes, and pursued the carriage between the towns of Osweik and Zator, the latter of which is only a few leagues from Cracow. Of two servants, one was sent before to bespeak post-horses; the other, whom the Count particularly esteemed for his fidelity, seeing the wolves come nearer and nearer, begged his master to permit him to leave them his horse, by which their rage would, in some measure, be satisfied, and they should gain time to reach Zator. The Count consented; the servant mounted behind the carriage, and let the horse go, which was seized by the wolves, and torn into a thousand pieces. Meantime, the travelers proceeded with all the speed they could, in hopes to reach the town, from which they were not very distant. But the horses were tired, and the wolves becoming more savage now that they had tasted blood, had almost overtaken the carriage. In this extreme necessity, the servant cried out, "There is only one means of deliverance; I will go and meet the wolves, if you will swear to provide as a father for my wife and children. I must perish; but while they fall upon me, you will escape." Podotsky hesitated to comply; but as there was no prospect of escape, he consented, and solemnly vowed, that if he would sacrifice himself for their safety, he would constantly provide for his family. The servant immediately got down, went to meet the wolves, and was devoured! The Count reached the gates of Zator, and was saved. The servant was a Protestant; his master a Catholic, and conscientiously kept his word.

PARTICULAR PROVIDENCE.

The doctrine of a particular providence is a doctrine fraught with the greatest consolation to mankind, who are born to sorrow. Not only is it that nothing can happen but God permits—nothing can happen but what he enjoins. The notion of God should not be, that he has lit up the sun, and given the winds power to roam through the world; but rather that his glance is in every beam, and his breath in every breeze. The idea should not be entertained, that after having given life to men, God concerns himself no more with his creatures; but rather that through his special interference is it that breath follows breath, and in every joy—in every hope which rises to cheer, and in every doubt which darkens, the hand of God may be discerned, producing out of a thousand seeming ills, and a thousand apparent discrepancies, not only a general, but an individual good.

And how much of consolation is there to a heart when deeply stricken with sorrow, to be able to feel that all afflictions are sent for a wise purpose, and that there is a bright kingdom hereafter, where pain shall have no entrance! It would go far to dry a mother's tears, which the death of her child has caused to flow, if she could be thus persuaded to regard the dealings of God. It would be to take half the bitterness from sorrow, if she could be made to feel that in allowing death to take her child, God had been dealing both kindly and gently, in that he has removed it from the world when the heart was innocent, and pain and sorrow scarcely known. [Dr. Gregory.

ANECDOTE OF WESLEY.

Joseph Bradford was for some years the traveling companion of Mr. Wesley, for whom he would have sacrificed health and even life; but to whom his will would never bend, except in meekness.

Joseph, said Mr. Wesley, one day, take these letters to the post.

B. I will take them after preaching, sir.

W. Take them now, Joseph.

B. I wish to hear you preach, sir, and there will be sufficient time for the post after service.

W. I insist upon your going now, Joseph.

B. I will not go at present.

W. You won't?

B. No sir.

W. Then you and I must part.

B. Very good, sir.

They sleep over it. Both were early risers. At four o'clock the next morning the refractory helper was accosted with, Joseph, have you considered what I said—that we must part?

B. Yes sir.

W. And must we part?

B. Please yourself, sir.

W. Will you ask my pardon, Joseph?

B. No sir.

W. You won't!

B. No sir.

W. Then I will ask yours, Joseph.

Poor Joseph was instantly melted; smitten as by the wand of Moses, when forth gushed the tears, like the water from the rock.

◆

MILK PAINT.—A foreign correspondent of one of our exchange papers says that a paint has been used on the Continent with success, made from milk and lime, that dries quicker than oil paint, and has no smell. It was made in the following manner:—Take fresh curds and bruise the lumps on a stone, or an earthen pan or mortar, with a spatual or strong spoon. Then put them into a pot with a quantity of lime well slacked with water, to make it just thick enough to be kneaded. Stir this mixture without adding more water, and a colored fluid will soon be observed as a paint. It may be laid on with a brush with as much ease as varnish, and it dries very speedily. It must, however, be used the same day it is made, for if kept till next day it will be too thick; consequently no more must be mixed up at one time than can be laid on in a day. If different colors are required, any of the ochres, yellow or red ochre, or umber may be mixed with it in any proportion. Prussian blue would be changed by the lime. Two coats of this paint will be sufficient, and when quite dry it may be polished with a piece of woolen cloth, or similar substance, and it will become as bright as varnish. It will only do for inside work; but it will last longer if varnished over with the white of an egg.

◆

MORE HELP TO THE FARMER.—Sulphuric acid, invaluable for many purposes, is coming into common use among English farmers. Some buy whole cart-loads of it. The old price was eight cents per pound, but it can now be had in Liverpool for three—plantinum receivers, though they cost $5,000, effecting a great saving, when substituted for glass in the manufacture. The production of crops remove the phosphate of lime from the soil—bones dissolved in sulphuric acid produce this phosphate, and the phosphoric acid so produced has been brought to bear upon the land with the most beneficial effects. Professor Liebig gives it as his opinion, that the commercial prosperity of a country may be estimated by the quantities of sulphuric acid it consumes; and Mr. Pursey, M. P., declared, in a lecture on it, last month, that he considers it no inadequate criterion of the degree of civilization. In Wiley & Putnam's new edition of Liebig, page 284, it is remarked that Ingenhouss proposed dilute sulphuric acid as a means of increasing the fertilty of soil. Sprinkled on calcareous soils gypsum is formed, but this is a costly manure—100 lbs. of concentrated sulphuric acid diluted with 1,000 lbs. of water being equivalent only to 176 lbs. of gypsum.

◆

CUCUMBERS.—A writer in Blackwood, alluding to this vegetable, says that it was regarded as a great luxury by Sultan Mahoud II., who cultivated it with his own hands in the Seraglio gardens. 'Having one day perceived that some of his cucumbers were missing, he sent for his head gardener, and informed him that, should such a circumstance occur again, he would ordor his head to be cut off. The next day three more cucumbers had been stolen, upon which the gardener, to save his head, accused the pages of his highness of having committed the theft. These unhappy youths were immediately sent for, and having all declared themselves innocent, the Sultan, in order to discover the culprit, commanded them one after another to be disemboweled. Nothing was found in the stomach or entrails of the first six victims, but the autopsy of the seventh proved him to have been the guilty one.'

◆

CHEERFULNESS.—It is better to tread the path of life cheerfully, skipping lightly over the thorns and briars that obstruct your way, than to sit down under every hedge lamenting your hard fate. The thread of a cheerful man's life spins out much longer than that of a man who is continually sad and desponding. Prudent conduct in the concerns of life is highly necessary; but if distress succeed, dejection and despair will not afford relief. The best thing to be done when evil comes upon us, is not lamentation, but action; not to sit and murmur, but to rise and seek the remedy.

◆

TO DRESS RICE.—A lady recommends the following:—"Soak the rice in cold salt and water for seven hours; have ready a stew-pan with boiling water, throw in the rice, and let it boil briskly for ten minutes; then put it into a cullender, cover it up by the fire for a few minutes and then serve. The grains are double the usual size, and quite distinct from each other.

◆

A volume of the Boston News Letter, containing some fifteen or twenty odd numbers, published in 1717 to 1725, was sold at Leonard's auction room, for $14 50. The bidding for the volume was started simultaneously by a dealer in second-hand books, at 12 1-2 cents, and by an antiquarian, at $1 50. The competition for the volume was quite spirited.

VARIETY.

We find in an English paper an account of an invention called an Itenerarium or Railway Compass. It will, at all times, show the speed of the engine, the distance to the next station, and the position of the train on the line. A chronometer connected with it, shows the railway time. It will note the time occupied at each station, and the speed of each mile, on a paper, which can be taken off and filed. One index on the dial points to the place which corresponds to the one on the railway; another indicates the speed; a third revolves once in 10,000 miles, showing what distance the engine has traveled. This instrument is moved by a separate wheel running on the rail, is not effected by breaks, and being illuminated at night is easily seen by the engineer. The experiment has been successfully tried, fully realizing the anticipations of the inventor.

The Unitarian Church in Ware, Mass, was struck by lightning during the shower about 5 P. M. on Wednesday. The fluid struck the spire, which converged to a point more than a hundred feet high—shattered it to fragments, ran down the inside post of the tower, splitting it throughout, entered the basement, and followed the stove-pipe its whole length, and went out at the opposite end of the building. In the basement, which is used as a vestry, were some eight or ten ladies, who had met as a sewing circle, and though the fluid passed the whole length of the room, and within eight feet of them, none of them were seriously injured.

We should like to see the newspaper that would please everybody. Such a thing never did nor never can have a place among the things of earth, yet thousands are astonished that the paper to which they are subscribers does not contain just such articles as they like to read best. One expects moral essays; another love tales and miscellany; another mirth and anecdotes; another looks for a sermon; while all wonder that their particular taste is not suited—never for a moment supposing that an editor caters for the mental appetites of thousands.

Mr. Baker, in a lecture on insects, lately delivered before the London Farmer's Club, stated that the ravages of the common woollen moth may be entirely prevented, in the following manner:—He said, "you have nothing to do but to place shallow boxes in your drawers, with a little turpentine in them; and as the turpentine evaporates and penetrates the cloth, the larvæ will protrude and be found dead on the surface."

Ex-Governor Edwards died at his residence in New-Haven, Ct., on Thursday, in the 68th year of his age. He was the son of the late Judge Piermont Edwards, brother of Judge Ogden Edwards, and father of the present Judge Henry P. Edwards, of this City. He has filled many offices of honor and trust, and among them Governor of the State of Connecticut, Speaker of the State Legislature, Member of Congress, and of the U. S. Senate.

They have an excellent way, says a Massachusetts paper, of keeping the boys at school in Wiscasset. The select men have ordered the arrest of all boys who may be loitering around the streets during school hours, saying they must either attend school or devote their time with diligence to some lawful employment.

The Philadelphians have the promise of an arrival in their harbor of almost as great a curiosity as the Chinese Junk. One Capt. William Adams left Wilmington, it seems, on Thursday morning, in what is called a "passenger gum-elastic sea-safety trunk," bound to Philadelphia, with provisions sufficient for three days. The trunk is 38 inches long by 20 inches broad, and as many deep.

A child of Mr. Charles Chapman, of Danbury, Conn., was poisoned on the 5th instant, by putting a visiting card in its mouth, which its mother had given it to play with. It died in forty-eight hours after. An analysis of a card showed that the enamel or coating was composed of carbonate of lead.

The profligate Duke of Wharton being one day in company with Swift, recounted several extravagances he had run through. Swift kindly observed to him: You had your frolics, my lord; let me now recommend one more to you; take a frolic to be virtuous, and my word for it, that one will do you more honor than all the other frolics of your whole life.

Gallio, the most profound philosopher of his age, when interrogated by the Inquisition as to his belief of a Supreme Being, replied, pointing to a straw on the floor of his dungeon, that from the structure of that object alone, he would infer with sincerity, the existence of an intelligent Creator.

A schoolmaster in Cornwall, advertising his establishment, says: 'Every boarder must be supplied with a Bible and a Prayer book, a knife and fork, three towels, and a silver dessert-spoon; all of which, except the books, become the proprietor's perquisites on the pupils, quitting the school.'

A writer of the last century quaintly observed, that when the cannon of the princes began war, the canons of the church were destroyed. 'It was,' says he, 'first mitre that governed the world, then nitre—first St. Peter, and then salt-peter!'

Cobbett says—"Women, so amiable in themselves, are never so amiable as when they are useful; and, as for beauty, though men say to fall in love with girls at play, there is nothing to make them stand to their love like seeing them at work."

I never knew a scolding person that was able to govern a family. What makes people scold? Because they cannot govern themselves. How then, can they govern others? Those, who are generally calm. They are prompt and resolute, but steady and mild.

An Englishman named John Higman escaped from Plainfield, N. J., the other day, with Phœbe Morrison, a girl about 17 years old. Higman left a wife and three children—one of the children dangerously ill, and another only three weeks old.

Extensive privacy and constant retirement are apt to make men out of humor with others, and too fond of themselves.

Diogenes, being asked of what beast the bite was most dangerous, answered, "Of wild beasts, that of a slanderer; of tame, that of a flatterer."

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. It speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the psess of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 1846.

The Sabbath Recorder.

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☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

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GEORGE B. UTTER, No. 9 Spruce St., New York

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VOL. IV.—NO. 8. NEW YORK, FIFTH-DAY, AUGUST 12, 1847. WHOLE NO. 164.

The Sabbath Recorder.

☞ In the letter from our missionaries, which we published week before last, allusion was made to a discussion of the Sabbath question which took place in the Bible Class established among the passengers of the Houqua. The question was: "Is there evidence in the Scriptures, that the Sabbath has been changed from the seventh to the first day of the week?" Mr. Lord, the Baptist missionary, took the affirmative, and advocated that view under the three general heads of the Legal argument, the Apostolic argument, and the argument or testimony from the Fathers. Mr. Carpenter, the Seventh-day Baptist missionary, replied; and we publish below that part of his reply which relates to the legal argument:—

REPLY

To that part of Bro. Lord's Argument for the Change of the Sabbath, which relates to the Divine Law.

It is contended by our brother, that the sabbatic institution is twofold in its nature—moral and positive; that the moral part is all contained in the injunction, "Remember the Sabbath day to keep it holy." This, he says, is binding on all men; while the positive part of the command is binding only on the Jews.

To make any good use of such a distinction as moral and positive in the fourth commandment, it devolves on our brother to point out definitely how much of it is moral, and how much positive. What is moral, according to the definition given, must be discernable from the light of nature. But the light of nature does not teach me that one day in seven, rather than one in six, or one in ten, ought to be set apart to rest and devotion. Indeed, it does not teach me that the whole of any day should be spent in this way. It merely teaches me that I ought to rest when weary, and devote some time, perhaps some stated time, to the worship of my Creator. This, it seems to me, is the utmost I could gain from reason, unaided by revelation. If so, then it follows that not only the particular day specified, but the proportion of time also, enjoined indirectly in the law, is positive in its nature. I object to the propriety of such a distinction; but if our brother insists upon it, let us see where it will lead him. He claims that the positive part is done away, and that the moral part is binding. I ask, What is the amount of that part which is binding? After taking away the positive part of the command, what is there left in the shape of a weekly rest? Verily, nothing at all! In casting away the positive part of the command, we have disannulled the law of the weekly Sabbath completely. And if we have disannulled it, why turn round from this sacrilegious act, and attempt to borrow its authority in order to enforce the observance of the first day of the week? If it cannot enforce the seventh day, which it seems to enforce, because it is so shorn of its strength, by losing its positive character, that it has no form, nor power, nor any thing definable left, then how can it enforce another day, to which it has not even the semblance of a relation? Thus it becomes evident, that the seventh day cannot be taken from the law of the fourth commandment without producing results sufficiently alarming, it would seem, to impose a check upon the presumption that would prompt to such an undertaking.

Again, let it be required to define the institution of the Sabbath. In what does it consist? In God's blessing and sanctifying the seventh day. The position taken by our brother seems to imply that God first set apart a weekly rest, and then, by a separate act, designated the day on which it should occur. But this was not the case. And how can he suppose that the institution can be retained, and the day changed, since God's blessing the particular day specified, constituted that day the institution in question? To make a very plain matter, if possible, still more plain, let us suppose that, in order to the existence of a public sanctuary, there must be, in the first place, a material building erected; then that building must be dedicated to the worship of the Most High. We have now before us the sanctuary of God. Now if any man will assert, that the material, gross building, being merely temporary in its nature, is not essential at all to the sanctuary, then we will suppose that the sacrilegious torch of the incendiary is applied to it, and it is consumed to ashes. What now becomes of the sanctuary? The building is gone, but is all that is essential to the sanctuary left? What becomes of the dedication? Does it remain? And can it be applied to a new building, erected on the same spot? No; the dedication is not the sanctuary. And if it was, it could not be applied to another building.

The impropriety of attempting to wrest from the sabbatic institution, the seventh day, will also appear from its commemorative character. This feature of the institution, our brother seems to have overlooked. The first day of the week is commended to our notice, with a reason assigned why it should be observed. That reason is the resurrection of our Saviour. The first day institution is based on such a foundation. Hence it is commemorative of the resurrection. As such, it is continually alluded to in the prayers and devotional exercises of those who observe it. The Sabbath also is a commemorative institution. God blessed the seventh day, *because* that in it he had rested, &c. He rested from all his work. Hence the sabbatic institution serves to commemorate, not only the rest of the Creator, but also the work from which he rested. It is an institution of weekly recurrence; hence its tendency is to keep continually before the minds of men, the great truth that God created the world. And as the contemplation of his works serves to impress the mind with a sense of the wisdom, goodness, and majesty of God, it is easy to see the fitness as well as the importance of the Sabbath, considered as a commemorative institution. It is not claimed that this is the only design of the institution, but it is the only reason which God saw fit to assign, when he gave it to our race. He doubtless foresaw, and he revealed it to his servant Daniel, that at a distant day a beast would rise up and speak great words against the Most High, and think to change times and laws. It is a notorious fact, that the Romish Church claims to have changed the Sabbath.

As God has seen fit to assign a reason why he set apart the seventh day, it is certainly wise for us to inquire whether that reason remains the same, or has ceased to exist. The reason embraces two important ideas: first, that God has set his creatures an example of sabbatizing; secondly, that He is the Creator of the world. In regard to the first, so long as there are circumstances which incline man to secularize the Sabbath day, so long there will be occasion for them to be referred to the example of the Creator in resting on that day. Foreseeing all the contempt that, in after time, would be heaped upon the day that He was pleased to honor, God, in his wisdom, saw fit to place upon it his own broad seal. He conferred upon it the high sanction of his own example—a sanction sufficiently conspicuous and authoritative, it would seem, to arrest the attention of all who inquire for his will, and not their own, on this subject. In regard to the second idea embraced in the reason upon which the institution is based, I remark, that the being and perfections of God, which are brought to view by this commemorative institution, lie at the very foundation of all true religion. As long, therefore, as it is profitable for men to contemplate the being and attributes of God, so long will this reason remain. And so long as there is a tendency in man to relapse into Atheism and Idolatry, so long it will be important that he should be frequently reminded of the fact, that God created the world. It is not easy to see how men could so far forget their Creator, as to become Atheists, or fall down before dumb idols, while they should pay respectful attention to an institution that would weekly remind them of the great First Cause of all things.

The Sabbath was instituted before Abraham was born; therefore it is not Jewish. It was instituted before the fall of our first parents; therefore it is not ceremonial. It did not result from the relation which God sustains to us, of Redeemer, but from the relation which he sustains to us and to all mankind, of Creator; therefore it cannot be classed with types and shadows, which belong to the remedial dispensation. And if it cannot be classed with them, we infer that it cannot cease with them. It is classed with those primitive, fundamental institutions, which are essential to all social order and happiness.

My brother objects to the view above given of the commemorative character of the sabbatic institution, because it was urged upon the Israelites for another reason, viz. their deliverance from Egyptian bondage. Before this objection can have any weight, it must be shown, that when we have two reasons for doing a thing, the second destroys the first!

My brother wishes to use the authority of the law of God, in order to enforce the observance of the first day of the week. But if the objections already considered were not in his way, still there would be another very prominent objection. The language of the fourth commandment is not well suited to his purpose. His pious feelings might be shocked ever so much by the secular use made of the first day of the week; but as often as he should attempt to reclaim his offending brother, and resort to the law for this purpose, if he should allow that law to speak out plainly, it would utter its deafening and terrific peals of condemnation in his own ears, while it would leave his brother untouched. For with the authority of God it would proclaim the decree, "The *seventh day* is the Sabbath of the Lord thy God; in *it* thou shalt *not* do any work."

If the first day of the week had been proved to be the Sabbath under the present dispensation, then it would have been strictly a Christian ordinance, and not adapted to the exigencies of *man*. It could be properly enforced only on believers. A man would have no more right to compel his children, or the stranger within his gates, to observe it, than he would to compel them to be baptized, or to partake of the Lord's Supper. But men need to feel the force of some law upon this subject, before they become Christians; some law which should have a tendency to bring them within the reach of those influences which should lead them to Christ. Such a law is the fourth commandment. This can be enforced upon the consciences of all men, with the same propriety as can those other nine precepts with which it is associated.

In pleading for the original Sabbath, let it not be supposed, as is sometimes ignorantly affirmed, that we are under the same regulations in regard to it as were the Jews. Under the former dispensation, if a man cursed his father or his mother he was put to death. The same doom awaited the Sabbath-breaker. But now, God has informed us that he has appointed a day in which He will judge the world, and give to every man according to his work.

From what has been said, it appears—

1st. That, admitting the distinction insisted on by our brother, the moral part of the fourth command amounts to nothing that is tangible.

2d. If the positive part is ceremonial also, then the command is disannulled, and he should not attempt to use its authority.

3d. The command is not ceremonial in its character.

4th. The seventh day is essential to the institution of the weekly Sabbath.

5th. The Sabbath, being a commemorative institution, the reason on which it is founded, remains in full force.

6th. The Sabbath, and the day called the Lord's day, being both commemorative, and commemorating different events, cannot be identical.

7th. The language of the fourth command is not adapted to enforce the observance of the first day of the week.

8th. If the change contended for were proved, the new Sabbath, being strictly a Christian ordinance, like baptism and the Lord's Supper, could not be enforced directly on all mankind.

9th. In pleading the law of the Sabbath, we are not obliged to admit the whole Jewish ritual, nor any part of it.

10th. Our brother, who secularizes the Sabbath, can resort to the fourth command to justify his practice of sabbatizing, with the same propriety with which a worshiper of idols can resort to the second command to justify his idolatry.

S. CARPENTER.

ARABIAN TRADITION.

TERAH, the father of Abraham, was a vender of idolatrous images, and Abraham was brought up in that worship, but, discovering the true God, he asked the ages of those who came to worship the images. Upon receiving the answer to his inquiries, he was accustomed to remark, "How is it possible that a man sixty years of age (or as the case might be) should adore a God made but yesterday." On one occasion, an old woman brought an offering of flour to the images; Abraham took the flour, broke all the idols, with the exception of the largest, in the hands of which he placed a stick, and, on his father's return, said that an old woman had brought an offering to the gods, who, having disputed who should eat first, the largest had taken a stick and broken the smaller ones. His father, disbelieving the story, complained to Nimrod, the idolatrous king of Assyria, who ordered Abraham to be brought before him. Being conducted into his presence, Nimrod exclaimed, "Let us worship fire." "No," answered Abraham, "rather let us worship water, the quencher of fire." "Let us worship water," replied the monarch. "Rather," retorted the other, "the clouds, because they discharge the water." "Let it be so." "No," was the reply, "we ought rather to adore the wind, because it disperses the clouds." "So be it," replied Nimrod. "Ought we not to worship Him who rules the wind?" replied the son of Terah. Nimrod was so enraged at Abraham's sallies, that he ordered him to be thrown into a fiery furnace; but our ancestor came out unhurt, and without a hair of his head injured.

[Voice of Jacob.

NAZARENE WOMEN.

Miss Plumly, in her journal of travels in Palestine, gives this description of the women in the city of Nazareth. There had been a wedding on the afternoon of her arrival; and in the evening the bride, with a bundle of clothes on her head, was escorted by a troop of girls, with music, round the town to the house of her husband, where they remained clapping their hands, and with the aid of a few drums, making a great noise until a late hour.

The Syrian Greek women are beyond comparison the loveliest in the world;—we saw many of those of Nazareth, who came down with their pitchers to the fountain Nahor for water, in whom were visibly united all that painters may endeavor to picture—all that poets dream. Their features combine the perfect proportion of the Greek model, with the character and expression of the daughters of Israel;—their figures, the united delicacy and voluptuousness of form, which the finest statue possesses. The costume of those we saw this evening, was well suited to their wearers. Their long hair, which was plaited, fell over their shoulders, and was in many instances ornamented with great numbers of gold sequins, and some pearls; in others, flowers of brilliant hues replaced the "pearl and gold." But all wore the full, blue trowsers, drawn tight at the ancle, (which not unfrequently was encircled with silver bracelets,) the petticoat reaching only to the knees, and the under vest open at the breast. It is neither bodice, tunic, or jacket, but something between each.

THE LOCKED TREASURE.

Pray, mother, just unlock this box,
  This is the tiny key;
And there's something here, you know,
  I long have wished to see.
Don't weep, mamma—I'll only *look*,
  Surely 'twill give no pain,
And then will lock the treasures up,
  And put them back again.

My dear, the contents of this box
  Most precious relics are;
For it contains *sweet Jessie's locks*,
  And *likeness of Papa!*

With trembling hand she raised the lid;
  The child in wonder gazed;
He smoothed the locks, and to his lips
  His father's likeness raised.
As gently down he drew the lid,
  He felt his mother's tear;
Again he asked, "Why, mother, weep?
  There's nothing *living* here.

You tell *me* I should never grieve
  For what *God* takes away;
You bid *me* say, "His will be done,"
  When I kneel down to pray;
So, mother, let me wipe your tears:
  Look at my pretty toy:
The mother felt the keen rebuke,
  And clasped her darling boy!

MUSIC AMONG THE BASSOOTOOS.

A friend of the Paris Society of Evangelical Missions, united in bonds of amity to many of our dear Missionaries in Africa, and in particular to M. Casalis, has been so kind as to send him an organ, as well to gratify the Bassootoos of his church and to contribute to the improvement of sacred music among them, as to give to the missionary a special proof of his Christian affection. Many friends of missions at Paris have aided in the purchase of this organ, and M. M. Keck and Lautre have been charged with its transportation to Africa, and its delivery to the missionary at Thaba Bassiou. We will now submit to our readers an extract from the letter in which the latter acknowledged the receipt of the organ, as it contains some interesting details respecting the effect produced by the instrument upon the natives, and also respecting the state of music among the Bassootoos. The letter of which we are speaking, is dated September 20, 1845:—

"The day when your organ arrived at Thaba Bassiou, was a veritable holy-day. Our Christians ran together to hear those harmonious notes, which resounded for the first time in my house. Madame Keck, knowing how to play upon it, executed successively some of my favorite airs, which were accompanied by the voice. The good Moussetse asked if this was the harp of which David speaks so frequently. Moshesh was dumb with admiration; and the profound sighs which escaped from his breast testified to the interior emotion which he experienced. Music has, indeed, great power over this people. Pushuli, a brother of Moshesh, being strongly opposed to the Gospel, has often said, 'I fear, above every thing else, the songs of the Christians. They are full of tears, and I can never listen to them without feeling unhappy; while I hear, at the same time, a secret voice, telling me that the Christians alone know the truth.' When any thing weighs upon the heart of Moshesh, he assembles the school-children, and makes them sing. At such a time it is very interesting to see this Chief, whose voice has been blunted by the war-cry of his people, beating time, and entering into the feelings of the little scholars!

"The natives attach so much importance to singing, that when reïnforcements arrive, they very soon ascertain whether the new missionaries have a good voice and love music. Those who reside at stations where the sacred music is not good, consider the defect as a great trial; and they have too much simplicity not to speak of it openly. Still the Bassootoos have not a very delicate ear. In this respect they are infinitely behind the Hottentots, whose musical taste you have doubtless heard greatly commended. It is with the utmost difficulty that we have been able to make this people perceive the difference between a full tone and a semitone. Nevertheless, this difficulty constantly grows less and less; and in the case of children it does not exist; which seems to prove that the ears of the adults have been spoiled by their national songs. And what songs! You would think you were hearing a concert of bears! Certain monotonous vociferations, accompanied by the most ungraceful gestures; and nothing which speaks to the heart, or expresses a feeling of humanity!

"The instrumental music is not more advanced. The women prize the *moroupa* very highly. This is a kind of drum, consisting of a calabash or an earthen pot, over which a skin has been tightly drawn; and they beat this skin with the back of their hands. The men have the *lesiba* and the *toumo*. The first is a small bow stretched by means of a cord, like the strings of a violin. At one extremity of the bow, this cord terminates in a flat piece of quill. When they play on the instrument, they place the end to which the quill is attached between the fingers, half shut, and the palm of the hand, in such a way as to form a cavity below. The player then applies his lips to his fingers thus disposed, and breathes strongly, which causes the quill to vibrate; and this vibration, communicated to the cord, produces a piercing sound, like that which a novice draws from a clarionet.

"The toumo is a bow, similar to the lesiba, but it has no quill, and the convex part of the bow is surmounted by a calabash, having a hole in it. In playing on this instrument, one end of it is held by the left hand, in such a manner that the thumb and fore-finger may be left free, and may seize the string at will. The other hand is armed with a small rod, for the purpose of striking the cord. The sound is doubled by the calabash, and the player can vary it up to a certain point by seizing the strings in different places. The tone resembles that of the guitar, when it is struck in the same way. The natives are extravagantly fond of this instrument. They tell a story of the old Chief Gaika, who one day heard an English lady play on the piano, and then told her, very soberly, that he had something which 'sung' far better. The lady was a little piqued at seeing her favorite instrument treated with such neglect by a savage, when she expected him to be thrown into ecstasies, and begged him to exhibit his wonder. The Chief went in search of his toumo, and returned with an air of triumph, saying, 'Here is something which beats your long box!' You see that we have made some progress at Thaba Bassiou, inasmuch as your organ has excited very great admiration." [Le Petit Messager.

CONFUCIUS.

The influence of this celebrated Chinese sage upon his country, which embraces one third part of the population of our globe, has been the subject of an elaborate article in the Bibliotheca Sacra, from the pen of Rev. Mr. Tracy, a missionary in that quarter of the world. The concluding paragraph, copied below, indicates that the influence of Confucius is not wholly adverse to Christian efforts for the diffusion of the gospel.

"1. It is probably owing to his influence, that education is so general, and reading so common among the Chinese. Schools are numerous, and their importance is appreciated. They are glad to have them noticed, and think it a work of benevolence to establish and support them. I have frequently visited schools established and taught by pagan Chinese, for the purpose of giving the scholars Christian instruction; and have always been well received, and permitted to address and question them as long as I pleased. Christian missionaries will be able to establish schools among the Chinese to great advantage; and probably may often bring those already in operation under their influence, at a small expense, and find them good places for preaching the gospel, both to the pupils and their parents.

"2. He inculcated universal philanthropy. All within four seas,' said he, 'are brothers;' and brothers, he insists, should live in harmony and kindness towards each other. This favors the residence of missionaries among the Chinese; and their conduct in seeking the welfare of their 'brothers' in China, may be shown to be in accordance with the teachings of the sage.

"3. He confined his instructions to things pertaining to the present life, and left unsupplied the wants of the soul. The Chinese have, consequently, adopted parts of the religious systems of other nations with which they have become acquainted; but their attachment to them does not appear to be very strong. They feel, though not very deeply, the need of some religion; and as they have none, either in the books of Confucius or the system of superstition, which have come in from other countries, that is pure or reasonable enough to satisfy them, we may expect that they will be, at least, less indisposed to consider the claims of Christianity, than they otherwise would have been."

PREACHING IN THE 16TH CENTURY.

It is a question whether the more homely manner of preaching in the sixteenth century should ever have been given up! Dr. Johnson, we are told by Boswell, predicted, that when the Scotch clergy should give up that manner, religon would soon decay in that country. As an illustration of this conjecture of our English oracle, a late writer assures us, "that such of the clergy of Scotland as have participated least in the literary progress of the country, and whose manner of preaching has more of the last age than the present, retain the greatest popularity, and (amidst an unprecedented number of seceders,) have suffered least by the desertion of their hearers. And it is also an inflexible truth, of which we may find many examples nearer home, that though no preacher should ever descend to the disgusting cant and coarseness of language which have often deformed the pages of our predecessors, yet the purest doctrines of the gospel, being too highly embellished by art, or divested of their more simple phraseology, are not received by common capacities as evangelical truth, or the oracles of God.

OPEN COMMUNION.—The following paragraph appeared originally, we believe, in the New-York Baptist Register. It strikes us as giving a somewhat overdrawn picture. But there is no doubt a great deal of occasion for similar complaints:—

"The plan of open communion is destructive to Baptist churches, as is abundantly proved by its effects in Great Britain. The views of Robert Hall have so spread in that kingdom as nearly to destroy the identity of the Baptist denomination. In many Baptist churches, once regular, but now open communion, the immersion of believers is despised and derided; and if a candidate for admission into any of them, conscientiously wishes to be immersed, he has to be baptized as stealthily as possible, and generally by twilight, for fear of offending the sprinkled members. While infant sprinkling is practiced openly to gratify the pedo-baptist members, believer's baptism has to be administered almost secretly, for fear that the church will be stigmatized as strict and bigoted. A pastor of one of the Baptist churches in England, himself a professed Baptist, but his wife a pedo-baptist, allows pedo-baptist members of the church to have their children sprinkled by pedo-baptist ministers in his own meeting-house, and even his own children are there brought forward and sprinkled. Even the church to which the Rev. Andrew Fuller so faithfully and successfully preached, is rapidly becoming pedo-baptist. The present pastor is unable to stem the current, and there is reason to fear that after his decease, the church may be easily induced to settle a pedo-baptist minister as pastor."

The Sabbath Recorder.

New York, August 12, 1847.

THE WESTERN ASSOCIATION.

[Prepared from a copy of the printed Minutes.]

The Seventh-day Baptist Western Association held its Annual Session with the church in Independence, Allegany Co., N. Y., on the 23d, 24th, and 25th days of June, 1847. The Introductory Discourse was preached by Eld. Thomas E. Babcock, from 1 John, 4: 10—"*Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins.*" After the discourse, the Association was duly organized by the appointment of the following officers: N. V. Hull, President; E. A. Green and D. R. Stillman, Secretaries.

The Letters from the Churches gave a truly cheering account of their state. A majority of them have enjoyed revivals during the past year, which have resulted in not only an increase of their numbers, but of their zeal in the cause of God. A few, however, complain of spiritual death, and one or two of internal difficulties. From the statistics published in the Minutes, we learn that during the associational year 154 persons have been added to the churches by baptism, and 66 by letter. The Association now includes seventeen churches, with 1,769 members. A new church was reported as having been formed in part from the First Church in Alfred. Those who formed it left their old associates in perfect harmony.

Two delegates from the Central Association were present, viz. Russel G. Burdick and David Maxson. Eld. James H. Cochran, who attended the Central Association as a delegate, was also present, and made a report of his visit. He stated that the Central Association contemplated printing in a tract form a short argument addressed to the observers of the first day, in favor of our claims, presented by James Bailey. A collection was taken to assist in defraying the expense of such publication.

The Domestic Missionary Operations of the Association do not seem to have been carried on very extensively. Labor has been performed to some extent, however, by Br'n Rowse Babcock, Thomas E. Babcock, and Leman Andrus. Considerable has been done also within the bounds of the Association for the Foreign Mission. A sermon upon the subject of Foreign Missions was preached during the session of the Association, by Eld. N. V. Hull, and a collection was taken up.

The subject of Ministerial Education was brought before the Association, and after due consideration, a Committe of five was appointed to correspond with ministering brethren in other parts of the denomination, and secure if possible an Educational Course for the Ministry, suited to the entire denomination. This Committe consists of N. V. Hull, J. H. Cochran, W. C. Kenyon, L. Andrus, and T. E. Babcock, who are to report at the next meeting of the Association.

Eld. Daniel Babcock, from Wisconsin, was present, and stated that the churches in that Territory were about to establish an Association, to be called the Seventh-day Baptist North-Western Association, and desired delegates to meet with them for that purpose on the 8th of July. His request was complied with, and Br'n Thomas E. Babcock and A. W. Coon were appointed.

Several resolutions were introduced by a Committee appointed for the purpose, discussed by various members of the Association, and adopted. They are as follows:—

1. *Whereas*, we consider the Sabbath Recorder to be a valuable auxiliary in publishing and circulating the general truths of the Gospel, and especially for enforcing the claims of the Sabbath; therefore,

Resolved, That we earnestly recommend the Churches to take every measure which may be calculated to extend the circulation of that paper.

2. *Whereas*, in our opinion, Slavery, as it exists in the United States, is a violation of the laws of God and subversive of the natural and inalienable rights of men; therefore,

Resolved, That we consider it to be the duty of the Churches, and of individual Christians, to take such measures as to them may appear the most likely to result in its immediate and total overthrow.

3. *Whereas*, in the opinion of this Association, the institution of Odd-Fellows, and other Secret Societies, are opposed to the spirit of the Gospel and the perpetuity of the Church, and tend to the overthrow of civil government and social order; therefore,

Resolved, That this Association recommend to the Churches to solemnly protest against the union of any of their members with such Societies.

4. *Whereas*, we consider the spirit of war, (especially offensive war,) is in direct opposition to the principles of the Gospel, which inculcates love and good will to men; therefore,

Resolved, That we deprecate the anti-christian spirit which has involved us in war with a neighboring nation, and we earnestly recommend to the Churches to discountenance every measure which may be calculated to encourage such a spirit, and to use their endeavors to bring on that happy time when the "swords shall be beat into ploughshares, and the spears into pruning hooks, and nations shall learn war no more."

5. *Resolved*, That while we are using our endeavors to put a stop to the outward manifestations of the corrupt nature of man, we consider it absolutely necessary that we, as Christians, should cultivate spirituality and a deep and thorough work of grace personally, without which our efforts as Christians will be rendered to a great extent nugatory.

6. *Resolved*, That the Western Valley is an extensive field of missionary labor, and has claims on the missionary enterprise of this Association.

7. *Resolved*, That we deeply sympathize with our oppressed brethren in Pennsylvania, that we take a heart-felt interest in their struggle for liberty, and that we pledge ourselves to lend them pecuniary aid if it is necessary to carry their case up to the Supreme Court of the United States.

8. *Resolved*, That we respectfully suggest to this Association the propriety of specifying a course of preparatory studies for the Ministry, such as they can recommend and approve.

9. *Resolved*, That we consider it necessary to increase our exertions in missionary operations, if we expect or desire God's blessing to rest upon us as a people.

10. *Resolved*, That we do most heartily sympathize with those who, in different parts of our country, are devoted especially to the promotion of moral purity and the preservation of every virtuous emotion of the heart, and that we urge upon all the ministering brethren in the Association to make the seventh command of the Decalogue, a subject of explanation at least once each year before the congregations of their charge.

The first of the foregoing resolutions was advocated by J. H. Cochran, H. P. Burdick, and N. V. Hull; the second by J. H. Cochran, R. G. Burdick, L. Andrus, A. A. F. Randolph, D. Babcock, and N. V. Hull; the third by A. W. Coon, J. H. Cochran, L. Andrus, and E. A. Green; the fourth by D. E. Maxson, A. A. F. Randolph, J. H. Cochran, and S. Rider; the fifth by N. V. Hull and L. Andrus; the sixth by H. P. Burdick and A. W. Coon; the seventh by L. Andrus, J. H. Cochran, and R. Green; the ninth by J. H. Cochran, L. Andrus, H. P. Burdick, and R. Babcock; the tenth by W. C. Kenyon and E. P. Larkin.

After a session of three days, the Association adjourned to meet with the Seventh-day Baptist Church in Wirt, Allegany Co., N. Y., on the fourth day of the week before the last Sabbath in June, 1848, at 10 o'clock A. M.

ELD. JONATHAN DUNHAM.

Jonathan Dunham, an early pastor of the Piscataway Seventh-day Baptist Church, was born in Piscataway, near the city of New Brunswick, N. J., in 1694. He was the son of Eld. Edmund Dunham, the first pastor of the Seventh-day Baptist Church in that place. Being the son of a minister of the Gospel, we may suppose that his early education was of a religious character, and from the ancient records, we find that he embraced religion when young, and received baptism and admission into the church by the administration of his father. In the year 1734, he was chosen and ordained to the office of Deacon, which station he filled for several years. While officiating in that capacity, the church called him to the improvement of his gift, by way of publicly explaining the Word. His father, their former pastor, being now dead, the little church was in a destitute condition. From 1734 until 1745 he continued to preach to them as a licentiate. The reason why he was not called to ordination sooner, is supposed to have been a diversity of sentiment in the church. In 1745, he was called to ordination, and to take the oversight of the church. He was sent for ordination to a Yearly Meeting held at a place called French Creek, in Pennsylvania, about twenty miles from Philadelphia. We learn from the church records, that he was ordained by Elders Williams and Noble. Although he was advanced in life before he received ordination, yet experience, a strong mind, a good store of acquired knowledge, and a robust constitution, enabled him, with the blessing of God, to be an able and useful minister of the New Testament. He preached much and wrote much. I have recently found in the possession of one of his descendants a bundle of his manuscripts, which have been presented to me, some of which I intend to copy for publication. They are letters which he had written to individuals upon different subjects, and sketches of sermons which have the appearance of having been used in the pulpit. Among the letters is one to Joseph Stennett of London, written in 1752. He published a work on the subject of the Sabbath, which some of our aged friends remember; but at present not a copy of it is to be found, although I have made much inquiry, wishing to obtain one to deposit in the Tract Society's Library.

In addition to his calling as a minister, he was a farmer, tanner, and shoemaker. Upon the farm he occupied may now be seen some of the remains of the old tan-yard. It is said that after he entered the ministry he was a close student, for a laboring and business man. Being a very conscientious Christian, and very tenacious of his own religious sentiments, he applied himself closely, that he might be enabled to defend himself against the attacks of the gainsayer, and impart the truths he loved to others. The church was considerably enlarged during his administration. Previous to his entering the ministry, they had always worshiped in private dwellings, but they soon after built them a comfortable meeting-house, which is still in existence, though used for a barn. Mr. Dunham lived to see his country redeemed from oppression's yoke, though not to see it enjoy national peace. God blessed him with a numerous offspring, including most of the present members of the church of which he was the worthy pastor. During his lifetime he selected a very handsome spot on his farm and fenced it in as a burying place for the dead. It occupies nearly one acre of ground. Many of his descendants lie in that peaceful spot. It is known by the name of the Dunham burying-ground. Having lived to see a numerous and respectable offspring around him, and having provided a resting place for them and himself after the toils of life are over, and after waiting patiently for his Master to call him home, yet the call came to him in an unexpected way. The British army being encamped near his house, and the small pox prevailing among them, he caught the disease, and died, and was buried in the spot he had selected; where his grave is now to be seen with a tomb-stone bearing the following inscription:—

REV. JONATHAN DUNHAM,
Who died March 10, 1777, aged 83 years.

Angels may speak him—Oh! not we,
Whose worth this congregation see,
But for our loss wer't in our power,
We'd weep an everlasting shower.

W. B. Gillett.

SABBATH-BREAKING.

To the Editor of the Sabbath Recorder:—

Some twelve or eighteen months since, some of your Brothers of the Type in the Empire Metropolis, at that distance from the scene, trumpeted the drowning of two persons who attempted to cross the Susquehanna, at Harrisburg, in time of a high freshet, after the destruction of the bridge,—*on a Snnday*,—as a just punishment for "*Sabbath-Breaking*." Will any of the same itching prints return the compliment, and append the following extract from a late Harrisburgh paper, with the above caption superadded, that the public may form a correct judgment of these matters for themselves?

W. M. F.

Mournful Casualty—Two Persons Drowned.—On *Saturday* afternoon last, Messrs. John Sourbeck, Christian Kendig, Jonathan Novinger, and a Mr. Graham, went fishing in the Susquehanna, at Dauphin, in a skiff. They had not got far into the river before the skiff ran upon a rock. In getting it off, three, Messrs. Sourbeck, Kendig and Graham, got upon the rock, where Mr. Graham slipped, and endeavoring to save himself, he caught hold of Mr. Sourbeck, and pulled him into the water. A struggle ensued to save themselves by the boat, which was upset in the attempt, when all three of them were obliged to save themselves the best way they could. Mr. Sourbeck, who could not swim, immediately sunk. Mr. Graham could swim, and made for the shore, but sunk before he reached it. Mr. Novinger clung to the boat until he was rescued. Mr. Kendig remained on the rock until he was taken off by a boat from shore.

Two of the four were thus suddenly launched into eternity within a few moments after they had left their friends on an excursion more of amusement than of utility. Mr. Sourbeck was a man over fifty years of age, and extensively known, having for many years kept a tavern at the west end of the *Harrisburg Bridge*; he was keeping a public house at Dauphin at the time of his death. Mr. Graham was from Perry county, near Newport, we are informed, and was attached to the Engineer corps engaged in locating the Pennsylvania Railroad. They have both left families to lament their loss.

Put that and that together, too!

Just as I was folding the foregoing to dispatch it, the Philadelphia Ledger was laid on my table, and my eyes rested on the following announcement:—

Church Destroyed by Lightning.—Yesterday (Sunday) afternoon, about 4 1-2 o'clock, during the thunder shower, the German Lutheran Church, (St. Paul's,) at the corner of Brown and St. John streets, was struck by lightning and destroyed. The electric fluid attracted to the steeple passed into the interior of the church at its base, and the fire communicating with the organ, which was situated immediately under it, the whole of the southern portion of the building, with the steeple, was in a blaze in a short time. The wind at the time blew violently, and the roof, with the steeple, was soon enveloped in a mass of flame, the latter falling into the church, adding greatly to the conflagration and to the destruction of the interior. Very little of the inside has escaped injury or entire destruction, and of the very handsome church, with its bells and clock, but little remains except the walls.

Two organs, with the greater portion of the church furniture, were destroyed. There had been divine service during the afternoon, the congregation having been dismissed some ten or fifteen minutes previous to the catastrophe. We are informed that several persons, with the sexton, lingered behind, and had only quit the place a moment or two before the fluid took effect.

The church, with the furniture and the organs, cost between twenty-one and twenty-two thousand dollars. The loss is, however, partly covered by an insurance for $8,000 on the building, and $1,200 on the clock and bells.

Was this "act of God,"—to whom all casualties occurring on *first day* are attributed by the followers of Constantine,—a manifestation of His *approbation* of *hallowing* that day as *holy time*—as the "*Christian Sabbath?*"—or would it not be a legitimate deduction, from their own special pleadings, to ascribe it to the "direct and immediate interposition of Divine Providence to *punish*" the *perversion* of the Sabbath of the Lord thy God, which He declares is the *seventh day*—for *changing times and laws*, and substituting in the place of his own appointed institutions, the *inventions of man*.

The writer does not believe that in either of the above cases, the explanation of man's contracted notions of the operations of the Governor of the Universe, is of any material consequence; nor does he think that a thousand such occurrences will settle the question as to the true Sabbath; but he finds it well sometimes to administer as a remedy, a hair of the dog which inflicts the wound—just for what it is worth, and no more. That's all.

Still Another.

Destructive Fire in Rochester, New York—St. Paul's Church Destroyed.—We learn by an extra from the Rochester Advertiser, dated *Sunday last*, that the splendid Church of St. Paul, or Grace Church, was destroyed by fire in that city, on *that day*. The splendid organ of the Society, as also the massive bell, were both destroyed, the latter having been melted. The cost of the two was something like $2,000. The outer walls of the Church, which are of cut stone, are considerably injured, but remain standing. Every thing upon the inner portion was consumed. The loss to the congregation must be something like $20,000 or $25,000, $10,000 of which is covered by insurance; $4,000 in one company, and $3,000 each in two others. The church has been a very unfortunate one. Twice the immense tower, which was originally carried to a great height, has fallen to the ground; and this, together with other disasters, has rendered it peculiarly unfortunate.

If the Lord *went to work* to drown the two men at Harrisburg, *on Sunday*, it was no *rest-day* to Him; if He went *to work* to destroy the church at Philadelphia, *on Sunday*, it was no *rest-day;* and if he went *to work* to consume the Temple at Rochester, on *the same day*, dedicated to honoring *first day*, it is certainly no evidence that He *hallows* the day, or regards their veneration for a day He has not appointed. We rejoice not in these misfortunes, but sympathize with them in their loss; still it may be profitable to contemplate these matters in their *varied aspects*, that we may form a proper estimate of His *doings, and not judge His acts by man's judgment.*

Colonization of Free Negroes.—A Kentucky paper says that the Colonization Society of that State, in order to induce a more full emigration of the free negroes to Liberia, has determined to send out, in its expedition in November next, several free colored men, from different sections of the State, chosen by the free negroes in their respective neighborhoods, to go to the colony, and make a full examination of its condition and prospects, (remaining there twelve months for that purpose,) and return and make a report to their constituents. The free negroes of Lexington, Maysville, Danville, and Richmond, have chosen, in each place, one of their number; and the citizens of those places have raised the money to defray the expenses of the person chosen to go to the colony, to support him while there, and to bring him back again. The National Era, speaking of the matter, inquires very pertinently, "What kind of a report is to be expected from these poor people, who, already under the control of the slaveholders, are still further to depend upon them for all the expenses of their mission?"

Western Africa.—The London Missionary Society, the American Episcopal Board, and the American Board of Foreign Missions, have adopted a rule allowing their missionaries on the coast of Africa to return once in four years, as a means of preserving health and prolonging life. In accordance with this rule, a Mr. Wilson has recently returned to this country. Speaking of the miserable condition of that people, and the influence of New England rum upon them, he says that it is a painful fact, that the tribes on the western coast are gradually disappearing; and it is still more painful, as well as undeniably true, to reflect that the means of their destruction have been furnished by our own and other Christian nations. The great day of account will reveal, it may be, that the number of the victims of *intemperance* in Africa, greatly exceeds those of the slave trade. The intervention of missionary influence alone, it is believed, will avert these calamities.

Sunday Amusement in Havana.—A recent number of the Faro Industrial, a paper published in Havana, says that His Excellency, the Governor, has granted permission for six bull-fights to take place in the *Plaza de Toros*, on as many successive Sundays, the nett receipts of two of the performances to go to the expenses of a public exhibition of the products of Cuban industry—the others to be for the benefit of the managers of the *Plaza*. The chief of the bull-fighters and the members of his corps, full of enthusiasm for the purpose to which the two first-mentioned performances are dedicated, have offered their services for those occasions without compensation. From the exhibition in behalf of which they volunteer, much is expected.

National Convention of the Liberty Party.—The National Corresponding Committee of the Liberty Party, headed by Alvan Stewart, of New York, have given notice of a convention to nominate candidates for the offices of President and Vice President of the United States, to be held at Buffalo, N. Y., on Wednesday, the 20th day of October next, at 10 o'clock A. M., to continue in session two days.

Associational Messenger.—Eld. David Clawson, the Messenger of the Eastern Association to the churches in Connecticut and Rhode Island, spent the last Sabbath with the Church in Waterford, Ct., and expects to spend four or five Sabbaths to come with the Rhode Island churches.

Return of Missionaries.—Among the passengers in the Faneuil Hall, arrived at Boston from Calcutta, are Mr. and Mrs. Brayton, of the Mergui Mission, and daughter, aged six years; also two children (daughters) of the Rev. Francis Mason, of the Tavoy Mission.

Religious Liberty in Turkey.—The Christian Observer says that it appears by a recent letter from the Rev. Mr. Schneider, a missionary in Turkey, that the Turkish Government are taking measures to dissolve all connection between Church and State, so far as Christian sects in the empire are concerned. The Patriarchs are to be deprived of all political power. This measure will remove the greatest hindrance to the progress of the Gospel. And what is remarkable, the example of the United States is quoted by the Turks, to sustain this new doctrine of toleration.

Presidential Visit.—Mr. David Ames, now 86 years old, gives the following account of a visit of President John Adams to the public works of Northampton, Mass., nearly fifty years ago. It contrasts strangely with the parade which is made now-a-days whenever a President visits public works:—

"The writer of this remembers, well, he thinks in 1799, being then superintendent of the public works, that the elder Adams, then President of the United States, drove up to his office door, without any attendants but his servant, and inquired for the overseer of the public works, and wished to go through the shops on the Hill and at the water shops. The writer accompained him through all the works, after which he, together with the then Master Armorer, Col. Orr, received an invitation to dine with him and his lady at the hotel, then kept by Mr. Z. Parsons. After dinner the President went on his journey as any private gentleman would, without any ceremony."

Sunday Recreations in Mexico.—A letter writer at Puebla, Mexico, gives the following account of the way in which a part of the Sunday is spent in that place. It ought to be read in connection with the notices of Gen. Scott's worshiping at a Catholic Church in Vera Cruz:

"The Tivoli Garden is one of the fashionable resorts for Sunday evening, and it is quite a place of amusement. Ladies and gentlemen flock there in crowds, to see and to be seen, and as there is an entrance fee of 12 1-2 cents, it makes it somewhat aristocratic—the rabble not being able to afford that amount for pleasure. Bands of music enliven the scene, and different parties resort to various amusements, according to fancy—coqueting or flirting, promenading or dancing. Billiard-rooms, ball-rooms, ten-pin alleys, shooting galleries, flying horses, swings and sailing chairs, together with fine promenade walks among beds of roses and blooming violets, and a variety of 'other amusements, too numerous to mention,' all have their votaries, and Sunday evening and all holydays, with Pueblans, glide away happily and joyfully on the tide of time."

China, the Viceroy and the Missionaries.—The American Messenger says that a missionary writes, that on a visit of the Viceroy of Che-Kiang and Fuh-Kien to Amoy, as the missionaries were in the crowd among the common people, the Lord Mayor seeing them, came down from the forum to greet them, and stood in conversation with them for some time. Soon the Commandant of Amoy escorted them to an eminence where they could have a better view of the parade, and ordered his servants to supply them with tea in Mandarin cups. They were then invited by the great civil Judge, to take seats with him on a stage erected under a booth for his private convenience. Not less than a thousand persons gathered around, to witness the scene of four missionaries sitting and conversing with the highest Mandarin of Amoy.

The next day they were admitted into the presence of the Viceroy himself, who received them kindly, and spoke favorable of their work, and expressed the wish that they might always be as they then were, "brethren." In the evening the Viceroy sent each of them his card, and they presented him with a copy of the New Testament, Chinese Christian Almanac, and other books. The Viceroy has under his immediate jurisdiction about fourteen millions of people.

The Arracan Mission.—The Rev. Mr. Abbott is to start for his field of labor about the middle of August. He goes by the way of England and the overland route to Asia. Sixteen hundred converts are said to be waiting his return for baptism. In an address which he recently delivered at Hartford, Ct., and which is reported in the Christian Secretary, he gave the following account of the commencement of the work among the people for whom he labors:

"In the year 1837, Mr. A. made a journey to the North-west, beyond the Arracan mountains. He met with a young bandit chief on his journey, who, he was informed, had 300 men at his command. If this chief knew that a traveler had money in his possession, he would put him to the torture by placing coals on his back, sticking pins under his nails, or roasting him over a slow fire; in this way they could always succeed in extorting money if the victim had it. He went into this young chief's house in the evening, and with his Bible in his hand commenced preaching to those in the hut. Some two hundred wild, savage-looking men, had collected around the house. Mr. A. continued preaching till about 11 o'clock, during which time he was frequently interrupted by the young chief and others, who would take hold of his clothes, ask him where he got this or that article, &c., but they appeared to pay no attention to his preaching. About half past 11, something was said that arrested the attention of his audience, and its aspect became entirely changed. The young chief sat at his feet and listened with profound attention. The next day he held three services, which resulted in the conversion of some of his hearers, the young chief among the number, who subsequently became a preacher. Here the work of God commenced, and three thousand five hundred natives were converted,—seventeen hundred of whom Mr. A. baptized with his own hands. Fifteen hundred have been baptized since, by a trader, who was converted by reading a tract, and afterwards became a preacher."

General Intelligence.

WAR NEWS.

News has been received from Vera Cruz to the 23d ult., of which the following is the substance:—

The Vera Cruz papers of the 22d state that the Peace Commissioners failed in adjusting matters, notwithstanding the interference of the British Minister. This intelligence produced great excitement at Vera Cruz, and on all sides preparations were visible to prosecute the war with redoubled vigor.

Gen. Scott was to leave Puebla on the 13th of July, at the head of 12,000 men, for the Capital.

Santa Anna is said to have under his command 22,000 men; and is making active preparations for a determined and bloody resistance. He has taken advantage of the preconcerted delays of the Peace Commissioners to some purpose; and now finds himself in a position to give battle to the American General.

It is thought that Santa Anna will not await the attack of Scott at the Capital, but will advance to meet him at Rio Frio, where works of defense have been thrown up for some time.

Another skirmish has taken place between Gen. Pearce and the guerrillas. The Mexicans were defeated.

Santa Fé, a small town near Jalapa, has been totally destroyed by order of Gov. Wilson.

Noble Conduct and Hard Fate.—We heard, a day or two since, the story of a hard-working, industrious Irish servant girl, who, having amassed the sum of $100 from her scanty earnings, sent the whole of it to her father, mother, and sisters, in Ireland, with a message desiring them to come to this City, where she would provide for them a more comfortable home than their straitened circumstances would permit them to enjoy in their native island. Word came over to her that they would embark immediately. The noble-hearted creature rented a small, but comfortable tenement, and furnished it, to the extent of her limited means, with furniture, food, and fuel. In due time the parents and sister arrived, and joined herself and brother here; and the meeting, under such circumstances, of the reunited family was one inexpressibly joyful.

The most sanguine hopes, and the brightest wishes, of the affectionate, self-sacrificing daughter and sister, were fully accomplished. Those she loved were, through her single efforts, rescued from the combined miseries of pinching poverty and gaunt famine, and were all gathered about her at last, in an humble, but comfortable home, in a land of peace and plenty. But their happiness was short-lived, indeed. The parents had brought with them the seeds of the pestilence that rages in many portions of Ireland, consequent upon hunger, bad food, and exposure; and soon after their arrival here, one after another fell victims to its virulence, and the poor, heart-broken girl, in a few short weeks, has followed father, mother, brother, and sister, to the grave, and once more is alone in the land of her adoption, without a relative to condole with her in her bereavement.

[Albany Statesman.

Killing an Anaconda.—The Philadelphia correspondent of the N. Y. Tribune, under date of August 4th, says that a young lady, residing in the upper part of the city, the daughter of a bank officer, when going to bed last night, was about closing her shutter, when she was horrified by laying her hand on an immense snake, which, with expaned jaws, was peering into the apartment sacred to maiden privacy and "meditation, fancy free." Dreadfully alarmed, she rushed down stairs, alarmed her parents, raised the hue and cry, and a number of persons, armed with all the implements known and described in an indictment for an assault and battery, went to attack the monster. One of the first blows knocked him from the window-sill, and he tumbled down through the branches of a grape vine into the yard. His pursuers followed, and soon completed the work of death. It proved to be an anaconda six or seven feet long and some six inches in circumference. Hardly had he been killed before a neighbor came rushing in breathless to reclaim his pet! But it was too late, and nothing now remains but his skin to grace some private collection or public museum. An anaconda hunt is not a subject of every-day occurrence in these latitudes.

Five Children Killed.—A large limestone fell from near the top of Coal Hill, above Sligo, on Monday afternoon. In its descent it rolled against a frame school-house, and instantly killed five children, besides wounding three others, one of whom it is feared may not recover. The names of the children killed were Oliver McAninch, John Cassidy, Morgan Richards, John Davis, and Charles Doran. It occurred during school recess, and the children were playing in the yard, and, seeing the rock rolling down, it is supposed they ran under the house, which was elevated on the lower side four or five feet from the ground, in order to escape the rolling stone. The teacher, Mr. Chiders, was the only one in the house at the time the accident occurred, and very narrowly escaped. An event like this, hurrying so many children from the very midst of their youthful sports to death itself, and from the play-ground to the grave, is almost unexampled for the promptness of the summons and the sting it leaves for those who mourn. [Pitts'g Gaz.

Growth of Massachusetts.—In 1790, the whole personal property of the State of Massachusetts was estimated at $44,024,347. In 1809, it had increased to $97,949,616. In 1830, it was $205,856,422, and in 1840 it amounted to $299,880,338. The average in 1840, was $406 50 to each resident of the State, the number of inhabitants being more than 700,000, and in 1847, it will amount to about $3,884,000. From these facts it appears that wealth increases in Massachusetts three times faster than the population. Were the whole property of the State divided, every family consisting of five persons would have an estate worth $2,032. But the cost of living has kept pace with the increase, for the average surplus over consumption is only about $10 per head.

SUMMARY.

There have died on ship-board, on the passage from Great Britain to Quebec, over 2,500 emigrants; in Grosse Isle Hospital, 1,500; on board ships at Grosse Isle 750; and in Montreal, Quebec, the sheds, &c., over 3,500 more; in all, 8,250 deaths, besides the pestilence carried through Canada, destroying the clergy, physicians, nuns, benevolent householders, crews of boats, ships. &c., Over 70,000 persons have reached Canada from Europe this year, and of those some 5,000 are yet below Quebec. In all, 200,000 must have already been added to the population of North America from Europe since 1st of January last.

A letter quoted by the Gazette de Colonge, states that a Dane, long resident in New-York, has prepared a plan for a line of four steamships between this City and Gluckstadt, on the Elbe. The project is said to be warmly supported by the Kings of Denmark and Sweden, and by the City of Hamburg, which will secure prompt raising of the necessary capital, $1,000,000. It is expected that the passage to New-York will be made in from sixteen to twenty days. A company has also been formed for the purpose of establishing a direct steam communication between some port of Mexico, probably Vera Cruz, and Germany.

Robert Thom, British Consul at Ning-Po, died of dropsy, in China, on the 14th of September last, at the age of thirty-nine. He was a native of Glasgow, Scotland; went to Caracas in 1828, afterward to Mexico, next to England, thence to Bordeaux, and finally to China, the language of which, as well as French and Spanish, he spoke with fluency. He translated Chinese tales into English, and Æsop's Fables into Chinese, was the author of several works of great merit, and saved the lives of 500 Chinese at the battle of Chiuhai.

The Boston Courier describes a terrible accident that lately happened on the Norwich and Worcester Railroad. Two cars of the freight train, loaded with railroad iron, becoming detached at the Oxford depot, where there is a considerable inclination of the road, commenced a retrograde movement, soon reached a velocity of thirty miles an hour, and in a short time came into collision with the accommodation train from Norwich. The shock was awful. Joseph Adams, the engineer, and L. Stackpole, of Boston, were instantly killed, and two firemen were badly wounded.

We learn by a slip from the Charleston Courier, that a collision took place on Friday, on the Columbia railroad, near Gadsden, by which fifteen persons, nearly all colored men, were dreadfully crushed and mangled, several of whom cannot survive. The engineers, on finding the collision inevitable, reversed the engines, and then jumped off, when one of the locomotives started back at a fearful rate for some distance, and finally came in collision with another train, severely injuring many others. The locomotives were shattered to pieces.

As slaves decrease in Delaware, freemen take their place; and Wilmington, which in ten years, ending in 1840, increased its population only from 6,628 to 8,452, or 1,824, has increased, during the last seven years, from 8,432 to 12,532, or 4,080 souls. The increase has been most rapid the last two years, in which time the population has grown from 10,639 to 12,532. This cheering fact is doubtless to be explained by the substitution of free for slave labor.

At the Utica Steam Woolen Factory from 350,000 to 385,100 lbs. of fleece wool is required annually for manufacturing by this company, at a cost generally of about $125,000. The cloth manufactured daily, exceeds 450 yards. The amount of goods sold each year will amount to upward of $300,000—whereas the cost of buildings, machinery, lots, &c., does not exceed $75,000, the whole of the machinery being now in full operation. The wool purchased since 1st June last, by the company, is about 384,000 lbs. costing about $115,000.

In the Belgian Horticulturist, it is stated that "M. Houlton has communicated to the Medico-Botanic Society, of Louviers, the item that an onion, which he had found in the hand of an Egyptian female mummy, that had been entombed more than 2,000 years, on being planted in a garden, vegetated with great strength. It did not vary at all in appearance or qualities from our modern onion."

Dr. Ezra Green, of Dover, (N. H.) who completed the one hundred and first year of his age on the 28th of June last, died at his residence on Sunday; consequently the Hon. Timothy Farrar, of Hollis, who reached his one hundredth year on the 11th instant, is now the oldest living graduate of Harvard University. Dr. Green belonged to the class of 1765, and Mr. Farrar to that of 1767.

Charleston, S. C., fell off in population, from 1830 to 1840, one thousand souls. We should infer that the process is still going on from a fact stated by the Charleston Mercury. At the election for sheriff, in 1843, 2,354 votes were cast in the city and county, but in the late election the number was but 2,015.

We can scarcely look into an exchange without seeing the most cheering accounts of the crops. The papers of New York, Pennsylvania, Ohio, New Jersey, Indiana, and Illinois, as well as of the Southern States, all speak in the most encouraging terms.

The New York Tribune says that the city is dense with strangers, and the hotels are overflowed. One hundred and forty-two persons arrived at the Astor House alone on Tuesday, filling the utmost capacity of that noble structure "from turret to foundation stone."

The Great Britain, this mighty Leviathan of ships, was raised out of her bed on Dundram beach by the apparatus applied to her, on the spring tides, but the giving way of some of the tackling made it necessary to let the water into her hold again. No doubt, however, is now entertained of getting her off safely and with very trifling injury from the rock on which she struck.

Warren 'Lynes, the son of a widow Lynes, in Texas, has just returned from a ten years captivity among the Camanche Indians. He was captured at the age of 12 years, when the family had just settled in Texas from Vermont.

Mr. Duncan, an African traveler, presented a paper at a late meeting of the Royal Geographical Society, containing an account of a recent journey into the interior of Africa 460 miles, where no European had ever been. He was kindly treated by the king of Dehomey, who promoted his views. Among other things, Dr. Duncan gives novel details of this king's military establishment. His body guard consists of upwards of 6,000 women, armed with muskets, short sabres, and clubs. This guard is also officered by women, and the officers are selected principally on account of their height and bodily dimensions, corpulency being absolutely essential.

On Friday afternoon last, 25 miles S. E. by East of Fire Island, the Merchant's Pilot boat Nettle, fell in with a boat containing a seaman named Kelsey, who related that he had been attached to the schr. Sarah Strong, from Philadelphia, with a cargo of coal for Boston; that on the night previous, about 11 o'clock, the schooner, while lying to in a gale, was knocked down, and capsized, and he, discovering a boat about 100 yards from him, swam to it, and shortly after he saw the schooner sink with all the rest of her crew.

The Buffalo Commercial gives two cases of frauds upon emigrants. In one case a ticket was signed by P. Steele, 160 South st., corner of Dover, New-York, and directed to R. S. Spring, Buffalo, who was to forward them up the lake. But Mr. S. had no means to carry out the agreement, and the company (of nine persons) are penniless in the midst of their journey. What makes the matter worse is, they paid $30 more than any respectable house would have exacted!

A short time ago the curiosities of the Dead Letter Office were sold at Washington, among which were a number of books on various subjects, and a quantity of jewelry—such as gold rings, breast pins, guards, chains, ear rings, miniature cases, miniatures, models, silver watches, bracelets, silver rifle pistols, &c., A quantity of music for pianos, guitars, violins, flutes, &c., Dry goods of various kinds, coats, pants, shirts, children's dresses, medicines, pocket-books, razors and strops, gold plates and teeth, and many other articles, all together making a curious collection as need be looked at.

Mr. Clay, in reply to a letter from some gentlemen in Maine, who had sent him a present of some scythes, and referred in their letter to the Mexican War, says: "Yes, gentlemen, I certainly concur with you in deprecating this Mexican war, the causes which brought it about, and the manner of its commencement. I sincerely wish that every bayonet and sword employed in its prosecution, by both belligerents, were converted into scythes, ploughshares, and axes, and they dedicated to their respective uses in the innocent and peaceful arts of life."

A few days since a gentleman from Burlington County, discovered a whale in the brakers while bathing at Long Branch, the surf being very high they procured a gun forthwith, and shot him. The party present succeeded in securing the carcase, which required the strength of 24 men! It weighed from 1 to 2,000 pounds, and the tail was carried off by the captors, a company from Moorestown, as a trophy.

The "American Messenger," a monthly paper published in this City, by the American Tract Society, has gained a circulation of 98,000, and is said to be increasing. This is probably a larger circulation than is enjoyed by any other periodical in the world. The London "People's Journal," before the quarrel between its Editor, Mr. Saunders, and the Howitts, was said to circulate 93,000.

It is stated that the forests of Assam, in British India, are capable of producing India Rubber sufficient to supply the demands of the civilized world, and that it has already become an extensive article of export from that province.

Sir George Larpent, Chairman of the East India Association, recently testified before the British Parliament, that there was not a pound of tea brought to this country which did not undergo a coloring process to adapt it to the market; and that what was commonly called green tea was made so by artificial means, and might just as well be colored yellow or blue.

The Quebec Gazette, of the 2d inst., states that Rev. Mr. McMahan, pastor of St. Patrick's Chrurch, had announced 60 deaths among his congregation alone in the previous week; also, that the Board of Health had entreated the Government in vain for the use of the empty Cavalry Barrack No. 2.

The Pope has changed the method of calculating time at Rome. It has always been customary to count up to twenty-four o'clock each day, starting at a half an hour before sunset. The clocks are now arranged in the ordinary European manner.

Rev. Mr. Wilson stated at a recent Missionary meeting, that the wars on the coast of of Africa, which supply the Slave Trade, are kept up by New-England rum shipped from the port of Boston.

One ton of silver bullion was stored in a St. Louis warehouse. It belongs to Santa Fe traders, and is on its way to Philadelphia, to be converted into legal currency.

There are 350,000 seeds in the capsule of a tobacco plant. Roy, the celebrated Botanist, counted 32,000 seeds in the head of a poppy.

Prof. Morse has bought a country seat on the Hudson, near Poughkeepsie. For 100 acres of land he paid $17,500.

Dr. J. D. Pierce, of Troy, Pa., shot his wife by mistake on the evening of the 22d inst. Mistaking her for a robber breaking into the house, he seized his gun and fired. The whole charge of shot entered her breast, and she fell dead on the floor.

Among the passengers in the Switzerland, at Boston, from Liverpool, are Mr. Amos Abbott, wife and five children, of Andover. Mr. A. has been for the last thirteen years a Missionary at Bombay.

The Lutheran Church has now 1,000 congregations in the United States. 30,000 people belong to this denomination.

Chicago, twenty years ago, was the abode of wolves and wildcats. It is now a city of 20,000 inhabitants.

The Philadelphia Evening Bulletin states that another slave case is exciting attention in Camden, New Jersey. It is that of a colored man named Joseph Dudley, who was employed by a Mr. Minzer. Dudley had saved money enough to purchase the freedom of his wife, who is a slave at the South. To obtain her liberation he placed the money in the hands of another colored man, to go South, ascertain the whereabout of the woman, and purchase her freedom. The friend proved a false one, led a slaveholder there a few days ago, and Dudley has disappeared. It is reported that he was kidnapped and carried off to the South. A charge has been made against William Hugg, the pound-keeper, of having been concerned in the kidnapping.

A letter from Sterling, Worcester Co., Mass., gives an account of a malignant disease among the cattle upon the farm of a Mr. Smith, of that place. Six fine working cattle died in the course of a week. The symptoms were like the murrain. Several persons, among them the physician of the place, opened two or three of the cattle to ascertain what the disease was. One of the men cut his finger, and took the infection from the dead ox. He died in 20 hours. The physician also lay dangerously sick at the time the letter was written.

The largest farm in Vermont is said to be that of Judge Meech, at Shelburn, eight miles south of Burlington. A correspondent who has been over it, says this year he will mow over 500 acres, and cut 1,000 tons of hay. He keeps 3000 sheep, and has now four hundred head of neat cattle. A few days ago he sold fat oxen enough to amount to the sum of $2,460. He has also sold this season 1,000 bushels of rye.

The following comparison of the returns for the quarters ending June 30, of the years 1846 and 1847, shows a great increase of the business of the Salem Post Office:—

	Nett proceeds.	Letters mailed.
June 30, 1847 - -	$1,565 31	20,936
June 30, 1846 - -	1,377 32	17,822
Increase - -	187 99	3,114

The Court of Appeals of Kentucky has decided the celebrated Maysville Methodist Church case, by which they give the entire property to the Church South.

☞ **Important, if True.**—The New York papers of Tuesday morning contain Telegraphic Dispatches from the seat of war, to the effect that Gen. Scott and his army took possession of the city of Mexico on the 17th of July. On their way from Puebla, our troops met the enemy eight miles from the capital, where a hard battle was fought, and the Mexicans routed, with immense loss; our loss about 300 in killed and wounded. As soon as the battle was decided, the civil authorities of the city came out to meet Gen. Scott, and capitulated.

Review of New York Market.

MONDAY, AUG. 9.

ASHES—Pearls sold as high as $7 12. Pots 4 81.

FLOUR AND MEAL—Genesee Flour 6 00. Michigan 5 62 a 5 81. Meal 2 75. Rye Flour 3 87.

GRAIN—Wheat from 1 15 to 1 20, according to quality. Corn 66 a 71c. Rye 80c. Barley 55c. Oats 50c. Beans and Peas 1 00 a 1 12.

PROVISIONS—No change in meats since our last report. Lard 9 a 10c. Butter 12½ a 16 for yellow western State, and 18 a 20 for Orange County. Cheese in good demand at 6½ a 8c.

DIED,

In Plainfield, Otsego Co., N. Y., August 1st, Dea. JONATHAN BURDICK, aged 75 years. When a good man dies, the community at large suffers a loss. Such is the case in the death of Deacon Burdick. He was a nephew of Elder John Burdick, formerly Pastor of the Seventh-day Baptist Church in Hopkinton, R. I., where Dea. B. was born. When young, he removed to the town of Burlington, Ct. When about 21 years old, he became a member of the Seventh-day Baptist Church, which at that time was established there. In 1822 he removed with his family to his residence in Plainfield, N. Y., at which he died. He there became a member of the 1st Seventh-day Baptist Church in Brookfield, Madison Co. He was soon called to serve as a Deacon in the church, and was ordained to that office in 1824, which office he filled until disabled by infirmity. Deacon Burdick was a Christian of more than common firmness and stability in all that appertains to the Christian and the office which he filled. By his death, the church is deprived of one of her main pillars, and the community of a highly esteemed and useful member. But most of all, his widow, now advanced in life, and his children and relations, suffer in this bereavement. *"The memory of the just is blessed."*

In Bridgewater, N. Y., July 20th, Miss DESIRE BROWN' aged 94 years.

In Hopkinton, R. I., July 14, of consumption, MATTHEW S. BROWNING, in the 32d year of his age. Brother Browning died in hope of a blessed immortality.

In Hopkinton, on the 15th of July, of consumption, MARY ANN BARBER, wife of Geo. S. Barber, aged 28 years. Sister Barber was one whose life exhibited an unusual degree of growth in grace. She was fully prepared for her change, and peacefully fell asleep in Jesus.

In Sangerfield, Oneida Co., N. Y., of dropsy, July 27, 1847, Capt. ISRAEL P. LEWIS, in the 72d year of his age.

In Alfred, N. Y., July 21, THOMPSON BURDICK, in the 73d year of his age. He was a member of the 1st Seventh-day Baptist Church in Alfred, and died in the full hope of eternal life.

LETTERS.

Wm. B. Maxson, N. V. Hull, Maxson Green, S. Carpenter, Wm. Utter, H. Terry, Charles Potter, Alfred B. Burdick, J. R. Irish, Albert Utter.

ACKNOWLEDGMENTS.

M. F. Randolph, New Market,		$2 00	pays to vol.	4	No. 52
Lewis Titsworth,	"	2 00	"	4	" 52
Asa Dunn,	"	2 00	"	4	" 52
D. W. F. Randolph,	"	2 00	"	4	" 52
Jer. Dunham,	"	2 00	"	4	" 52
I. Clawson,	"	2 00	"	4	" 52
J. Titsworth,	"	2 00	"	4	" 52
B. R. F. Randolph,	"	2 00	"	4	" 52
R. Titsworth,	"	2 00	"	4	" 52
J. R. Titsworth,	"	2 00	"	4	" 52
John Pope,	"	2 00	"	4	" 52
S. & J. Randolph,	"	2 00	"	4	" 52
R. Clawson,	"	2 00	"	4	" 52
Wm. Ayres,	"	1 00	"	3	" 52
J. F. Randolph, Millington, N. J.		2 00	"	4	" 52
H. F. Randolph,	"	2 00	"	4	" 52
Elias Ayres, Shiloh, N. J.		2 00	"	4	" 52
Alex. C. Heritage,	"	2 00	"	3	" 52
Wid. E. Stillman, Hopk'n, R. I.		2 00	"	4	" 52
Comfort Kenyon,	"	2 00	"	3	" 52
M. S. Kenyon,	"	2 00	"	3	" 52
G. Burdick,	"	1 00	"	3	" 52
Truman Lanphear,	"	2 00	"	4	" 52
Edward Whitford, Adams,		2 00	"	4	" 52
Barton Whitford,	"	2 00	"	5	" 6
Jesse Maxson,	"	2 00	"	4	" 52
Wm. H. Green, Alfred,		4 00	"	4	" 52
H. W. Benjamin,	"	4 00	"	4	" 52
Josiah Sherman,	"	2 00	"	4	" 52
M. Stillman, Jr.	"	2 00	"	4	" 52
Roxana Coon,	"	2 00	"	4	" 52
George Maxson.	"	2 00	"	4	" 52
P. M. Vincent,	"	2 00	"	8	" 52
E. R. Saunders,	"	2 00	"	3	" 52
G. L. Maxson, Leonardsville		2 00	"	3	" 52
Leonard Babcock,	"	2 00	"	3	" 52
Jared Covey, Unadilla Forks,		1 00	"	3	" 52

TRACT SOCIETY NOTICE.

The Fourth Anniversary of the American Sabbath Tract Society will be held at DeRuyter, Madison Co., N. Y., on fifth-day, September 16th, at 10 o'clock A. M. Auxiliary Societies, agents, and tract distributors, are requested to communicate to the Corresponding Secretary, without delay, such facts connected with the circulation of Sabbath Tracts as are calculated to show the usefulness of that field of labor. Annual Members of the Society, Auxiliary Societies, or Churches, owing or having contributions designed to be included in the Treasurer's Annual Report, are requested to forward them to the Treasurer before the 5th of September, at which time he will make up his report.

PAUL STILLMAN, General Agent.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

PLUMBE NATIONAL DAGUERREAN GALLERY AND PHOTOGRAPHERS' FURNISHING DEPOTS; awarded the gold and silver medals, four first premiums, and two highest honors, at the National, the Massachusetts, the New York, and Pennsylvania Exhibitions, respectively, for the most splendid colored Daguerreotypes and best apparatus ever exhibited.

Portraits taken in exquisite style, without regard to weather. Instructions given in the art.

A large assortment of apparatus and stock always on hand, at the lowest cash prices.

New York, 251 Broadway; Philadelphia, 136 Chestnut street; Boston, 75 Court and 58 Hanover streets; Baltimore, 205 Baltimore street; Washington, Pennsylvania Avenue; Petersburg, Virginia, Mechanics' Hall; Cincinnati, Fourth and Walnut, and 176 Main streets; Saratoga Springs, Broadway; Paris, 127 Vieille Rue du Temple; Liverpool, 32 Church street.

THE NEW HYMN BOOK.

AT the last meeting of the General Conference, a Committee, consisting of Thomas B. Brown, Lucius Crandall, Wm. B. Maxson, Eli S. Bailey, Nathan V. Hull, and Sherman S. Griswold, was appointed to prepare and secure the publication of a Hymn Book suited to the wants of the Seventh-day Baptist Denomination. Subsequently Mr. Brown, Chairman of the Committee, suggested a plan for the work, which received the unanimous and hearty approval of the other members of the Committee, and which he was requested by them to carry out. We are happy to state, that he has completed the duty assigned to him, and has prepared for the press a book which is believed by good judges to be equal in point of merit to any thing of the kind now extant. The copy is already in the hands of the printer, and the work will be published and ready for distribution on the 10th day of September next. It will contain above one thousand hymns, covering nearly six hundred pages of the size of the medium edition of "The Psalmist," now in use among the Baptists. It will be printed on fine paper, and upon stereotype plates prepared from entirely new type. In style of workmanship, it is intended that the book shall be inferior to none. To secure for it as general a circulation as possible, the price, in common leather binding, has been fixed at 75 cents per copy, or $9 per dozen. Copies will be put up in extra binding, with gilt edges, &c., to suit every variety of taste, at prices corresponding to the style.

The Publishers of the Book are desirous of learning what number of copies will be at once demanded, in order that they may regulate the size of the first edition by the demand. They request, therefore, that those in want of the work will give them as early notice as possible of the number they desire. Probably the best way to do the business will be for each society or church to appoint some person to ascertain how many will be wanted within its own bounds, and send on the order accordingly. The books will be ready for delivery, as before stated, on the 10th day of September, in time to supply at the Anniversary of the Missionary and Tract Societies in DeRuyter, all who may wish to obtain them in that way. To save uneasiness, no money will be required until the books are delivered; and to save loss, no books will be delivered except for the money or its equivalent. Orders for the books are now solicited, and should in all cases be accompanied with explicit information as to the way in which they may be sent. Those who wish to be sure of copies of the first edition, should send their orders as early as the 1st day of September. Address, "UTTER & CHAMPLIN, No. 9 Spruce-st., New-York."

DERUYTER INSTITUTE.

JAS R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music.

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8, will be divided into three terms, of fourteen weeks each:

First commencing Wednesday, Aug. 25, and ending Dec. 1
Second " " Dec. 15, " March 22
Third " " April 5, " July 12

TUITION, per term of fourteen weeks, from $3 00 to	$5 00
EXTRAS—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

LOCAL AGENTS FOR THE RECORDER.

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Adams—Charles Potter.
Alfred—Maxson Green.
" James H. Cochran.
" Hiram P. Burdick.
Berlin—John Whitford.
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Clarence—Samuel Hunt.
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MICHIGAN.
Oporto—Job Tyler.
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WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke.

Miscellaneous.

REMEMBER ME.

BY BERNARD BARTON.

"Remember me!"—However brief
These simple words may seem to be,
In hope or fear, or joy or grief,
Who hath not said—"Remember me?"

The child, when first to school he goes,
The sire, who nursed him on his knee,
Each at the first sad parting knows
A thought which prompts "Remember me."

The lover, when he bids adieu,
From jealous doubts, however free,
May use, and fondly feel them too,
The tender words—"Remember me?"

The soldier, though by glory steeled
Against full many a soft'ning plea,
Will turn him from the tented field,
Homeward—and sigh—"Remember me!"

The sailor, as he ploughs the deep,
At midnight, on the star-lit sea,
Compelled his lonely watch to keep,
Breathes the fond words—"Remember me!"

Far more appealing is the power
In doubt and grief, than hope and glee;
And most affecting in the hour
Of death, one faint "Remember me!"

Would'st thou their holiest form declare?
Turn to Golgotha! turn, and see
The dying thief—and hear his prayer—
"In heaven, O Lord! remember me!"

Well may the heart this motto own,
Since grace and nature both agree;—
Feeling's full gush, thought's tenderest tone,
Find utterance in—"Remember me!"

From the Examiner.

DUELING.

The death of George C. Dromgoole, of Virginia, occasioned deep regret among a large circle of friends.

We knew him in other days. He was no ordinary man. His mind was unusually clear and strong, and, had no adverse circumstances occurred, he would have been an ornament to society, and an honor to the nation.

But it was in private life that he charmed. So simple, so kind, so true. We never knew a more generous man; he was wholly disinterested, and knew how to sacrifice self with a grace which won him the love of friends and the respect of acquaintances.

In an evil hour he was tempted, acting upon false notions of honor, to peril his life, and the life of another. His antagonist fell. From that hour he was an altered man; he knew no peace; and, to drown the bitter thought that he was a murderer, he sullied his soul still deeper in crime by drinking to excess. And in early life he was taken from us, a debased and self-blighted man.

Yet how like him was the last act of his life! This little paragraph below, inserted in newspapers without comment, and glanced at by the reader, possibly without thought, tells, at once, the rectitude of his intentions, and his own estimation of the depth of his crime.

"George C. Dromgoole, in his will, gave all his property to the children of the individual who fell by his hand in a duel."

It has fallen to our lot, in days when we thought dueling no sin, if we could be said to have thought about it at all, to meet with many, to know well some, who had killed their men. We never knew one who lived in peace after the murder; we know only two who survive, and they are sots.

The first time we were called upon to witness a duel was at Augusta, Georgia, in 1829. We were just entering manhood. The parties were from our native State. We knew them both well. They were stationed at their places, and at the word *fire*, the elder of the two, a man of promise and place, fell dead. We saw him, saw his brother, who gazed wildly into his pale face, just now so full of life; saw friends as they hurriedly took up his body, and bore him onward to his home. And we saw afterward the gray-haired father, as he bent over that body, hot tears falling down his cheeks, fall as one struck with palsy, for his prop, the boy of his hopes, was taken away, and there was no longer happiness for him on earth!

But the survivor! Business relations brought us together; we were his attorney; and we had to see him at his home, and our house. In company, we saw no change in him; he was light hearted, almost frolicsome in his gayety. He never spoke of the murder; by an unuttered but well understood compact, (and how terribly did this describe the deed?) none ever referred to it. But soon we learned that he never slept without a light in his room. Soon after we found that he was fast becoming a drunkard, and scarce three years had passed since the duel ere he was stricken down in early manhood, and laid near his antagonist in the earth.

But his death!—we were present at it, and never may we witness such another! That subject—so long kept sealed up by himself—so long untouched by family or friend—the murder of his school companion and neighbor, was at last broken by himself. "I could not help it," said he, as his eyes glared upon us, and his breathing became painful from its quick and audible action. We knew to what he referred; and endeavored to direct his thoughts into other channels. In vain. "I could not help it; I was forced into it; could I help it?" And all this was, in a dueling sense, true. He had every excuse a man could have to fight; but, when so assured, he exclaimed wildly, "It will not do—I murdered him—I see him now—I have seen him as he lay dead on the field, ever since I slew him. My God! My God!" And muttering these and like sentences, with a shriek, such as I never heard mortal utter, he died!

Another instance. A young Scotchman came to Charleston, S. C., and settled there. He gave offence to a noted duelist, and was challenged; fought, and killed him. He removed afterward to New Orleans; he was engaged in successful business, and was regarded the merriest fellow about. His intimate friends thought the murder had made no impression upon him; not one of his relatives believed he cared any thing about it.

In 1834 or '35 he was engaged in large cotton speculations. News of a rise in price reached New Orleans soon after he had shipped a large number of bales to New York. If he could sell or make some particular arrangement, he could realize a fortune. But it was necessary to go to New York. He jumped on board a steamer, went to Montgomery, (Alabama,) and pushed rapidly on by land for Washington City. Over-excitement brought on fever, and he was obliged to stop in the interior of South Carolina.

Full fifteen years, or more, had elapsed since he had killed his man. For the first time, he lay on a bed of sickness. He had fever, and delirium with it. And in that delirium, with terrible anguish and maniac fury, he spoke of this deed of death! It made those of us who heard him shudder as we listened! Was his laughter, all along, forced? Had his merriment been lip-deep—of the intellect, and not of the heart? He grew better, and his physician thought him convalescent. Now and then he would start in his sleep, exclaim, "Take him off me, don't tie his dead body to me;" but the fever had abated, and we all thought he would soon be well. He did grow better, but, watching his opportunity, he went to a chest of drawers, as if for some clothing, stealthily took from it a razor, and drew it rapidly across his throat! It was a dreadful gash that he made, and would have been fatal had not one who was near struck his elbow, as he was making the attempt upon his life!

Poor man! He knew, and had known, no peace since the day he killed his opponent. When he thought his end near, he made the confession. "He felt," he said, "as if he was a murderer, though no one charged him with the crime."

And our belief is, that no man who kills another ever feels otherwise. The mark of Cain is upon him, and he sees it, if no other eye does.

BUENOS AYRES.

The city of Buenos Ayres is large. It contains about 60,000 inhabitants. It is, I should think, one of the most regular cities in the world. Every street is at right angles to the one it crosses, and the parallel ones being equidistant, the houses are collected into solid squares of equal dimensions, which are called quadras. On the other hand, the houses themselves are hollow squares; all the rooms opening into a neat little court-yard. They are generally only one story high, with flat roofs, which are fitted with seats, and are much frequented by the inhabitants in summer. In the centre of the town, is the Plazza, where the public offices, fortress, cathedral, &c., stand. Here, also, the old viceroys, before the revolution, had their palaces. The general assemblage of buildings possesses considerable architectural beauty, although none individually can boast of any.

The great corral, where the animals are kept for slaughter to supply food to this beef-eating population, is one of the spectacles best worth seeing. The strength of the horse, as compared to that of the bullock, is quite astonishing: a man on horse-back, having thrown his lazo round the horns of the beast, can drag it any where he chooses. The animal ploughing up the ground with outstretched legs, in vain efforts to resist the force, generally dashes at full speed to one side; but the horse immediately turning to receive the shock, stands so firmly that the bullock is almost thrown down, and it is surprising that their necks are not broken. The struggle is not, however, one of fair strength; the horse's girt being matched against the bullock's extended neck. In a similar manner a man can hold the wildest horse, if caught with the lazo just behind the ears. When the bullock has been dragged to the spot where it is to be slaughtered, the matador with great caution cuts the hamstrings. Then is given the death bellow; a noise more expressive of fierce agony than any thing I know; I have often distinguished it from a long distance, and have always known that the struggle was then drawing to a close. The whole sight is horrible and revolting: the ground is almost made of bones; and the horses and riders are drenched with gore.

◆

Machine for Turning Statuary.—One of the most remarkable inventions of the age, is that of Thomas Blanchard, of Boston, for turning busts, in a lathe. The art of turning any-thing of uniform circular form, in the common lathe, is familiar to every body. But the idea of turning in a lathe articles deviating from circular forms, appears, at first sight, absurd. And yet precisely such a machine has been invented for turning forms of various irregular shapes, such as gun-barrels, and gun-stocks, spokes of wheels, and shoe-lasts, wig-blocks, and last, busts of the human head. Machines for all these purposes have been invented by Mr. Blanchard, and one of the latter description is now in full and successful operation in Boston.

Imagine a steam engine, in rapid motion, whirling round, and turning out the human head and face divine, with nose, chin, lips, forehead, eyes, ears, neck, breast and shoulders, of perfect proportion and accuracy to nature! Imagine such an eccentric machine, and you will have some idea of the wonderful stretch of invention which conceived and completed such a faculty. Such a machine is now in successful operation in Boston, and if any person will take the trouble to search, he can see a bust of Daniel Webster rapidly revolving in one end of a lathe, and at the other he will see fac simile heads of the great expounder, of any desired sizes, turned out from marble, by machinery.

What is curious, busts and cameos may be turned after one and the same model, into imitations of any sizes, from a colossal bust, to a miniature face suitable for a lady's broach.

◆

The Rhubarb.—The leaf of the common garden rhubarb is a fine display of the order of vegetable nature. It is common to find them about 2 feet square, and containing over 500 square inches. We noticed a lover of nature examining one a few days ago, and making a calculation, the result of which, for its curiosity, we will give. He found that on the suface of a single leaf could be traced more than two miles of distinct canals, through which the nourishment passed to give life and vigor to the leaf. These canals being about a sixteenth of an inch apart, divided the leaf into 130,000 fields, each as distinct to the eye as the divisions by walls of the grass and grain lands of the well cultivated farm. As lateral fibres more minute than the unaided eye can discover pass in close contiguity through these small fields, there is little doubt that could all the canals for circulation in a single leaf be extended in one line, they would reach a distance of ten miles.

Dress of the New Englanders.—"The boots and shoes worn by the earlier settlers of New England, were coarse, clumped, square-toed, and adorned with enormous buckles. If any boots made their appearance, prodigious was the thumping as they passed up the aisles of the church; for a pair of boots was then expected to last a man's life. The tops were short, but very wide at the top; formed, one might suppose, with a special adaptation to rainy weather; collecting the water as it fell, and holding an ample bath for the feet and ankles!

"The women, old and young, wore flannel gowns in the winter. The young women wore, in the summer, wrappers or shepherddress; and about their ordinary business, did not wear stockings and shoes. They were usually contented with one calico gown; but they generally had a calimanco gown, another of camlet, and some had them made of poplin. The sleeves were short, and did not come below the elbow. On holydays, they wore one, two, or three ruffles on each arm—the deepest of which was sometimes nine to ten inches. They wore long gloves, coming up to the elbow. Round gowns had not then come in fashion; so they wore aprons. The shoes were either of thick or thin leather, broadcloth, or worsted stuff, all with heels an inch and a half high, with peaked toes turned up in a point. They generally had small, very small muffs, and some wore masks."

[Hall's Book of the Feet.

◆

Anecdote of Hume.—This distinguished philosopher was one day passing along a narrow foot-path which formerly winded through a boggy piece of ground at the back of Edinburgh Castle, when he had the misfortune to tumble in and stick fast in the mud. Observing a woman approaching, he civilly requested her to lend him a helping hand out of his disagreeable situation. But she, casting one hurried glance at his abbreviated figure, passed on without heeding or regarding his request. He shouted lustily after her; and she was at last prevailed on by his cries to approach. 'Are na ye Hume the deist?' inquired she in a tone which implied that an answer in the affirmative would decide her against lending him any assistance. 'Well, well,' said Mr. Hume, 'no matter; you know, good woman, Christian charity commands us to do good, even to our enemies.' 'Christian charity here, Christian charity there,' replied the woman, 'I'll do naething for ye till ye turn a Christian yourself—ye maun first repeat baith the Lord's prayer and the Creed, or faith, I'll let ye groffle there as I found ye.' The sceptic was actually obliged to accede to the woman's terms, ere she would give him her help. He used to tell the story with great relish.

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Visiting in Havana.—The private houses at Havana, at least a great many of them, are magnificent. It is the custom here to leave all the windows to the street open at night; the visiting rooms are most commonly on the ground floor, and the passer-by is of course at liberty to enjoy the sight of many a gay soiree and tertullia. In other towns, where such things and sights are unknown, a crowd would speedily be collected; but here the practice is so universal, that no one thinks, from mere motives of idle curiosity, of stopping to look in. Acquaintances of the house, or of some of the guests, may occasionally peep in at the windows, in order to ascertain if any of those they would wish to meet are within; and if the results of the survey prove satisfactory, they enter without ceremony. This seems to me a very agreeable style of society; there are no formal reunions, and no person need enter a room with the chance of meeting a disagreeable or obnoxious person; it is, in my opinion, another great advantage attending this easy mode of visiting, that you are not compelled to remain a moment longer in any house than you find it agreeable.

[Mrs. Houston's Texas.

◆

Mahogany.—Dr. Gibbons, an eminent physician in the latter end of the 17th century, had a brother a sea captain, who was the first that brought from the West Indies some mahogany logs to London for ballast. The doctor was then building him a house in Covent Garden, and his brother the captain thought they might be of service to him, but the carpenters found the wood too hard for their tools, and it was laid aside as useless. Soon after Mrs. Gibbons wanted a candle-box, and got a cabinet maker to make it out of the useless wood lying in the garden. The box was made, and the doctor was so pleased with it, that he got the cabinet maker to make him a bureau of it, and the fine color and polish of it induced him to invite a great number of his friends to see it, and among them the Duchess of Buckingham. Her grace begged the doctor for some of the wood, and got Wollaston, the cabinet maker, to make her a bureau also, on which the fame of mahogany and Wollaston were much raised, and it became the rage for grand furniture. No other wood excels it yet.

◆

Intellectual Precocity.—It once happened that an anxious mother asked Mrs. Barbauld, at what age she should begin to teach her child to read?

"I should much prefer that a child should not be able to read before five years of age," was the reply.

"Why, then, have you written books for children at three?"

"Because, if young mammas will be very busy, they had better teach in a good way than a bad one."

I have known clever precocious children at three years, dunces at twelve; and dunces at six, particularly clever at sixteen. One of the most popular authoresses of the present day could not read when she was seven. Her mother was rather uncomfortable about it, but said that as every body did learn to read with opportunity, she supposed her child would do so at last. By eighteen, this apparently slow genius paid the heavy but inevitable debts of her father, from the profits of her first work; and before thirty, had published thirty volumes!

[Hon. Miss Murray's Remarks on Education.

◆

Life in a Telegraph Office.—Mr. Botsford, the manipulator of the telegraph now exhibiting in this city, occupied the same position in the telegraph office in New York. He says that in holding communication with the writer at the other end of the line in Boston, it often happened that the two were total strangers, though constantly writing to each other. One morning, when there was nothing to do in the office, he inquired how the other was, and a mutual kind feeling sprang up between the two men, although they were distant from each other 220 miles. Mr. B. took occasion to go to Boston afterward, and went to the office as a stranger. He was allowed to send a message to the office in which he was engaged in New-York, in figures unintelligible to the writer in Boston, and in two minutes the telegraph gave him a formal introduction to his former correspondent and co-manipulator. The idea of giving an introduction by telegraph, one gentleman being 220 miles distant from his friend, strikes us as rather novel.

[Cincinnati Gazette.

◆

Signs and Firms.—*Wait & Ketchum* is the very appropriate name of a firm in New York, which makes patent medicines on a large scale.

Call & Settle have a tailoring establishment in Meadville. We presume they give short credits.

Neal & Pray is a business firm at Portland, Maine. It is superfluous to add that they belong to orthodox churches.

Luke Sharp is in the retail business in Cincinnati. As might be expected from the name, he is always wide awake whenever money is to be made.

[Cist's Advertiser.

VARIETY.

The Vienna journals publish the decree which was drawn up some time ago to prevent injury to railways. It provides that any damage of a nature to endanger the lives, safety, or property of individuals, shall be punished with from five to ten years, imprisonment, in the event of an accident. Any act causing any such injury is to be punished with the same penalties; and any employee of the railway causing accidents, whatever may be their consequences, by his negligence, is to be punished with from five to ten years' imprisonment; if the consequences of the accident are very serious, with from ten to twenty years' imprisonment; and if death be caused, with punishment of death.

At Harrisburg. (Penn.,) Mr. Wm. Root, whilst examining the bridge in process of erection over the Susquehanna, lost his balance, and fell a distance of twenty feet, when he struck a cross timber of the false works of the bridge; and from thence seventeen feet to the water below, striking upon the side of a gondola; and thence into the stream. He was immediately taken from the water in a state of insensibility, but was soon restored to consciousness, and continued to linger in dreadful agony until Sunday afternoon at half-past six o'clock, when death ended his sufferings.

A gentleman being once at a public entertainment where one of the party sat several hours without speaking a syllable, and was evidently silent from a contempt of the company, determined to resent it. Accordingly, when supper came, he studiously attended to the silent man, and before his plate was empty, loaded it with every thing at table. One of the company marking this, asked him why he was so assiduous. "Sir," replied he, "it proceeds from my humanity, and the tenderness of my disposition; I cannot bear to see a dumb creature want."

"Manners," says the eloquent Edmund Burke, "are of more importance than laws. Upon them, in a great measure, the laws depend. The laws touch us here and there, now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. According to their quality they aid morals; they supply them or they totally destroy them."

The increasing or decreasing civilization of a nation, may be ascertained by the sites of its towns and its villages; as security and independence predominate, the towns descend from the mountains to the plains; but when tyranny and anarchy reign, they re-ascend the rocks, or take refuge on the high sands of the sea. In the middle ages, in Italy, on the Rhine, in France, the towns stood, like eagle's nests, on the points of inaccessible rocks.

A person who dined in company with Dr. Johnson, endeavored to make his court to him by laughing immoderately at every thing he said. The Doctor bore it for some time with philosophical indifference; but the impertinent ha, ha, ha! becoming intolerable—"Pray, sir," said the Doctor, "what is the matter? I hope I have not said any thing that you can comprehend."

Mr. Burke one day in the warmth of debate spoke some words rather disrespectful of the government. Mr. George Onslow called him to order, and said he would not sit silent and hear the sovereign insulted. Mr. Burke in explanation said, "That though he reverenced his majesty's own person, he saw no reason for respecting his majesty's man-servant, his ox, and his ass."

The first time that Mr. Pitt went to Cambridge, (Eng.,) after his election for the University, numerous clerical applicants were, as might be expected, gaping for "lawn sleeves," and other good things in the gift of their representative. Dr. —— preached before the young premier, from the following text: "There is a lad here, who hath five barley loves and two small fishes; but what are they among so many?"

Dr. Morley, one of Lord Clarenden's early friends, was, as the noble historian informs us, 'of the highest facetiousness; for once being asked by a grave country gentleman (who was desirous to be instructed what their tenets and opinions were,) what the Armenians held, he pleasantly answered that they held all the best Bishopricks and Deaneries in England.'

Smith, in his "Wealth of Nations," says that "the patrimony of a poor man lies in the strength and dexterity of his hands; and to hinder him from employing this strength and dexterity in what manner he thinks proper, without injury to his neighbor, is a violation of his sacred property."

A letter written from China, and addressed to a person in the city of Nantes, in France, by a French missionary, states that several captains of vessels, belonging to the marine of the three nations of France, England, and the United States, had been received into the presence of the Emperor of Japan, from whom they had solicited the opening of the ports of his kingdom to the commerce of Europe and America.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. It speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the psess of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON,
IRA SAYLES, } Principals,

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	.25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

The Sabbath Recorder,

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☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

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The Sabbath Recorder.

NOTES OF A SEA VOYAGE.

☞ By the ship which brought the first news from our missionaries, Bro. David Dunn, of New Market, N. J., received a letter from Mrs. Carpenter, descriptive of some of the principal incidents of the voyage, and expressive of her own feelings and thoughts. The letter has been placed in our hands, with permission to make such use of it as we might deem best. We suppose the writer had no idea of its being published; but it contains so much matter of general interest, that we shall venture to lay it before our readers, and trust we shall be pardoned for so doing.

Ship Houqua, January 14, 1847.

Dear Brother,—I hasten to comply with a request which you made some time before our departure, for the particulars of the passage. With the circumstances of that departure you are already familiar. You witnessed the last looks of affection, and heard the last farewell tones and doubtless joined in the singing of that Hymn, which was to us as the last echo of a land, a country, a home, on which we might never gaze again. Long and earnestly did we watch the returning steamboat, as it bore forever from our sight those whose company had cheered the commencement of our passage; and when loved faces, and dear forms, could no longer be distinguished in the distance—when the steamboat itself became a speck against the sky—we turned away, calmly, but not sad, to the duties below, which began rapidly to accumulate upon our hands, Only a few moments were allowed us to arrange our state-rooms, before that, as yet, hardly expected intruder, sea-sickness, came upon us like an armed man, and took us all by storm. There was no appeal, so we submitted quietly to be set aside for a season. I had thought the weather mild and favorable; but if it had been, it was no longer so. The elements without harmonized with those within, and we realized most literally that we were like the troubled sea. There was no solitude in our suffering, yet I believe that even misery forgot for once the blessings of companionship, and no one minded the things of another. None but the *experienced* can fully appreciate the miseries of that night and the following day. For the benefit of The Profession, however, be it recorded, that not one of all the various remedies prescribed, were resorted to. We wisely concluded to leave nature to arrange the matter quietly with the Ocean King, in spite of sour apples, green tea, lemons, creosote, and kindred remedies. Every thing was left out of the question except the steward. The faithful steward! he, like a generous peacemaker, was ready with his offerings of crust-coffee, chicken-broth, arrow-root, roast-apple, and whatever his wisdom dictated, and strongly recommending the fine open air, and exercise on deck. That first day on deck! Although not more than 150 miles from New York, and that mostly east, yet the air was like summer. There we sat or lounged on the settees, sometimes only able to throw ourselves down on the mats, which the thoughtful steward had spread for us, yet basking all day in the warm sun, too sick to talk, and too inert to have a will of our own on any subject. Thus passed our first day at sea. The second was like unto it. But toward night the wind increased. We betook ourselves to our state-rooms. The breeze stiffened, the clouds gathered, the barometer fell suddenly, and every needed warning was given to prepare for a storm. It increased every moment. All hands were called; the captain and crew kept watch on deck; the passengers kept watch below. The rolling and plunging of the ship; the dashing of the billows against its sides; the creaking of the timbers; the rattling of cables; the clatter of the rudder against the wheel, as it shook and trembled unceasingly; the measured and mournful voices of the men, as they kept time to their own labor; and, higher and stronger than all, the clear, firm voice of the Captain, distinctly heard above the roar of waters and the rush of winds, and even the thunder itself, (for the frequent flashes of lightning told us there must be thunder;) the prompt and scrupulous response of the men to the word of command; the rapid tread of footsteps hastening from one post of duty to another;—all was too exciting to admit of aught like repose among us, who for the first time realized the perils of the deep—for the first time witnessed a storm at sea! What a consolation to us now was the privilege of prayer! That sweet promise, "Lo, I am with you," was an anchor to the soul. We could trust Him who said it, and felt that should he call us to pass through the waters, he would be with us, and in death would his hand save us.

Friday, 8th.—The sea continued very rough all day, too much so to admit of writing or reading. Quite well myself, but most of the others sick yet. Mr. C. worst of any. The weather colder, and no means of heating the cabin, the stove, which had fallen down during the storm, having been by universal consent banished from among us. By the way, what a fright the falling of that stove gave us. It was full of burning coal, and a tea-kettle of boiling water on the top. We had become familiar with the plunging of various other articles, in fact of whatever was not closely confined to its place, but when the stove leaped across the cabin, what with the crash of the iron, the rattling and hissing of the coal, the steam of the boiling water, and the zeal of the steward and cabin boy to gather up the fallen heaps, no wonder that for the moment, every state-room door gave out its pair of wo-begone, yet frightened countenances, staring wildly at the ruin before them, and forgetting for the moment that such an evil as sea-sickness ever had existence. Yes, the perils of that night are past, but not so their memory. The stove is gone, but we no longer need its warmth; the sun, a universal friend, is smiling warmly upon us, and in the quiet possession of those smiles, we too drive dull care away. Yet there is one left us; the care of ourselves. The ship still rolls so badly, that it is almost impossible to sit or stand. Passed most of the time in our berths, where, by holding on to the sides or window-shelf, we could manage to stay. Comforted ourselves at evening with thinking and talking of the friends we have left behind us, counting up the number of those who would meet in their various little praying circles, and in whose petitions we knew we should be remembered; and rough as was all without, yet there was peace within. And ardently, but vainly, did we wish that our friends at home could know how the thought of their employment strengthened our hearts.

The Sabbath found us still driven of the winds and tossed. But when the hour came, that we knew our friends on shore were gathering for worship, we too assembled, in brother W.'s room, it being larger than ours, that we might send up our devotions with theirs, one in spirit, although far sundered in the flesh. The blessed Word was read, and sweet were its comforts to us; and while we bowed together in prayer, and lifted up our hearts to Him who "holds the winds in his fist, and the waters in the hollow of his hands," I believe we felt, that that little hour of communion with our God, and with each other, was worth all the sacrifices we had yet made. At the close we sang that beautiful, and with me favorite Hymn—

> "Jesus, I my cross have taken,
> All to leave and follow thee," &c.

10th.—Attempted to write, but soon gave it up. The ship still rolls and tosses so violently, that the very effort to keep still is labor enough of itself. Whether we would stay in our berths, sit on the settees, or stand upright, all our attention and energy must be in exercise, to keep the position desired. Still we cannot give up our airings on deck; and then the kindness of every gentleman who happens to be near, is laid under requisition. By their help, we stumble along to a seat; or to the sides of the vessel, where, steadying ourselves by the ropes, we stand and make remarks, or ask questions, fully indicative of the untold wonders of our own ignorance about winds and waves. But all our auditors were landsmen once, and they listen to our crude speeches, with all the forbearance of trained disciplinarians.

14th.—The steward is untiring in his efforts to please us, yet our perverse appetites make but poor acknowledgments for all his kindness. Only yesterday for the first time did Mr. C. or myself partake, with aught like a relish, of the good things he prepares for us. Perhaps it is well, for such sitting at the table as we have is enough to overthrow the last item in the calender of uprightness. At every meal, there is a continual rush of dishes from side to side, within the limits of the racks; and this, when one hand is always requisite to hold the drinking cup, makes rather busy times for the other. Such a rattling of spoons and plates; such splashing of gravy; such crowding of meat and sauce dishes; such rueful looks from disappointed patrons of all the good things on the board, as they repeatedly realize how "many a slip" they are doomed to experience. "O, it is pitiful." Very slight indeed has been the change in our circumstances up to this date, except that we are now all quite well.

January 15, latitude 30° North longitude 38° West. We are to day fairly in the influence of the trade winds. Nothing seems as I had anticipated. There is a want of vastness in the open ocean which surprises me. The horizon is more circumscribed, the swells are not so uniformly high, and have a strange land-like appearance, entirely unlooked for. True, there are exceptions, as for instance after the storm. Then the face of the surrounding *country* seemed one regular succession of mountains. Dark, rocky hills, with here and there and every where, gushing from their heaving sides, the swollen torrent or the sparkling rill; jets of spray foaming and dashing down the sides, and leaping away to the valley below. Nor are these mountains all destitute of vegetation. They are literally, and truly, moss-covered hills. Acres of this aquatic vegetable have we past. They say it is common in this latitude, and still more abundant, farther south. Not one fish have I seen yet, except some smoked herring which came the other day to table apparently from a very different element than that in which I had been watching for the finny tribes. Birds have been almost as rare, except some ill-fated members of our own feathered community on deck, which, persecuted beyond endurance by the storms and waves that beat upon them, were, at last, "glad to be hurled, any where, any where, out of the world."

16th.—Another Sabbath has passed, with its holy light. And while we met, a solitary four in our little room, I thought I felt in my own heart a clear evidence that many in our beloved churches at home, worshiping at the same hour, were already in their own souls enjoying the blessed fruits of their sacrifices for this projected Mission. I doubt not, could the secret workings of all hearts have been this day revealed, many would have testified to an increased joy in their own breasts. The Lord bless and reward them a hundred fold even in this life, with the assurance of an inheritance in the life to come. Our own faith is strengthened, our confidence increased. [To be continued.

From Howitt's Journal.

PEACE AND WAR.

BY AN UNLETTERED YOUTH.

WAR.

Town deserted; burning village;
Murder; rape; destruction; pillage;
Man compelled man's blood to shed;
Weeping; wailing; want of bread;
Commerce checked; grave citizens
Armed with swords instead of pens;
Harvests trampled; homesteads burned;
This is War! why is't not spurned?

PEACE.

Busy town and happy village;
Fruitful fields by careful tillage;
Smiling wife and children gay;
Labor singing through the day;
Bounteous harvests; busy farms;
Rusty swords, disused fire-arms;
War's vain glory set at nought;
This is Peace! why is't not sought?

SO MANY CALLS.

BY H. E. BEECHER STOWE.

It was a brisk clear evening in the latter part of December, when Mr. A—— returned from his counting-house to the comforts of a bright coal fire, and warm arm chair, in his parlor at home. He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then lounging back in the chair, looked up to the ceiling and about with an air of satisfaction. Still there was a cloud on his brow—what could be the matter with Mr. A——? To tell the truth, he had that afternoon, in his counting-room, received the agent of one of the principal religious charities of the day, and had been warmly urged to double his last year's subscription, and the urging had been pressed by statements and arguments to which he did not know well how to reply. "People think," soliloquized he to himself, "that I am made of money, I believe. This is the fourth object this year for which I have been requested to double my subscription, and this year has been one of heavy family expenses—building and fitting up this house—carpets—curtains, no end to the new things to be bought. I do not see really how I am to give a cent more in charity. Then, there are the bills for the boys and girls—they all say they must have twice as much now as before we came to this house; wonder if I did right in building it?" And Mr. A—— glanced unceasingly up and down the ceiling, and around the costly furniture, and looked into the fire in silence. He was tired, harrassed, and sleepy; his head began to swim, and his eyes closed. He was asleep. In his sleep he thought he heard a tap at the door; and there stood a plain, poor looking man, who, in a voice singularly low and sweet, asked for a few moments conversation with him. Mr. A—— asked him into the parlor, and drew him a chair near the fire. The stranger looked attentively around, and then turning to Mr. A——, presented him with a paper. "It is your last year's subscription to missions," said he, "you know all the wants of that cause that can be told you; I came to see if you had any thing more to add to it."

This was said in the same low and quiet voice as before, but for some reason unaccountable to himself, Mr. A——, was more embarrassed by the plain, poor, unpretending man, than he had been in the presence of any one before. He was for some moments silent before he could reply at all, and then in a hurried and embarrassed manner he began the same excuses which had appeared so satisfactory to him the afternoon before,—the hardness of the times, the difficulty of collecting money, family expenses, &c.

The stranger quietly surveyed the spacious apartment, with its many elegancies and luxuries, and, without any comment, took from the merchant the paper he had given, but immediately presented him with another.

"This is your subscription to the Tract Society, have you any thing to add to it? You know how much it has been doing, and how much more it now desires to do, if Christians would only furnish means. Do you not feel called upon to add something to it?"

Mr. A—— was very uneasy under this appeal, but there was something in the still, mild manner of the stranger that restrained him; but he answered that though he regretted it, exceedingly, his circumstances were such that he could not this year conveniently add to any of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society, and in a few clear and forcible words reminded him of its well-known claims, and again requested him to add something to his donations.

Mr. A—— became impatient.

"Have I not said," he replied, "that I can do nothing more for any charity than I did last year? There seems to be no end to the calls in these days. At first there were only required moderate—now the objects increase every day, and call upon us for money, and all, after we have given once, want us to double, and treble, and quadruple our subscriptions. There is no end to the thing. We may as well stop in one place as another."

The stranger took back the paper, rose, and fixing his eye on his companion, said in a voice that thrilled to his soul,

"One year ago, to-night, you thought that your daughter was dying—you could not rest for agony—upon whom did you call that night?"

The merchant started and looked up—there seemed a change to have passed over the whole form of his visitor, whose eye was fixed on him with a calm, intense, penetrating expression that subdued him, he drew back, covered his face, and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then you would leave a family unprovided for, do you remember how you prayed? Who saved you then?"

The stranger paused for an answer, but there was a dead silence. The merchant only bent forward as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer, and said in a still lower and more impressive tone, "Do you remember fifteen years since, that time when you felt yourself so lost, so helpless, so hopeless; when you spent day and night in prayer; when you thought you would give the world for one hour's assurance that your sins were forgiven you. Who listened to you then?"

"It was my God and Saviour," said the merchant, with a sudden burst of remorseful feeling, "O yes, it was he."

"And has he ever complained of being called on too often," inquired the stranger in a voice of reproachful sweetness: "say," added he, "are you willing to begin this night and ask no more of Him, if he from this night will ask no more from you?"

"O never, never, never," said the merchant, throwing himself at his feet; but as he spake these words, the figure seemed to vanish, and he awoke with his whole soul stirred within.

"O God and Saviour! what have I been doing!" he exclaimed. "Take all—take every thing—what is all that I have, to what thou has done for me." [N. Y. Evangelist.

PERSECUTION.

The following is an appalling specimen of persecution, perpetrated during the early stages of the Reformation in England. It is from the pen of the author of the Lollards. The victim was Agnes Morton. The scene was in Smithfield, where so many other victims met a similar fate.

"A chair was brought, in which Agnes was permitted to seat herself, and then Dr. Shaxton, who had accompanied the sheriffs, passed to the pulpit. He preached of mercy and repentance, but withal enforced the necessity of firmly performing the solemn duty imposed on the guardians of Christ's church, by extirpating those whose wilful obstinacy tended not only to their own perdition, but also to the undoing of millions who, were it not for them, would be 'safely gathered into the fold of the good shepherd.' Agnes listened attentively to his discourse; to those parts which seemed to her in accordance with the Scriptures, she bowed assent; but when some of the tenets of the Catholic faith were insisted upon, she shook her head, or breathed her conviction that there was displayed the vain bigotry of Rome.

"The sermon ended. It was intimated to her that, having heard the cogent and unanswerable reasonings of a learned doctor, well calculated to dispel the errors into which she had been betrayed, if she had happily so profited by his labors as to be content to yield her opinion, her pardon, already signed, should be forthwith given into her hands. To this she replied, that, having been guilty of no crime against religion, she could profess no repentance. The grand charge against Agnes, was, that she had denied the real presence of the Deity in the bread used for the sacrament. Her opinion she again defended. The bread so used, if put away for a time, would become mouldy; and this she urged as a proof that it could not be God. When reminded of the words of the Saivour, declaring it to be his flesh, she insisted that his language was figurative; as when stating that he would raise the temple again in three days, he had spoken of the temple of his body.

"In vain the churchman argued—in vain the lover prayed—the martyr was resolute. The executioner bound Agnes to the stake. He deposited a bag of powder on each side of the victim. The wood was piled around her, reaching up to her neck. One of the officers drew near, and again required her to renouce her errors. 'My errors,' said Agnes, 'I have already renounced, and therefore am I brought to this.' 'She refuses pardon!' cried the sheriff. The bishops looked at each other in astonishment, and with apparent horror, in which the chief magistrate fully participated; the latter then proceeded to give the last awful command. 'Enough,' said he, 'has been done for mercy. Now'—he paused for a second, to give more impressive force to the mandate which was to follow—'now, *Fiat Justitia!*' Prompt to perform his dreadful task, that instant saw the executioner apply the lighted torch to the straw and tarred shavings which formed the base of the pile prepared for the immolation of Agnes. The crackling flame rose rapidly, and completely encircled the sufferer. Her hair was in a blaze, and her face, already scorched, presented a frightful contrast to what it had lately been. It was now veiled by the ascending smoke, and then displayed by the vivid light which succeeded. Amid the roar of increasing fire, the accents of thankfulness and prayer were heard to ascend. The powder exploded, and enveloped her in its frightful glare, but it had not the effect of extinguishing life. She continued aloud her appeal to the Deity.

"Withdrawing her thoughts for a single moment from prayer, Agnes thought of her lover. 'I feel it not,' she exclaimed: 'I am wonderfully sustained; now, Edwin, can you doubt?' 'That these are fiends—that you are a martyr?' 'No: this constancy must be from Heaven! A convert to thy faith, I pant but to follow thee, and die for the truth!' 'It is finished!' Agnes sighed. Her limbs were consumed: she sank, and ceased to exist!"

ANECDOTES OF DR. CHALMERS.

A correspondent of an English exchange, noticing a visit of the late Dr. Chalmers to a relative in Bristol, gives us a picture of that great man among children:

"I thought, as the children ran up to greet him on his arrival, he seemed entirely and at once at home. The scholar, the divine, the philosopher—chief perhaps of his day in one or other department—were all in a moment merged in the kind, warm-hearted, affectionate old man. There he sat, with his large eyes, and his noble visage graven throughout with lines of high intellectuality, yet beaming with cheerfulness and vivacity. The children are on his knee, and they have to be amused; various are the devices; one while he seems to be engaged in grave deliberation, and pops suddenly down upon them, taking them quite by surprise; one while he draws his finger through his mouth, producing a sharp report, and exclaiming, in his broad Scotch, 'There, did you ever hear sic a noise as that?' while each report would be greeted by shrieks of laughter, and the exclamation, 'Do it again, do it again.'"

The same correspondent relates another pleasing incident, indicative of the Doctor's refinement of feeling:

"It has been remarked, that a high order of intellect is inconsistent with much softness and tenderness of feeling. What is meant by this, I presume, is, that it is inconsistent with its display—that philosophy is competent to check the tide of feeling, and to make a man a sort of transcendental abstraction; but on more occasions than one, in my privileged interviews with Dr. Chalmers, there were some beautiful displays of greatness and tenderness of feeling. Thus, for instance, after parting from our friends, 'I fear,' he said, with considerable earnestness, 'I did not shake hands with Mr. G.' On his recurring again and again to the omission, I said that probably all that was necessary in the formality of the matter, I could supply. 'No,' he said, 'it is not a mere matter of formality; it is a matter of deep feeling with me.' On our return, however, by Mr. G.'s house, the omission was explained—for our worthy friend, before leaving us, had quietly ordered the carriage to drive around by his door, that he might have the opportunity of presenting Dr. Chalmers with a book, as a token of his reverence and regard. 'Ah,' said the Doctor, as we again drove off, 'that is a man of an effusive nature; he overflows with kindness; he has given me many books already.' The question was proposed, whether old age had the effect of numbing the feelings. 'No,' he observed, 'not when supported by the healthful exercise of the mind.'"

A SUNDAY SCENE.

The Albany Evening Journal of Monday, says:—Yesterday a German boy led his aged and blind father from the wharf up through State street to the Capitol Park. From their appearance, it was evident that they had just arrived from the Faderland, and were seeking a home in this country, to which all exiles flee. Sorrowing and infirm, the parent suffered his cheerful son to guide his tottering steps. Time had dealt severely and frostily with the one—the other he seemed to touch only to invigorate and adorn. The blossom of the Spring with the ripened fruit of the Autumn. Under the shade of a large tree the boy seated the old man on the railing, and wiping the moisture from his face, sat down. He then took a well-worn book from his pocket, and as the venerable man drew nearer to the youth, he read to him the Word of Life from the New Testament. Alone, far from their native land, and far from their kindred, they worshiped God in his own Temple.

The numerous bells were inviting the citizens to the churches. A fashionable audience was collecting in a fashionable House of Worship. Wealth and Beauty were there. The Matron and the Maid condescended to devote a few moments of a Sabbath morning to slander or sleep. Does the listening Cashier tremble for his securities or for his soul? Can the meek and devout man in the pulpit bring his hearers to realize the folly of this world or the next? Does the man of half a million, with a whited neckcloth and cadaverous cheeks, who boasts of saving all that he pinches—does he realize the source or destination of his wealth?—are not his descendants already chewing the scanty crust of penury and want—when winter chills, and the rude winds pierce their tender frames, as the miser counts his warm and sordid treasure, or laughs mechanically at an unappreciated jest, are they not destitute of a garment that he is too penurious to bestow?

From these reflections we turned again to the Pilgrims in the Park. They were kneeling on the turf with their faces resting upon the railing. The exiled Patriarch, with one hand raised toward Heaven, and the other resting on the head of his boy, was at prayer!

The Sabbath Recorder.

New York, August 19, 1847.

SUNDAY RAILWAY TRAINS IN SCOTLAND.

The Glasgow Argus, of April 29, contains a long account of a public meeting convened at the City Hall by the Lord Provost, in compliance with a numerously and respectably signed requisition, for the purpose of considering the propriety of petitioning Parliament to pass a law making it imperative on all railway companies carrying passengers, to afford the public adequate and proper facilities for traveling along their lines on Sundays, at reasonable and convenient hours. The Hall, which is capable of containing upwards of five thousand people, was crowded in every corner, long before the hour of meeting, and thousands were afterward unable to obtain admission. For several days prior to the meeting, great exertions were made by a number of clergymen, principally connected with the Free Church, and other gentlemen, to get up an opposition to the views of the promoters of the meeting, which were believed to be in favor of the running of Sunday trains; and so zealous were some of them, that on the previous Sunday, they urged and besought their congregations, by every thing that was sacred, to be present at the meeting, and to vote against any motion in favor of a resumption of the trains. The walls, likewise, were placarded for some time previous to the meeting, with bills of various descriptions, by the Anti-Sunday Train party, denouncing the running of Sunday trains in the most unmeasured terms, and designating the originators of the meeting, and all who supported them, as enemies of the working man, inasmuch as the object which they had in view would encroach upon the rights of labor. The following is a specimen of these placards:—

"Let all who love the Lord Jesus Christ, the Son of Man, and Lord of the Sabbath, be at their posts, and show a bold, determined front to Anti-Sabbatarian Magistrates or Town Councils, and others of whatever rank or denomination, who dare to advocate the running of railway trains on the Sabbath day. * * Oh, for magistrates and rulers of the old school, like Nehemiah!"

Before the hour of opening the meeting, a considerable number of the Anti-Sunday-train party took their seats on the left of the Chair, thus preöccupying a large part of the platform previous to the entering of those who had made the requisition upon the Lord Provost. When a gentleman friendly to the object of the meeting rose to propose a Chairman, he was receiv-with a perfect storm of shouting, hooting and yelling, from one party, and great cheering from the other. A Chairman was apppointed, however—a member of the Town Council—who made a short speech, amid cheers and uproar. The meeting having been thus organized, the following resolutions were presented for its consideration:—

"Resolved, 1st, That this meeting consider the resuming of a moderate number of railway trains on Sunday, as a convenience absolutely required by the wants of the great communities of Edinburgh and Glasgow, and adjoining districts; and whilst anxious to farther every movement for bettering the condition of the working classes, at the same time look upon the incessant attempts of Sabbatarians to stop all means of cheap locomotion on Sunday, under the pretext of love for the interests of the operatives, as tyrannical and unjust, that class being, in fact, the greatest sufferers by the stoppage.

"2d. That we regard with indignation the encroachments on our liberties, which have of late years been attempted by a section of the clergy, in reference to what they term a proper observance of the Sabbath; and express our conviction that the method in which they recommend it to be wholly employed is irrational, unchristian, and subversive of sound morals; and that we will embrace every lawful means to counteract their influence in this matter—influence which, as they employ it, is incompatible with the rights of conscience, and would render their opinion superior to the law.

"3d. That the conduct of the present Directors of the Edinburgh and Glasgow Railway, and those of the Company who have supported them by their votes, in the stopping of the Sunday trains, is in the highest degree censurable, as an invasion of civil rights and an encroachment of religious liberty; and that it is not only unjust but hypocritical, inasmuch as the same parties who convey letters, call it a sin to carry passengers on Sunday.

4th. That a petition from the meeting be sent to both Houses of Parliament, praying that a law may be enacted, rendering it imperative on all passenger railway companies in Scotland to run, at least, one morning and evening train on Sundays, at reasonable and convenient hours."

Mr. Andrew Patton was the first to advocate these resolutions, which he did in a speech setting forth his own views and the views of those who had called the meeting. He cordially approved of cessation from labor, as far as the interests of the community would admit, during the entire twenty-four hours of Sunday, and thought it beneficial to be engaged on it in the various exercises of moral and religious instruction and devotion, in private, in the family, and in the public assembly. He would, however, as a Christian and a citizen, withstand all attempts to *coerce* the observance of Sunday. For guidance in religion, he would go to the Bible alone. In examining the New Testament, he found that, wherever the Sabbath day is spoken of, it refers exclusively to the seventh-day Sabbath, and that the first day of the week is never called the Sabbath day. In every instance where the first day is mentioned, it is incidental to the narrative, and there is not the slightest allusion to any sabbatical observance enjoined regarding it. It was the practice of the early Christians to pursue their occupations on that portion of the first day not occupied in devotion, and to deny that the peculiar strictness of the seventh-day Sabbath was transferred to the first day. Some of the greatest names in Christendom, he claimed, have held these views—Luther, Melancthon, Calvin, the martyr Cranmer, Milton, of the Reformation era, Paley, and in our own times, Dr. Arnold and Dr. Whateley, the present Archbishop of Dublin, (whose work on Logic is a standard with all parties, even the Secession,) hold these views. The Protestants of all denominations of England, Holland, and Germany, and the Society of Friends throughout the world, hold, and have always held, these views. The Patriot and Nonconformist newspapers, the acknowledged organs of the English Dissenters, particularly of the Presbyterians, Independents, and Baptists, have very recently written strong editorial articles in favor of Sunday trains, and against their stoppage on the Edinburgh and Glasgow Railway—the entire newspapers of Scotland and of Britain, save those which are the avowed organs of the Free Church, are with them on this question. In view of such considerations, he thought the religious argument against Sunday trains was not worth much.

Mr. Patton then reviewed the argument urged against Sunday trains on the ground that they render it necessary for the railway servants to work on Sunday. He endeavored to show, that on the Edinburgh and Glasgow Railway they would be required to work about two and a half hours before, and two and a half hours after church service, not interfering with their attendance, and that their turn of employment would come round only once in six weeks. He also introduced facts to show that the relinquishing of Sunday trains had led to a great increase of travel by public and private carriages, which was not discountenanced by the loudest denunciators of Sunday trains.

When the shouting, cheering, and groaning, which hailed the conclusion of Mr. Patton's speech, had subsided, Mr. W. S. Brown attempted to address the meeting. But he was so much interrupted by the mingled cheers, groans, and yells of the assembly, that he could not be heard. After occupying the floor for nearly two hours, either in speaking or waiting for the uproar to cease, he was compelled to take his seat. A large portion of the meeting seemed determined that the business should not proceed, and they took such means to prevent it, in which they partially succeeded.

—The foregoing is truly a sad picture of the state of feeling which prevails in Scotland relative to Sunday railway traveling. The opponents of such traveling have carried their opposition so far as to rouse a hostile party; and then they endeavor to prevent the free discussion of the subject, by interrupting the meetings appointed for that purpose. Who needs to be told, that they are pursuing a course exactly adapted to defeat their own purposes?

THE WISCONSIN ASSOCIATION.

The Wisconsin Seventh-day Baptist Association convened with the Church in Milton, according to previous arrangemet, July 8th, 1847. Prayer was offered by Eld. Stillman Coon; after which Adin Burdick was appointed Chairman, and Abel D. Bond and Wm. M. Clarke, Clerks.

Letters from the several churches were called for and read; from which the following statistics were taken:—

Milton.—Z. Campbell, Pastor; Stillman Coon, Daniel Babcock, Elders; Wm. P. Stillman, Deacon; Julius M. Todd, Clerk; number of members, 97; constituted, 1840; communion, first Sabbath in August, and once in two months. Delegates—Z. Campbell, Daniel Babcock, Wm. P. Stillman, George N. Coon, Julius M. Todd, Abel D. Bond, John Stillman.

Albion.—O. P. Hull, Elder; James Weed, Alvan Ayres, Deacons; David M. Stillman, Clerk; number of members, 79; communion, second Sabbath in May, and once in two months; constituted, 1843; Post Office address, Albion, Dane Co., W. T. Delegates—D. M. Stillman, Alvan Ayres, Stephen Maxson, Duty J. Green, Thos. F. West, Adin Burdick; Benj. F. Collins.

Walworth.—Alfred Maxson, Wm. S. Clark, Deacons; Nathan L. Bassett, Clerk; number of members, 15; communion, first Sabbath in each month; constituted, 1847. Delegates—Alfred Maxson, Stillman Coon, Wm. M. Clark.

Thos. E. Babcock and A. W. Coon, on presenting a letter from the Western Association, were received as delegates from that body.

All brethren present, members of sister churches, were invited to a seat and to participate in the deliberations.

A draft of a Constitution was presented, received, and referred to a committee for revision.

A committee was then appointed to draft Rules of Order for the Association.

The *Afternoon Session* was opened with prayer by Eld. D. Babcock.

The Committee to revise the Constitution reported, and their report was adopted,

The Committee to draft Rules of Order made a report, which was adopted.

Julius M. Todd was appointed Recording Secretary; Eld. Z. Campbell, Corresponding Secretary; and Duty J. Green, Treasurer, for the ensuing year.

The following Standing Committees were then appointed:—

On the State of Religion—Duty J. Green, Julius M. Todd, and Stillman Coon.

On Resolutions—T. E. Babcock, Z. Campbell, and D. Babcock.

On Petitions—Stillman Coon, Alfred Maxson, and A. W. Coon.

Wm. H. Redfield was appointed to write the Corresponding Letter.

At the opening of the *Morning Session*, July 9th, a Discourse was preached by A. W. Coon, from Prov. 4: 23—"*Keep thy heart with all diligence,*" &c.

The Committee to write the Corresponding Letter reported, the report was adopted, and the letter is given below.

At the *Afternoon Session*, Eld. Z. Campbell was appointed to preach the Introductory Discourse at the next session, and W. H. Redfield his substitute. It was determined to hold the next session of the Association with the church in Albion, to commence on the fifth day of the week before the second Sabbath in July, 1848.

Resolutions.

The Committee on Resolutions reported the following, which were unanimously adopted:—

1. Whereas, we consider the Sabbath Recorder an ably-conducted paper, and the interests of our denomination intimately connected with its success: therefore,

Resolved, That we recommend to the brethren of this Association, to extend to it their liberal patronage.

Sustained by Thos. E. Babcock, and W. H. Redfield.

2. *Resolved,* That whoever interests himself in multiplying and circulating the publications of the American Sabbath Tract Society, is a benefactor of mankind; and that future generations will rise up and call him blessed.

Sustained by Julius M. Todd, Dea. Alfred Maxson, Thos. E. Babcock, and S. Coon.

3. *Resolved,* That in view of the natural resources of this country, favorable to political, scientific, and religious importance, and the rapid increase and enterprise of its population, we are called upon to take high and decided ground in the cause of education.

Sustained by B. F. Collins, A. W. Coon, and T. E. Babcock.

4. Whereas, we consider American Slavery a violation of the laws of God and the rights of man, and calculated to involve our nation in disgraceful feuds and wars, and sap the foundation of our free institutions; therefore,

Resolved, That we believe it is the duty of every lover of God and humanity, to use all reasonable efforts for its immediate abolition.

Sustained by John W. Stillman, Z. Campbell, D. Babcock, and Alfred Maxson.

5. Whereas, several of our brethren and their wives have foregone the delights of home, kindred and country, and gone to bear the tidings of salvation through Christ to the degraded heathen,

Resolved, That we feel bound by the obligations of duty, and the ties of brotherhood, to sustain and encourage them by our prayers, our sympathies, and our temporal substance

Sustained by Abel D. Bond, A. W. Coon, S. Coon, D. Babcock, and W. P. Stillman.

6. *Resolved,* That in accordance with the request of the Seventh-day Baptist Missionary Association, we recommend to the churches of this Association, upon the first Sabbath in each month, to hold a concert of prayer in behalf of the Foreign Mission.

Sustained by A. W. Coon and W. H. Redfield.

7. *Resolved,* That among all our efforts to promote those principles of which the gospel is the great embodiment, we ought by no means to overlook the cultivation of vital piety in our own hearts, without which, all those efforts will be rendered comparatively nugatory.

Sustained by D. Babcock.

Corresponding Letter.

The churches and brethren composing the Wisconsin Seventh-day Baptist Association, to the churches and brethren composing our sister Associations:—

Dear Brethren,—It has been the good pleasure of our Heavenly Father, to permit us in this country to unite ourselves in an Association, and to enjoy a pleasant and interesting season in our first session. His goodness and mercy to us, demand our warmest gratitude and love. We rejoice in the opportunity which is thus afforded us, of corresponding with you, and of uniting our efforts with yours in carrying out the great enterprises of benevolence and love, which the gospel enjoins on us, and in which you are so heartily engaged. We are encouraged and strengthened by the interest which the Western Association, in particular, has manifested in our prosperity, by sending delegates to attend with us in our first session, whom we joyfully received, and request a delegation from all our sister Associations in our future sessions. May the great Head of the church unite all our hearts in the love of the truth, that so we may be one, and labor heartily and zealously to spread his truth in the world. There are indications of good around us, by which we are encouraged to persevere in our efforts to spread light in respect to the Sabbath of the Lord our God. Some have lately embraced the Sabbath, and others are inquiring. Brethren, pray for us. Grace be with you. Amen.

Exercises on Sabbath and first-day.—Sabbath morning, discourse by Eld. S. Coon, followed by Eld. T. E. Babcock. Afternoon, discourse by Eld. Z. Campbell. First-day morning, discourse by Eld. D. Babcock, followed by. Eld T. E. Babcock.

Stillman Coon,
Z. Campbell, } Com. of Revision.
T. E. Babcock,

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Churches in Massachusetts.—According to an article in the Christian Observatory, it appears that in 1696, which was seventy-six years after the landing at Plymouth, the churches in Massachusetts were, one Episcopalian, one Baptist, and seventy-four Congregationalist. In 1767, after a hundred and forty-seven years, the Episcopalians numbered 10 assemblies; the Friends, 13; the Baptists, 16; the Congregationalists, 280. Twenty-three years later, in 1790, the Roman Catholics had 1 church; the Universalists, 1; the Friends, 6; the Episcopalians, 11; the Baptists, 83; the Congregationalists, 332. At the beginning of this century, the Roman Catholics were still but 1; the Universalists, 4; the Friends, 8; the Episcopalians, 14; the Methodists, 29; the Baptists, 93; the Congregationalists, 352. The present number of churches connected with the several denominations, is estimated thus: Freewill Baptists, 7; Swedenborgians, 10; Friends, 14; Christ-ians, 30; Episcopalians, 55; Roman Catholics, 58; Universalists, 145; Unitarians, 164; Methodists, 181; Baptists, 233; Congregationalists, 439; in all, 1,336. From this it appears that the Orthodox Congregationalist churches comprise about one-third of all the churches in Massachusetts; the Baptists, one-sixth; the Methodists, one-seventh; the Unitarians, one-eighth; the Universalists, one-ninth; the Roman Catholics, one twenty-third; and the Episcopalians, one twenty-fifth.

Appointment of Baptist Missionaries.—On the 28th of June, according to the Baptist Missionary Magazine, Messrs. A. H. Danforth and I. J. Stoddard, members of the Senior Theological Class of Madison University, Hamilton, N. Y., were appointed missionaries to Assam, the former to be stationed at Gowahati, with Mr. Barker, and the other with Mr. Bronson at Nowgong. At the same meeting, Miss Harriet H. Morse, formerly of the Ojibwa mission, was reäppointed an assistant missionary in the Siamese department of the Siam mission. Mr. William Moore, of Butler Co., Ohio, and late graduate of Covington Theological Institute, Ky., was appointed missionary to the Karens, July 12. His particular destination is to the Sho Karens in the neighborhood of Maulmain, the field just vacated by Mr. Bullard. The Rev. T. W. Greer, pastor of the first Baptist Church in Salem, Columbia Co., Ohio, with Mrs. E. H. Greer, was at the same time appointed to the Burman Mission, to labor at Akyab or Ramree. The above are expected to take their departure about the middle of October, except Miss Morse, who will sail for Siam, if an opportunity offers, soon after the first of September. Rev. J. and Mrs. Johnson, appointed to the China Mission last year, and Rev. J. T. Jones, of the Siam Mission, will probably sail at the same time.

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American Bible Society.—The Board of Directors of the American Bible Society, held their monthly meeting on Thursday, when it appeared that during the month of July, more than 79,000 copies of the Bible were issued, in nineteen different languages. The expenses of the Society, for the same time, were $25,000, while the receipts were only $22,000; this leaves the Board in want of money, while there is a greater demand for Bibles than ever. The Society is in debt for paper already, of which it needs a good supply, as it works more than a ton a day. At the same meeting, fourteen new auxiliary Societies, one in Mississippi, two in Alabama, one in Georgia, two in Wisconsin, four in Illinois, one in Indiana, one in Virginia, and one in New Jersey, were recognized. A letter was read from Ohio, written by a former officer of the army in Mexico, who now desires to carry the Bible to that country. A communication from France was also read, calling for means of printing and distributing the Scriptures among the poorer Catholics of that country.

◆

Missionary Intelligence.—The Missionary Herald for August, mentions several of the mission stations of the American Board, which are enjoying precious seasons. Communications have been received from the Nestorian mission, and the contents are highly interesting. Mr. Perkins says, under date of April 15th, "It is impossible to communicate to you and the churches a full impression of the cheering incidents and aspects around us, which betoken the advancement of Christ's kingdom among this people." From Constantinople the intelligence continues to be very animating. On the 6th of June, seventeen persons (twelve of them being females,) were received into the church. "This is a larger number," says Mr. Dwight, June 7th, "than were ever before admitted at any one time, and we bless the Lord for it." Four of the males and three of the females are members of the seminaries under the care of the station.

◆

Progress of Religious Liberty.—The Missionary Herald says that the Protestants of Hasbeiya, a mountain village in Syria, where they have suffered severely from the intolerance of Armenian ecclesiastics, some time since sent one of their number to Constantinople, with an interpreter, to lay their trials and grievances before the Sublime Porte. After presenting a statement of their case, the agent was informed, in due time, that the business had been attended to, and that the Pasha of that district had been instructed to protect the Protestant portion of the community.

◆

Rev. Orange Scott, one of the founders of the Wesleyan Methodist Connection, died at his residence in Newark, N. J., on Sabbath night, July 31. He was at one time the editor and publisher of the True Wesleyan; and afterwards the Agent of the Wesleyan Book Concern. The debility of which he died is supposed to have been produced by his anxieties and severe labors to advance the interests of the denomination to which he is attached.

◆

Deputation to visit the Free-Will Baptists of America.—The General Baptists of England have appointed Rev. Jabez Burns, D, D., and Rev. J. Goadly to attend the Triennial Conference of the Free-Will Baptists of America, to be held in the State of Vermont in October next. The Deputation expected to leave Liverpool by the steamship Cambria, August 4th.

Query.—I learn that an article is going the rounds of the papers, stating that a dead man has been baptized. I should like to know why we may not as well baptize a dead man, that has no repentance, faith, or knowledge of the matter, as to baptize an infant, that has no repentance, faith, or knowledge of the matter. Will some man who has light upon the subject tell us the difference?

Anxiety.

◆

☞ A communication on "Written Articles of Faith and Covenant," is in type, but crowded out. It shall appear soon.

C. C. Burleigh, the man who was fined and imprisoned in Pennsylvania for selling books on Sunday, is about to visit England. He will be in less danger of persecution for such practices there than in this "land of the free, and home of the brave."

◆

Declination.—Elihu Burritt, in a letter, dated London, July 19, 1847, published in the *Christian Citizen*, declines the nomination for the Vice Presidency, tendered him by the Liberty League. After expressing his regret at the former divisions in the Anti-Slavery ranks, he says:—

"I cannot but deprecate any movement which must result in a new division of the friends of the Slave in the United States; especially in a division upon points extraneous to the great and mighty idea, that *all men are born free* and equal in a legal sense. I therefore must beg that my name be withdrawn from the connection in which it has been placed by the new Liberty Party in New York."

◆

Union of Presbyterians in Scotland.—At the anniversary of the Foreign Missionary Society of the Free Church of Scotland, Rev. Mr. Redpath, of the Secession Church, expressed a hope that the very slight barrier which separates the Free Church from "the United Presbyterian Church," will be speedily broken down, and all become one. The United Presbyterian Church of Scotland consists of the Secession and Relief Churches, which have lately been united; and there is really nothing between them but the abstract principle of the right and duty of the State to establish and support the true religion. The Free Church still holds to the doctrine that the State ought to support the true religion, although they are not willing to receive the support of the Establishment on the terms on which the Government offers it to them, whilst the United Church holds that the church should be protected by the State, but supported by voluntary contributions—in other words, the American doctrine on the subject. It is hoped that the Free Church will soon cease contending for an abstraction, and fall in with their united brethren, and thus become one great Presbyterian Church—presenting an unbroken front in favor of the voluntary principle.

◆

Expense of Publishing a Religious Paper.—The Editor of the Christian Mirror has had some twenty-five years experience in publishing a religious newspaper. In a recent article upon the subject, he says:—

"A common mistake prevails in the community, that it is an easy thing, and but slightly expensive, to publish a paper. It is thought even, that the gratuitous bestowment of a paper is no gift; in other words, it costs nothing. We have even received a letter, containing some paragraph for insertion, and *one cent* in addition, with a request that we would return "as many copies of the Mirror as a cent would pay for!" This, to be sure, is an extreme case, but not so unlike many other occurrences, as to be wholly a strange one. Others seem to think that they do no wrong by withholding payment year after year. Sometimes, we know, this is the result of necessity, real or imaginary; as the debtors remember us, and send explanations and apologies, and the expression of hopes that they shall soon be able to square accounts. Such thoughtfulness is not without its comforts, and gives us a very different impression of character, from that which is received from a course of silent neglect.

"The publishing, and sustaining a religious newspaper, is indeed a very costly enterprise. The printing apparatus is all a cash expense—the furnishing, the rents, the labor, are all subject to cash payments. The paper used for printing is wholly a cash article, and in our little establishment to the cost of more than $1,200 a year. And nothing short of the utmost industry, and economy, and vigilance, could keep our little concern alive. Many local papers, conditioned somewhat like our own, have given up the ghost. Others have been kept alive by the process of changing hands—bankrupting several proprietors in succession. We assure our friends and readers that it is an extremely laborious business to keep a religious paper alive."

◆

Life in Rangoon.—The wife of Rev. Mr. Judson, writing from Rangoon to a friend in Utica, N. Y., gives the following account of the state of things in that city:—

"It is half past 9, and I hear the cry in the street, 'Hi! give us a man, give us a man, Hi!' We have expected this, and all the front of the house is darkened, so they will not yell before our house long. The occasion of the call is to keep up a watch in the street on account of robbers, and if the watch were worth one straw we would gladly pay a man to go. But they get around a fire and carouse until toward midnight, then lie down and go to sleep, and then the robbers come. The first of these robberies occurred about a week ago, only a few doors from us. A man who lived in the house next to the one they were robbing, heard the noise and looked out, when they shot him through the heart. Last night they ran a woman through with a spear, and the night before split a man's head open. There have been four killed at as many different times, and several wounded. We are obliged to sleep with our windows open (the thermometer has been at 94 to-day) but we are not in much danger of molestation, as they could reach us only by a ladder. Our one outside door is very secure, yet when any noise awakes me in the night, instead of springing from my bed, as is most natural to me, I lie without stirring or opening my eyes but very little, until I assure myself that I am not watched. It is by waking that people have lost their lives, and there is no use in giving the alarm or attempting resistance. The robbers are a dozen or fifteen armed men. The Governor has tried ineffectually to prevent their depredations, and what do you think is his last resort? He has given orders, or rather permission, to all citizens, to shoot down any man whatever, who may be seen in the streets after ten o'clock in the evening! Is not this a wise way of managing!"

General Intelligence.

WAR NEWS.

The daily papers have been engaged for nearly a week past in debating the question whether the report of the capture of Mexico was "founded upon a fact." They have decided, we believe, that it was not. The opinion now seems to prevail, that there will be hard fighting before the city is taken. It is said to be well fortified, and defended by twenty-five thousand men.

THE MURDER OF MRS. WILLIAMS.—The Delaware Express gives the following particulars of the late horrid murder of the wife of Rev. Gersham Williams, in Wayne Co., Pa.:—

Mrs. Williams was engaged in conducting a Sabbath School, and had started on foot some half hour before her husband for the school, having to pass through a copse of woods on the way. When Mr. Williams and family arrived at the school-house, they were alarmed upon learning that Mrs. W. had not yet arrived, and commenced an immediate search, first among the neighbors, then the road-side. They soon found her, lying some 20 feet from the highway, dead, and bearing evidence that her person had been violated. Suspicion was at once attached to Bell, an Englishman, and who had been in the vicinity for some days, and but the day previous had been at the house of Mrs. W, begging, she having furnished him with a coat and other articles of clothing. He was found within half a mile from the murdered woman, strolling about, and when taken and charged with the murder, carelessly stated that "he guessed she was not dead—that he did not mean to kill her, but that she fought so hard and screamed so loud that he was obliged to choke her to stop her voice."

The villain says he came from England some six years since—that in the old world his parents brought him up to stealing and robbing—that he has been five years during his stay in America in the Penitentiary in the city of Philadelphia—that he started from there some weeks since to practice his business in these parts. He appears perfectly indifferent as to his fate. The neighbors of the lady were so much excited by his indifference, that it was almost impossible to prevent them from hanging him up upon the spot; better counsel, however, prevailed. He was examined and confined safely in the Honesdale Jail.

The following description of the murderer is given by the Honesdale Democrat:—

"Bell is from twenty-five to thirty years old, dark complexioned, of medium height, thick set, straight and well built, has a slight scar on his forehead, a distinct one on his upper lip, and a large scar on each arm just above the wrist, produced by scalding, his nose is uncommonly small, and appears to be wholly destitute of bone, head large, forehead full, look repulsive and brutal, general appearance that of a hopeless outcast and vagabond."

SUPPOSED MURDER AT MILLVILLE, WEST JERSEY.—The Telegraph, printed at Bridgeton, has the particulars of an occurrence, which is singular from its fatal result, and the extreme youth of the parties concerned. On Saturday morning two lads, one named Polston and the other Dilks, left home together, for the purpose of going out of town, a short distance, to gather blackberries.

Polston returned home some time during the day, and when questioned as to the whereabout of Dilks, said that they had some dispute and separated before reaching the blackberry field, and he knew nothing of him afterward. No search was made for the boy until Sunday afternoon, when a number of persons proceeded to search the surrounding country, but did not find the body until Monday evening, about 1 1-4 miles from town, and near where the two boys were seen together.

He had been shot, several shot having entered his face and head; he had been otherwise beaten and seriously injured. It would seem almost impossible, from Polston's age, (he being only about ten years old,) that he should commit the horrible deed; but the evidence is much against him. The deceased was about eight years of age.

SHOCKING ACCIDENT.—The Buffalo Courier relates a case of extraordinary fortitude under suffering. Mr. John A. Johnson, of Clarence, in that county, a cooper, aged about 63 years, went into a swamp about three-fourths of a mile from home, to cut timber. He cut a tree so that it fell lengthwise of a log and lodged against another tree. He then stepped on the log for the purpose of cutting the tree off. On striking the second blow, the tree fell, knocked the ax out of his hands, and throwing it some four or five feet, knocked him down, and caught his left leg between its trunk and the log, and broke it in three places, between the knee and the ankle, crushing the ankle as low as the heel of the boot would permit. He lay in this situation some time, crying for help, but none came to his assistance. At length, reaching out his hand, with much difficulty, he got hold of a stick, and with that succeeded in getting his ax within reach. With one hand he cut the tree in two, and liberated himself. He then crawled to the top of the tree and cut a limb for a crutch, and with that and his ax he hobbled nearly half a mile, when his cries brought assistance and he was carried home. Great doubts are entertained of his recovery.

COLORPHOBIA—QUITE A MISTAKE.—A correspondent writes to us, telling rather a ludicrous mistake made by two persons in this city, a few Sundays ago. One of our clergymen had by exchange or otherwise a stranger in his desk, whose complexion was not the most delicate. One of the congregation immediately hastened out of the house, and meeting another, just about to enter, said, "You may hear a nigger, if you please, but I wont." And lo! *his* eyes also rested upon the dark complexioned servant of God—the fit seized him, and they both went off together. In vain did the sexton expostulate, telling them he was not a "nigger," but a white, respectable, congregational clergyman. The testimony of their senses was not to be set aside, and away they went to worship "where light did not make *darkness* visible.

[Lowell Courier.

RESUSCITATION OF THE DROWNED.—The vulgar method of rolling drowned persons on barrels, and other equally absurd methods of restoring suspended animation, no doubt more frequently kills than cures. Dr. Mott, of the American Shipwreck Society, gives the following directions, which cannot be too extensively promulgated:—

"As soon as the body is removed from the water, press the chest suddenly and forcibly downward and backward, and instantly discontinue the pressure. Repeat this without intermission until a pair of common bellows can be procured; when obtained, introduce the nozzle well upon the base of the tongue. Surround the mouth with a towel or handkerchief—close it. Direct a bystander to press firmly on the projecting part of the neck, called Adam's apple, and use the bellows actively. Then press upon the chest to expel the air from the lungs—to imitate natural breathing. Continue this an hour at least, unless signs of natural breathing come on. Wrap the body in warm blankets and place it near the fire, and do every thing to preserve the natural warmth, as well as to impart artificial heat, if possible. Avoid all friction until respiration shall be in some degree established.

DREADFUL AFFRAY.—We are informed, says the Little Rock (Arkansas) Banner, of the 19th ult., that on the 15th, in attempting to serve a process, Deputy Sheriff Berchfield, of Saline County, was killed by the elder of two brothers named Allen, upon whom the writ was to be served. As the Allens had threatened that they would not be arrested, the Sheriff summoned a posse, and entering the house, attempted to execute the process, when one of the Allens, both of whom were armed, lowered his rifle and shot the Sheriff through the body, killing him upon the spot. Upon this, one of the posse, Mr. Law, drew a pistol and killed Allen, while the younger Allen fired upon Law, which was also fatal. Some one of the posse then shot the surviving Allen, the ball passing through his arm, shattering the bone, and into the breast. The wound in this case was not mortal, and he made his escape, but the officers of justice are in pursuit of him, and he will no doubt be overtaken.

THE BIBLE.—In 1804, according to the calculation of Dr. Gregory, the whole world did not contain over 4,000,000 of Bibles. In 1847, by the exertions of the British and Foreign Bible Society, the American Bible Society, and kindred associations, there are over 30,000,000 in circulation. In 1804 the Bible could be read but in forty-eight or forty-nine languages. In 1847 it is legible in one hundred and thirty-six languages—one hundred and fifty-eight lanuages and dialects. In 1804 the Bible was circulated to some extent among 200,000,000; and now it is circulated among 600,000,000 of people.

MUNIFICENCE.—Amos A. Lawrence, Esq., of Boston, pledged some time since, through Rev. Reeder Smith, the liberal sum of $10,000, on condition that $10,000 more should be added to it, in lands or otherwise, for the purpose of founding an Institution of Learning in Wisconsin, to be under the control of the M. E. Church. The Legislature has given a charter for the Institution, the requisite $10,000 having already been raised. It has been located most eligibly, and Rev. Mr. Smith has returned to the East, to consummate the arrangement with the munificent founder.

THEOLOGICAL SEMINARIES.—From fourteen Theological Seminaries in the United States, 1885 ministers have been sent into the field during the last nine years, of whom 97 have gone to heathen lands. It is estimated that we expend about 100 dollars on our own country for religious purposes, to *one* on heathen lands.

SUMMARY.

The Boston Chronotype has heard it suggested that such detentions as have occurred on the Sound by the fog might be prevented by a system of fog bells on the headlands and light-house points, bells of different tone being placed on different points and kept constantly ringing during fogs. If it is practicable in this way to prevent the present detentions, which amount to a great sum of time in the course of a year, a very slight tax on the vast pecuniary interests concerned, would serve to pay the expense and leave an immense saving.

Accounts, via Rio Janeiro, have been received from Monte Video to the 17th of June, and Buenos Ayres to the 18th. Affairs in Buenos Ayres were looking better, and it is hoped and expected that a settlement of the River Platte question would soon be effected. Intelligence from Maldonado to the 5th of June, announces that Col. Silveira had attacked a body of 300 men under Laprida, belonging to Gen. Oribe's forces, at Garzon, and totally defeated them. Only two men escaped, the remainder being either killed, wounded, or taken prisoners.

A lad of thirteen, named Charles Hubbard, came to his death, in East Henriett,a N. Y., a short time since, under the following circumstances. He was loading hay and his brother of about eighteen was pitching to him. As he leaned forward to secure a large fork full of hay, he struck his eye against a prong of his brother's fork, which penetrated the brain.

A fine sloop of war, named the "Amazone," and bearing the Prussian flag, arrived in our harbor the other day, and attracts much attention. She is the only naval vessel owned by Prussia, and is consequently the first and only war ship of that country that has ever visited our shores.

In Constantine, Michigan, a gentleman was shooting birds with a rifle, when one of the balls glanced, and, entering a window at the distance of fifty rods, struck a young lady on the cheek, split her tongue, and knocked out several teeth; but she will probably survive the wound.

The Sandwich Observer states that a daughter of Thomas Jefferson is a slave to a widow who belongs to a Baptist congregation in Starksville, Mississippi. Miss Jefferson is about 50 years old, and is pretty, moral, and intelligent. She cost $1,000; but, being a first rate seamstress, is very profitable money stock to her mistress.

The Mobile Herald of the 1st inst. says that a magistrate has committed to jail eleven free men of color, composing the crew of the Ambassador. The captain was obliged to pay the costs, and give bonds in the sum of $2,000 to carry these men away from the State, according to the laws made and provided in such cases. The crews of two other vessels have also been sent to prison under similar circumstances—the whole number of men in the three cases comprising 29. Heavy penalties will, according to law, be inflicted on these men if they return to the State.

Information has been received at the Department of State, from the United States Consul at Singapore, that the ship "Mary Ellen," of Boston, Capt. T. W. Dearborn, was wrecked and totally lost, with her cargo of teas, on the Island of Subi, South Natunas, on the 9th of February last, on her passage from Whompoa, in China, to New York. The captain succeeded in reaching Subi with all his crew, except two, (James Mullen, of Belfast, and John Burton, of Philadelphia,) who were drowned among the reefs and breakers.

Swedish emigrants, to the number of 400, lately arrived at Chicago, on their way to Henry Co., Illinois, where 500 of their countrymen located themselves a year ago. The community, about 1,000, have purchased nearly the whole of Henry County, and hold their property in common. They are linen manufacturers. Their religion is a modification of Lutheranism, rejecting, however, the forms and ceremonies of that church, and acknowledging no spiritual guide but the Bible, and no spiritual authority but God's.

The Grand Jury of Camden County have found two bills of indictment against Wm. Hugg, for participating in the kidnapping of Joseph Dudley, an alledged fugitive slave, and for the assault and battery committed upon him. It appears that Dudley was captured after a strong resistance, and then gagged, and tied hand and foot, placed on the bottom of the wagon belonging to William Hugg, and that it was driven by him.

The Montreal Pilot says: "By the latest intelligence from Grosse Isle, we learn that the prevailing disease is on the increase, there being at present a greater number of patients in the hospitals than heretofore.

The splendid viaduct which carried the railway over the river Neurthe, in France, has fallen; damage $500,000. A viaduct is in progress near Harrowgate, England, the masonry of which is one-third of a mile in length, across the Crimple Valley. It consists of 32 arches of 50 feet span, and the loftiest 130 feet high. It is for the railroad.

An Irishman swearing the peace against his three sons, thus concluded his affidavit: "And this deponent farther saith, that the only one of his children who showed him any real affection was his youngest son Larry, for he never struck him when he was down."

The cost of Bishop Southgate's Mission, at Constantinople, during the last year, according to a statement in the Protestant Churchman, was $3,721 71, exclusive of $756 of the present quarter's salary, which is to be remitted to him!

The following story is from the Haverhill Banner: A dog of Mr. Leveret Kimball, on Sunday morning, while swimming in the Merrimack, caught a salmon and brought it ashore, which weighed between fifteen and sixteen pounds.

A recent letter from the Hon. H. L. Ellsworth, of Indiana, formerly Commissioner of the Patent Office, states that he has 1,000 acres in corn, from which he expects to make 55 bushels to the acre. Only imagine 55,000 bushels of corn on one farm!

We find a simple recipe, given in the papers, to drive away mosquitoes. It consists in wetting a piece of flannel or sponge with camphor spirits, and suspending it over the bed, when the mosquitoes, it is said, immediately vanish. It is worth a trial.

We learn, through J. H. Lovejoy, Esq., Postmaster at Albany, in Oxford county, that during a thunder storm on Tuesday, the 15th ult., five valuable cows, and four young cattle, nine in all, the property of Henry C. Lawrence and son, of that town, were killed by lightning.

Sheridan Knowles has been offered a pension of £100 per annum by Lord John Russell, which the dramatist, "disgusted with the paltriness of the sum, indignantly refused." So say the papers.

The King of Sweden has ordered that the members of the Society of Friends can give their declaration thus:—"I declare and solemnly assure," which is to be accepted as if an oath had been duly made.

Mr. Benton promises the people of Oregon a form of goverment which shall exclude slavery. The people have already excluded ardent spirits; upon which creditable determination the Governor congratulates them, and urges strict adherence to that policy.

John Robinson, mate, and Cato Rickets, seamen, (both blacks) of the schooner Mary Augusta, have been sentenced to the Virginia Penitentiary for 7 years, for secreting slaves on board the above schooner with the design of carrying them beyond the State.

The National Whig says that, if all the expenses of the war were added up at this time, the amount would exceed one hundred and fifty million dollars.

A terrible explosion of gun cotton, on the 14th ult., at Faversham, by which nearly 20 persons lost their lives.

Parliament allows the Queen of England for her support, $1,750,000; for Prince Albert, her husband, $133,000; and for her horses and hounds, $310,000; making, in all, $2,193,000.

The Young Men's Bible Society of Cincinnati have resolved to put a Bible into every bed-room in all the principal public houses in that city.

One house in New York has purchased $200,000 worth of cotton drills, which it intends shipping to China.

Edward Bates, of Missouri, the President of the Chicago Convention, said he had *never seen a railroad!*

An omnibus has been started in St. Louis, two stories high. It carries sixty passengers.

The Richmond (Va.) Republican says that Henry T. Elms, master of the schooner Fountain, of Boston, was fined $20 for permitting a slave to go on board his vessel without the written permission of his master. Elms, ignorant of the laws of Virginia in this respect, was in want of help to unload his vessel, and the slave presenting himself for hire, was employed. Elms was afterwards informed of his trespass of the law, when he promptly discharged the negro, but was obliged to pay the fine.

From a statement made by the Post Office Department, it appears that there will be a probable increase of the revenue for the year 1847 over that of 1846, of a little more than 17 per cent. A little farther reduction of postage would help the revenue—and the people.

The Jersey machine for making bricks is said to be in successful operation in Boston. Ten of them in one yard make a hundred thousand bricks daily, the clay being prepared by a steam engine, and each machine being operated by four men. Mr. Alfred Hall, the patentee, resides at Perth Amboy.

The Christian Witness gives a list of 20 living Episcopal ministers, who are natives of the good ancient town of Newburyport, among whom are Dr. Dorr, of Philadelphia, Dr. Benj. Hale, President of Geneva College, New York, Dr. Tyng, of New York, and his son, of Newark, New Jersey.

Mrs. Cornelia Speer, wife of Rev. Wm. Speer, Missionary in China, and daughter of Alexander and Mary Breckenridge, of Pittsburgh, died at Macao, China, on the 16th of April last. She sailed in company with her husband, to join the Presbyterian mission in China, on the 20th of July, 1846.

A coal mine has been discovered near Teramo, the Capital of the Apruzzi. The quality is said to be equal to that of Newcastle. The mine is 240 feet below the surface of the earth, and is to be worked by the Neapolitan Government.

The number of gallons of Irish spirts brought to charge for home consumption in Ireland, during the year ending April 5, 1847, was 7,392,365, or nearly a gallon a piece for man, woman and child.

A letter dated Berlin, June 16, says—"About half past four this morning, the Curie decided the important question, with the majority of 220 to 215, that the Jews shall be considered eligible for holding all public offices whatever.

Only sixty-one persons are now confined in the New Hampshire State Prison. It is by no means a money-making concern to the State, as its expenses during the past year exceeded its income by some six hundred dollars.

It is said that the Augusta Bridge Company charged $22.20 toll, for the crossing of their bridge by President Polk and suite, during his late visit, and that the bill has been *paid by the State!*

We learn from the *Baltimore American* that the Liberia Packet will sail on her second trip to the Colony on the 1st of September next, taking out emigrants and freight for the Colonization Societies.

The last of the clan Macgregor, named Margaret, died on the 22d ult, aged 101 years, in Perthshire. A younger sister died on the 19th ult. three days previously, at the age of 95.

Review of New York Market.

MONDAY, AUG. 16.

ASHES—Pearls $8 50. Pots 5 00.

FLOUR AND MEAL—Genesee Flour 6 00. Oswego 5 81. Meal 2 75 a 3 00.

GRAIN—Genesee Wheat 1 40. Corn 74 a 78c. Rye 84 a 85c. Oats 45 a 50c.

PROVISIONS—Pork is dull at previous rates. Prime Beef 9 25. Mess 19 50. Lard 9 a 11c. Butter as heretofore. Cheese 7 a 7½c.

MARRIED,

In Genesee, N. Y., June 20th, 1847, by Eld. T. E. Babcock, Mr. JOHN P. DYE, of De Ruyter, to Miss SUSAN CRANDALL, of the former place.

In De Ruyter, N. Y., on the 15th ult., by Eld. James Bailey, ROBERT STILLMAN to Miss ANNA CRUMB, both of De Ruyter.

In New Market, N. J., August 8, by Eld. W. B. Gillett, PETER DUNHAM and ELIZA BROWN; also JACOB CONOVER and ANN ELIZA MANNING; all of the colored race.

DIED,

In Pawcatuck, R. I., August 3d, EUGENE B., son of Welcome and Harriett M. Stillman, aged 8 months.

In Genesee, N. Y., April 26th, 1847, of acute bronchitis, SARAH C., daughter of Eld. J. L. Scott, aged one year and four months.

LETTERS.

W. B. Gillett, H. G. Hawley, Truman Saunders, J. A. Noonan, I. D. Titsworth, Wm. Green, S. P. Stillman, Smith Williams, H. P. Burdick, Sheldon Marsh, J. T. Jackson, T. E. Clarke, (in time.)

ACKNOWLEDGMENTS.

Jer. B. Davis,	Shiloh, N.J.	$2 00	pays to vol. 4	No. 52
Hall & Davis,	"	2 00	" 4	" 52
Ellis A. Davis,	"	2 00	" 4	" 52
D. McPherson,	"	2 00	" 4	" 52
C. Sheppard,	"	2 00	" 4	" 52
Isaac West,	"	2 00	" 4	" 52
D. N. Austin,	"	2 00	" 4	" 52
D. A F. Randolph,	"	2 00	" 4	" 52
Silas Maxson,	Westerly, R. I.	2 00	" 4	" 52
Geo. H. Perry,	"	2 00	" 4	" 52
T. M. Clarke,	"	2 00	" 4	" 52
Eph. Stillman,	"	2 00	" 4	" 52
A. C. Green,	"	2 00	" 4	" 52
Job Maxson,	Milton, W. T.	1 00	" 4	" 52
C. Ward,	Mukwanego, W. T.	2 00	" 4	" 13
John Scott,	Richburg,	2 00	" 4	" 52
Jos. Boss,	Little Genesee,	2 00	" 4	" 52
Sam'l Wells,	"	2 00	" 4	" 52
Betsey Saunders,	Berlin,	2 00	" 4	" 52
Jared Green,	"	2 00	" 4	" 52
Sch. Greenman,	"	2 00	" 4	" 52
Orrin Burdick,	"	2 00	" 4	" 52
M. & E. Hawley,	Broadalbin,	4 00	" 4	" 52
Peleg S. Clarke,	Scott,	2 00	" 4	" 52
Ezra Babcock,	"	2 00	" 4	" 52
Wid. S Babcock,	"	1 00	" 4	" 34
John Utter,	Hounsfield,	2 00	" 4	" 52
Luke Green,	Alfred,	2 00	" 3	" 52
Nathan Green,	"	2 00	" 4	" 52
Smith Williams,	Grafton, N. H.	2 00	" 4	" 52

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

TRACT SOCIETY NOTICE.

The Fourth Anniversary of the American Sabbath Tract Society will be held at DeRuyter, Madison Co., N. Y., on fifth day, September 16th, at 10 o'clock A. M. Auxiliary Societies, agents, and tract distributors, are requested to communicate to the Corresponding Secretary, without delay, such facts connected with the circulation of Sabbath Tracts as are calculated to show the usefulness of that field of labor. Annual Members of the Society, Auxiliary Societies, or Churches, owing or having contributions designed to be included in the Treasurer's Annual Report, are requested to forward them to the Treasurer before the 5th of September, at which time he will make up his report.

PAUL STILLMAN, General Agent.

MISSIONARY ASSOCIATION.

The Fifth Anniversary of the Seventh-day Baptist Missionary Association will be held at DeRuyter, Madison County, New York, on the sixth day of the week, September 17th, at 9 o'clock A. M. Sermon by Rev. L. Crandall, of Plainfield, N. J.; N. V. Hull, of Alfred, N. Y., his alternate

"Any person contributing one dollar annually to the funds is a member." "Societies, Churches, or Associations, may become auxiliary by contributing to its funds, and shall be entitled to one vote for every five dollars." "Each subscriber of twenty-five dollars, at one time, shall be a member for life." Churches, Societies, or Associations, would do well to make some of their members life members, by the payment of twenty-five dollars, especially the Pastors of their Churches.

W. B. GILLETT, Rec. Sec.

NEW MARKET, N. J., August 8, 1847.

PLUMBE NATIONAL DAGUERREAN GALLERY AND PHOTOGRAPHERS' FURNISHING DEPOTS; awarded the gold and silver medals, four first premiums, and two highest honors, at the National, the Massachusetts, the New York, and Pennsylvania Exhibitions, respectively, for the most splendid colored Daguerreotypes and best apparatus ever exhibited.

Portraits taken in exquisite style, without regard to weather.

Instructions given in the art.

A large assortment of apparatus and stock always on hand, at the lowest cash prices.

New York, 251 Broadway; Philadelphia, 136 Chestnut street; Boston, 75 Court and 58 Hanover streets; Baltimore, 205 Baltimore street; Washington, Pennsylvania Avenue; Petersburg, Virginia, Mechanics' Hall; Cincinnati, Fourth and Walnut, and 176 Main streets; Saratoga Springs, Broadway; Paris, 127 Vieille Rue du Temple; Liverpool, 32 Church street.

THE NEW HYMN BOOK.

AT the last meeting of the General Conference, a Committee, consisting of Thomas B. Brown, Lucius Crandall, Wm. B. Maxson, Eli S. Bailey, Nathan V. Hull, and Sherman S. Griswold, was appointed to prepare and secure the publication of a Hymn Book suited to the wants of the Seventh-day Baptist Denomination. Subsequently Mr. Brown, Chairman of the Committee, suggested a plan for the work, which received the unanimous and hearty approval of the other members of the Committee, and which he was requested by them to carry out. We are happy to state, that he has completed the duty assigned to him, and has prepared for the press a book which is believed by good judges to be equal in point of merit to any thing of the kind now extant. The copy is already in the hands of the printer, and the work will be published and ready for distribution on the 10th day of September next. It will contain above one thousand hymns, covering nearly six hundred pages of the size of the medium edition of "The Psalmist," now in use among the Baptists. It will be printed on fine paper, and upon stereotype plates prepared from entirely new type. In style of workmanship, it is intended that the book shall be inferior to none. To secure for it as general a circulation as possible, the price, in common leather binding, has been fixed at 75 cents per copy, or $9 per dozen. Copies will be put up in extra binding, with gilt edges, &c., to suit every variety of taste, at prices corresponding to the style.

The Publishers of the Book are desirous of learning what number of copies will be at once demanded, in order that they may regulate the size of the first edition by the demand. They request, therefore, that those in want of the work will give them as early notice as possible of the number they desire. Probably the best way to do the business will be for each society or church to appoint some person to ascertain how many will be wanted within its own bounds, and send on the order accordingly. The books will be ready for delivery, as before stated, on the 10th day of September, in time to supply at the Anniversary of the Missionary and Tract Societies in DeRuyter, all who may wish to obtain them in that way. To save uneasiness, no money will be required until the books are delivered; and to save loss, no books will be delivered except for the money or its equivalent. Orders for the books are now solicited, and should in all cases be accompanied with explicit information as to the way in which they may be sent. Those who wish to be sure of copies of the first edition, should send their orders as early as the 1st day of September. Address, "UTTER & CHAMPLIN, No. 9 Spruce-st, New-York."

DERUYTER INSTITUTE.

JAS R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music.
Other experienced Teachers are employed the various Departments.

The Academic Year for 1847-8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday, Aug. 25, and ending Dec. 1
Second " " Dec. 15, " March 22
Third " " April 5, " July 12

TUITION, per term of fourteen weeks, from $3 00 to $5 00
EXTRAS—for Drawing 1 00
" Painting 2 00
" Piano Music 8 00
" Use of Instrument 2 00
Room-rent, including necessary furniture, 1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" James H. Cochran.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
Darien—Ethan Saunders.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P Langworthy.
Hounsfield—Wm. Green.
Independence—JP Livermore.
Leonardsville—W B. Maxson
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—T. E. Babcock.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.
CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—Joseph Spicer,
" A. B. Burdick.
Newport—E. D. Barker.
NEW JERSEY.
New Market—W. B. Gillet
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.
PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock
VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.
OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.
MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.
WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke

Miscellaneous.

A MORNING CAROL.

BY M. F. TUPPER.

Open the casement, and up with the sun!
His gallant journey has now begun;
Over the hills his chariot is rolled,
Bannered with glory and burnished with gold;
Over the hills he comes sublime,
Bridegroom of earth, and brother of time!

Day has broken, joyous and fair,
Fragrant and fresh is the morning air,
Beauteous and bright are those orient hues,
Balmy and sweet those morning dews;
Oh, there is health, and wealth, and bliss!
In dawning nature's motherly kiss!

Lo! the wondering world awakes,
With its rose-tipped mountains and gleaming lakes,
With its fields and cities, its deserts and trees,
Its calm old cliffs and its sounding seas,
In all their gratitude blessing HIM
Who dwelleth between the cherubim.

Break away bodily from sleep's leaden chain,
Seek not to forge that fetter again;
Rather, with vigor and resolute nerve,
Up, to bless man, and your Master to serve,
Thankful, and hopeful, and happy to raise
The offering of prayer, and the incense of praise.

CONNECTICUT GENIUS.

A correspondent of the Boston Recorder gives a running description of some of the manufactures which may be seen on a journey through Connecticut. Starting from the N. W. corner of the State, he sees furnaces smelting down iron ore at the rate of two or three tons of pig iron a day; a shop manufacturing the best and most delicate cutlery, another making large anchors and chain cables. Fifteen miles eastward, the business of scythe-making is driven to a great extent; and in the same county, that of making brass kettles, an article made no where else in the nation, the art having been stolen from England. Two contiguous towns have become rich by the manufacture of brass clocks, sold all the world over at 400 to a thousand per cent above cost. Reaching Hartford Co., you find a gang of hands digging copper ore. The next village is supported by making axes. Reaching the neighborhood of the Talcott mountains, you find a village of 1,500 inhabitants, sustained by weaving carpets; and a still larger one 15 miles farther N. E., in the same employment. These villages are inhabited by Scotchmen, and have three Presbyterian churches. Farther on, a Shaker community raises garden seeds and brooms. Hazard's powder mills come next. Then a growing village, where are made paper, various kinds of cloth, iron wire, card teeth, and cards. Passing Hartford, you find a town of three thousand inhabitants manufacturing all sorts of brass ware, (kettles excepted, of course, if a former assertion is true.) In Tolland County you find numerous cotton and woolen mills, turning out the diversified fabrics made from these materials —besides four or five silk factories, where *Italian* sewing silk and twist are manufactured. In Windham Co. are cotton manufactories—there being not less than 12 in the valley of a single stream, within a space of 20 miles. In New London Co., India rubber is manufactured in numerous forms. In Norwich, woolen and cotton mills abound; one paper mill turns out $260,000 worth of paper a year. Stonington and New London have grown rich by the whale fishery. Lime (and he might have added Saybrook) furnishes sea-captains for the Liverpool packets. Meriden manufactures ivory ware; near by thirty men are employed in working patent ink-stands. Next you find a shop turning out axe-helves—then a screw factory. On the bank of the river you come to a quarry of gneiss which splits with the facility of chestnut timber, whence great quantities have been transported to other parts of the Union, and the West Indies. A quarry of red sand stone employs 300 Irishmen. A whole town near by has been made rich by the manufacture of bells of all kinds, sleigh, horse, clock, and cow bells included.

MEXICO IN THE TIME OF MONTEZUMA.

Mr. Brantz Mayer, in his work on Mexico, says that at the time of the conquest, the books or rents of property belonging to Montezuma, occupied an entire house. The monarch had two buildings filled with every kind of arms, richly ornamented with gold and jewels. He had two splendid palaces, the gardens of which were adorned in the most beautiful manner. He also had menageries that contained every species of wild beasts, venomous serpents, and curious fish, which were watched by many superintendents.

Soon after the arrival of Cortez, the emperor took his future conqueror to the top of the great temple, whence he beheld the splendor of the Indian capital.

Streets, canals, shrines; large and beautiful houses, amid groves and gardens; markets, where every luxury of fruit and vegetable was to be found; aqueducts which brought sweet water from the hills; streets filled with artists who wove the most beautifully pictured garments from the plumes of birds, or fashioned the precious metals into gorgeous ornaments; palaces where the nobles dwelt in all the magnificence of barbaric wealth; all these lay in splendor beneath him, while the land and water swarmed with an active but superstitious people —and the lanes beyond bore them across the silvery surface, dotted with floating gardens, to the foot of the mountains, where the sunshine forever warmed the fruits and flowers into vigorous life.

Such was the city of Mexico, and the style of the emperor, but it was not alone in externals that the nation was great and powerful. It was regulated by good laws, well and speedily administered; the relations of life were recognized and guarded; it fostered a good system of education; the arts were cultivated and encouraged; architecture had advanced to a degree of excellence; the knowledge of astronomy and of the calculations of time, was exact and scientific. The Aztecs were bold in war; they had built a vast empire, springing from a sparse tribe which found its home among the reeds and marshes of the lake, where they had hidden for safety from their foes; and although their religious rites were brutal and bloody, they still had some faint and glimmering ideas of an invisible and omnipotent God. It was a nation of splendid contradictions, where social elegance and comfort were almost unequalled, and their religious brutality was quite as unparalleled.

The sight of this splendid city was too tempting for Cortez. "The kingdoms of the world were at his feet." He had resolved before, to attempt the entire subjugation of this people; and the view of this wealth only stimulated his resolution, while the bloody rites of the Temple aided in exciting his ambition to give another land of idolatry to the control of the Holy Cross.

He soon after seized the king, as some assert, caused him to be put to death, or to be so exposed that his death was inevitable; yet when the wounded spirit of the Mexicans was aroused, his troops were driven from the capital.

He returned with Indian allies. He invested the city with a sort of mimic navy, which he launched on the lake from Tezcuco; and at length, after a severe struggle, the capital fell into his hands.

NEWSPAPER ACCOUNTS.

Some people have a horror of house-breakers. A strong fellow, in a fustian jacket, with a piece of crape over his face, and a pistol in his hand, is certainly a disagreeable visitor to a country gentleman in the the middle of a dark night in December; a coarse whisper, conveying a delicate allusion to your money-bags or your life, is far from a pleasing method of carrying on a conversation; and, therefore, without descending to any more minute particulars, and pluming myself upon my personal immunity from such visitations, on the score of having no house, I agree at once that a house-breaker is a detestable character, and worthy of condemnation. A murderer, also, I am not prepared to vindicate. A knife forced into the stomach of an elderly gentleman, in a half sleepy state, after a bottle of old port, a razor drawn across a beautiful bar-maid's throat, or a bullet scientifically inserted through the earhole of a deaf old lady engaged in secreting her half-year's dividend in a black trunk in the garret, are disagreeable objects of contemplation to the philanthropic mind; and therefore I at once coincide in the fervent execration in which a murderer is held by every person I have conversed with on the subbject, except the students of anatomy, and two or three popular authors of the convulsive school. But there is another miscreant for whom I have no commiseration; a wretch, compared with whose atrocities, house-breaking becomes meritorious, and murder innocent; before whose negro-like blackness, to borrow the language of Charles Philips, the darkness of annihilation becomes white as snow; whose benediction is a curse; whose breath is pestilence; whose name is infamy; over whose sunless memory shall settle the conflagration of a fury, and whose soul shall shudder beneath the appalling convulsions of a fathomless doom forever. After this description, need I say, the unhallowed monster who neglects to pay his newspaper bill?

[Blackwood's Magazine.

DEATH OF QUEEN ELIZABETH.

Some incidents happened which revived her tenderness for Essex, and filled her with the deepest sorrow for the consent which she had unwarily given to his execution.

The Earl of Essex, after his return from the fortunate expedition against Cadiz, observing the increase of the Queen's fond attachment toward him, took occasion to regret that the necessity of her service required him often to be absent from her person, and exposed him to all those offices which his enemies, more assiduous in their attendance, could employ against him.

She was moved with this tender jealousy; and making him a present of a ring, desired him to keep that pledge of her affection, and assured him that into whatever disgrace he should fall, whatever prejudices she might be induced to entertain against him, yet if he sent her that ring, she would immediately, upon sight of it, recall her former tenderness, would afford him a patient hearing, and would lend a favorable ear to his apology. Essex, notwithstanding all his misfortunes, reserved this precious gift to the last extremity; but after his trial and condemnation, he resolved to try the experiment, and he committed the ring to the Countess of Nottingham, whom he desired to deliver it to the Queen. The Countess was prevailed on by her husband, the mortal enemy of Essex, not to execute the commission; and Elizabeth, who still expected that her favorite would make this last appeal to her tenderness, and who ascribed the neglect of it to his invincible obstinacy, was, after much delay and many internal combats, pushed by resentment and policy, to sign the warrant for his execution.

The Countess of Nottingham falling into sickness, and affected with the near approach of death, was seized with remorse for her conduct; and having obtained a visit from the Queen, she craved her pardon, and revealed to her the fatal secret.

The Queen, astonished with this incident, burst into a furious passion; she shook the dying Countess in her bed; and crying to her that God might pardon her, but she never could, she broke from her, and thenceforth resigned herself over to the deepest and most incurable melancholy. She rejected all consolation; she even refused food and sustenance; and throwing herself on the floor, she remained sullen and immovable, feeding her thoughts on her afflictions, and declaring life and existence an insufferable burden to her. Few words she uttered; and they were all expressive of some inward grief which she cared not to reveal; but sighs and groans were the chief vent which she gave to her despondency, and which, though they discovered her sorrows, were never able to ease or assuage them. Ten days and nights she lay upon the carpet, leaning on cushions which her maids brought her; and her physicians could not persuade her to allow herself to be put to bed, much less to make trial of any remedies which they prescribed to her. Her anxious mind at last had so long preyed on her frail body, that her end was visibly approaching; and the council being assembled, sent the keeper, admiral, and secretary, to know her will with regard to her successor. She answered with a faint voice, that as she had held a regal sceptre, she desired no other than a royal successor. Cecil requesting her to explain herself more particularly, she subjoined that she would have a King to succeed her; and who should that be but her nearest kinsman, the King of Scots? Being then advised by the archbishop of Canterbury, to fix her thoughts upon God, she replied that she did so, nor did her mind in the least wander from him. Her voice soon after left her; her senses failed; she fell into a lethargic slumber which continued some hours, and she expired gently, without farther struggle or convulsion, (March 24,) in the seventieth year of her age, and forty-fifth of her reign.

BE COMPREHENSIVE.—Talk to the point, and stop when you have reached it. The faculty that some possess, of making one idea cover a quire of paper, is not good for much. Be short and comprehensive in all that you say or write. To fill a volume upon nothing is no credit to any body, though Lord Chesterfield wrote a very clever poem upon *Nothing*. There are men who get an idea into their heads, and but one, and they make the most of it. You can see it and almost feel it when in their presence. On all occasions it is produced, till it is worn as thin as charity. They remind one of a twenty-four pounder discharged at a humming bird. You hear a tremendous noise, see a volume of smoke, but you look in vain for the effects. The bird is scattered to atoms. Just so with the idea. It is enveloped in a cloud, and lost amid the rumbling of words and flourishes. Short letters, sermons, speeches, and paragraphs, are favorites with us. Commend us to the young man who wrote to his father, "Dear sir, I am going to be married;" and also to the good old gentleman who replied, "Dear son, go ahead."

A CURIOUS DEATH.—The Trenton News says: 'On Sunday evening, an interesting child of Wm. S. Hutchinson, of this city, met its death in a singular and extraordinary manner. The mother had carefully laid her infant to sleep on the bed, up stairs, placing chairs in front, to protect it against the chances of rolling off. At the foot of the bed stood a bureau a few inches from the rail of the bedstead, which was deemed a sufficient protection in that quarter; and with these ample guards the child was left for about an hour, while the mother attended to her household affairs below. On returning to look after her infant, she found that it had slipped down, feet foremost, between the foot of the bed and the bureau, where it was hanging with the back of its little head against the bureau, and its chin resting on the rail of the bedstead. Life was already extinct. No noise had been heard by any of the family, and it is probable that the death struggle was very brief.'

SPOTS ON THE SUN.—A correspondent of the Newark Daily Advertiser asserts that the sun's disc, for more than a year, has seldom been seen without spots. During the two months past, (April and May) spots have been more numerous and of greater magnitude. It is reasonable to suppose that these spots have had some influence in effecting and varying the temperature of the weather. A comparison of the sun's image and spots, as they appear on a screen, magnified, have at various times shown dark patches enough, if placed together, to cover a circular area 50,000 miles in diameter; and it is worthy of remark, that some of these spots, or rather clusters of spots, burst forth suddenly and appear for a day or two, and as quickly disappear, indicating changes in the luminous envelop upon a magnificent scale. There were on the 29th of May, six spots on the disc of the sun, varying from 5,000 to 12,000 miles in diameter.

HOW TO PRESERVE GIRDLED TREES.—Mr. Pliny H. Babbitt, of this town, showed us, a few days since, an apple tree in his orchard, which two years last winter, was completely girdled by mice, for the space of about ten inches around the trunk, which was a little less than a foot in diameter. Soon after the snow was gone, Mr. B. took several thrifty little sprouts from the tree of sufficient length to span the girdled part, and chambering off the ends, inserted one in the bark below the girdle, and the other above with wax, and left them. One of these sprouts lived, and the tree bore as usual the ensuing summer. This year the tree is again in full blossom, drawing its entire sustenance through this sprout, which has grown to above 3-4 of an inch in diameter. The tree has a heavy top, and the girdled part, or about one foot of its trunk, close to the ground, is entirely dead. [Barre Patriot.

AN ARGUMENT WELL PUT.—A subscriber to the N. Y. Commercial, who has taken that paper for fourteen years, makes the following sensible remarks in a letter enclosing a remittance for another year's subscription :—

"My means are small—but I abjured wine, alcohol, and all other strong drinks, in June 1842, and have kept honorably to my pledge; the saving under this head more than pays for my newspapers, and the gratification which the perusal of them gives me, is beyond calculation in dollars and cents. When I look around among my neighbors, and see many smart, intelligent men, who seem to take an interest in the welfare of their beloved country, and yet from false economy deny themselves and their families the advantage and pleasure of a newspaper, I feel sorry on their account."

THE SWEET POTATO.—We apprehend that, in a few years, the sweet potato will be cultivated to considerable extent in New-England. It is already well acclimated to New Jersey, and the young plants may be transplanted as easily as cabbages or tomatoes. In Ohio, persons make it a business to start plants early, and sell by thousands in the market. All, then, that is necessary here to make the culture successful, is to have the plants well started in hot beds, so that they will be strong, and in good condition for transplanting by the first of May, when they may safely be removed to the spot where they are to be grown. Sandy plain land suits them admirably, and they will thrive well in any situation that is favorable for watermelons, or even for Indian corn. [Worcester Spy.

MINES IN MEXICO.—It is stated that the number of mines in Mexico, already known, is between three and four thousand. The largest yield in any one year, was $25,644,566, in 1806; and for some years previous to 1810, the average annual yield was $24,000,000. In 1842, the value of the gold and silver exported, was $18,500,000, exclusive of what was smuggled out of the country, to avoid the export duty of six per cent., and which, it is supposed, could not have been less than three millions more. Gold mines are rare in Mexico; the only ones known are those in Oajaca, gold being found in combination with silver. [N. O. Delta.

VARIETY.

The Buffalo Commercial Advertiser publishes a table showing the average price of beef and pork in the New-York market for the last 24 years. The highest average price of pork was in 1836, when the average price for mess was $23,13, and prime $17,62. For beef the highest average price was paid in 1838, when the average was $14,98 for mess, and 11,40 for prime. The lowest average price paid for pork was in 1842, when $9,27 was paid for mess, and 7,23 for prime. The lowest average price paid for beef was in 1844, when $5,75 was the average quotation for mess, and 3,75 for prime.

Semmes, the young man who shot Professor Davis, some years ago, at the Virginia University, recently committed suicide at the house of his brother, in Washington, Georgia. He shot himself with a pistol, the ball entering his left eye, and penetrating the brain. He lingered in a state of total insensibility about five hours. When his room was entered, he was found in a chair, placed at a table. A pistol was lying across his lap, and on the table an open razor. On the table was found an epen note, stating, in the form of a certificate, dated July 9, 1847, that his death was occasioned by himself, and was brought about either by pistol or razor.

Two boys were playing in the garret of a mill at Allentown, (Penn.) with a piece of rope; the eldest slipped it around the neck of his brother, and by some means or other let go of the rope, which became entangled in the cog-wheels, that work the elevators, drawing the rope so tight around his neck as to stangulate and shockingly twist him, in which position his leg above the knee was fractured, and his body otherwise severely bruised. He survived but a few moments after being released from his awful situation.

Agriculture, says Socrates, is an employment the most worthy the application of man, the most ancient and the most suitable to his nature; it is the common nurse of all persons, in every age and condition of life; it is the source of health, strength, plenty and riches; and of a thousand sober delights and pleasures. It is the mistress and school of sobriety, temperance, justice, religion, and in short, of all virtues, civil and military.

It is perhaps not generally known, that a piece of blotting paper, crumpled together to make it firm, and just wetted, will take ink out of mahogany. Rub the spot hard with the wetted paper, when it instantly disappears; and the white mark from the operation may be immediately removed by rubbing the table with a cloth.

A mother teaching her child to pray, is an object at once the most sublime and tender the imagination can conceive. Elevated above all earthly things, she seems like one of those guardian angels, the companions of our earthly pilgrimage, through whose administration we are inclined to do good and turn from evil.

There is a willow tree in the door-yard of Mr. Samuel Reed of Woolwich, which, seventy years ago, was the riding stick of the Rev. Mr. Winchell, but which now measures at the ground 19 feet in circumference; the other measures 8 1-2 feet. The height of the tree is 60 feet; its branches cover a circle of 95 feet diameter. Good judges estimate that the whole tree contains seven cords of wood.

The steamer, Empire on a single trip from Buffalo to Chicago, consumes six hundred cords of wood. Calculating that she performs thirteen trips during the season, she will consume two hundred and thirty-four acres of timber, and employ forty wood-choppers, at an expense of over $10,000. This is a small item in the expense of this mammoth steamer; yet she clears from $20,000 to $30,000 a season.

Mr. Timme, of Brooklyn, has constructed a clock which can play twenty-four tunes, commencing a new one every hour. It is six feet high, and occupies a space eighteen inches wide. The dial is ten inches in diameter, and it has the twelve signs of the zodiac painted on it. The face is cased with beautiful and elegant carved work, and the cost is only $130.

The Second Regiment of Mississippi Rifles has suffered severely from disease. When the regiment was mustered into service, it numbered, including officers and men, 884. The whole number, according to the latest returns, now amounts to 537. Of the remaining number, 167 died, 134 were discharged, 38 deserted, or resigned, 1 disgraced, and 6 promoted.

The Keokuk Register states that the sale of the Mormon Temple at Nauvoo to the Catholics, has failed, in consequence of some defect in the title. The Catholics have purchased Parley Pratt's house, with the intention of converting it into a church.

To make rancid butter sweet, heat two pounds of it in a sufficient quantity of water, into which drop thirty drops of chloride of lime, and after washing it well, let it stand about two hours in water, and it will be fresh and sweet. This is a French recipe; safe and simple.

The Baravian Government has decided that no foreigner shall be permitted to reside in Rhenish Batavia unless he can show that he has the means of living, or can induce a person residing in the palatinate to give security to that effect.

George Selwyn once affirmed in a company, that no woman ever wrote a letter without a postscript. 'My next letter shall refute you,' said Lady G. Selwyn soon after received a letter from her Ladyship, when after her signature stood, 'P. S. Who is right now, you or I?'

A farmer's description of the effect of the present favorable weather and the progress of the crops: "We could not," said he, "have managed it better ourselves, if we had the sun in one hand and a watering can in the other."

The cultivation of coffee has been so much increased in the Sandwich Islands, that considerable quantities have lately been exported to California and the western coast of S. America.

Hon. Dixon H. Lewis was recently toasted at Tammany Hall, as the *greatest* democrat in the country. He weighs 500 pounds.

The Emperor of Russia has appointed his infant grandson, recently born, a colonel in two regiments of his guards.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. It speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the psess of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Instittnion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

The Sabbath Recorder,

PUBLISHED WEEKLY AT

NO. 9 SPRUCE STREET, NEW YORK.

TERMS.

$2 00 per year, payable in advance.

$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should directed, post paid, to

GEORGE B. UTTER, No. 9 Spruce St., New York

The Sabbath Recorder.

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The Sabbath Recorder.

NOTES OF A VOYAGE TO CHINA.

By Mrs. L. M. Carpenter, of the Seventh-day Baptist Mission.

[Continued.]

January 17th.—To day we had our first public service. Met on deck, to accommodate the crew. Mr. C. preached from the words, "Except a man be born again," &c. A very interesting season. I cannot but think our crew a remarkably orderly one, all moves on so quietly. Yet I am sure no ordinary specimen of humanity could be disorderly under such a captain as ours. He is at once the commander and the gentleman. Kind, polite, yet energetic, and firm. The first mate is in high estimation among the crew as well as passengers. The second mate is also a fine fellow; and it is difficult to realize, with such a specimen of seafaring life before us, that a "life before the mast," could be what Dana describes, or that such scenes as those described by J. Rosse Browne, ever had existence out of a disordered brain.

I have not yet mentioned that we have a Chinese on board, a cabin boy, named Khoo-a. He is a real addition to our social comforts, understands English sufficiently to make himself intelligible, but still preserves much of the genius of his mother tongue. He talks without reference to tenses of verbs, or inflections of nouns, speaks very rapidly, and is very pleasant and affectionate, and remarkably fond of kindly notice; says his age is "Merican 20, China 21," although he has not the appearance of being more than 16; dresses and wears his hair after the Chinese manner, and seems to have no thought of changing. During our sea-sickness he was very attentive, and I observed that whenever he passed us, or had occasion to bring us aught, he would look mournfully in our faces, until we would smile, when he would seem so happy, and bound away with a smile on his own kind face, which would have done your heart good. Sister W. has asked and obtained permission to spend a season with him every evening, after his work is done for the day, to instruct him in reading and spelling our language. In conversing with Mr. Carpenter about our going out to China, he thought it was very "nice," for us to go to teach little children to read, and tell them about Jesus, but that those who are grown up "have too much bad," and are hopeless cases. But enough about Khoo-a.

The deep blue sea! Now I have seen it, as I never did before, of the purest, deepest indigo, varying from that in every possible shade to that of the azure sky, and so clear that a white object dropped into it, can be followed by the eye, down, down, down, until it becomes a mere point in the distance. Truly it is for "those who go down to the sea in ships, who do business in the great waters, to behold the works of the Lord, and his wonders in the deep." We are now nearly under the tropic of Cancer, in long, 34° 30′ W., rapidly leaving forever the home of our love, yet we say in the sincerity of our hearts,

> "Bear us on, thou restless ocean;
> Let the winds our canvass swell."

Jan. 21st.—Last evening a flying fish came aboard with such violence as to dash its own brains out. It is the first *live* tenant of the deep that has greeted my eyes since coming aboard. Poor thing—this once, ignorance could not be bliss. The sailors gave it to the steward, who added it this morning to the luxuries of our already overloaded board. The variety and excellence of our food is truly astonishing. But our perverse appetites still refuse to do it honor. We have made 2,300 miles in the last 10 days.

Sunday, 24th.—Heard again the sound of the "church-going bell;" met on deck, listened to a sermon by Mr. Lord—(the brethren take turns in the order of their ages)—and returned to our several duties *at home.* I hope these meetings may be blest to all, but to me they are not like our dear little Sabbath exercises, when in the quiet retirement of our own state-rooms, we four kneel together and pour out our souls before God. Most deeply and sensibly have we been permitted to feel his presence; and our softened hearts flow more and more closely together, while they burn within us, as we commune in spirit, and talk of His goodness. There is a spirituality, an earnestness, in the devotions of our dear brother and sister, that does our hearts good. We feel that they are indeed fellow helpers. We still endeavor to fix our hour of worship at the same time with our brethren at home, but now it brings it late in the afternoon. Are we indeed so far removed from them all? Within 6 1-2 degrees of the Equator; our atmosphere is like summer. We have laid aside all our winter clothing, and can hardly find a cool place even in the shade. Thermometer at 82. Spent the evening on deck. Mr. L. and Mr. W. entertained us with their flutes, and most earnestly did the wish go round, that our dear absent friends could behold us, and the pleasant scene which we enjoyed so much. The noble ship, with sails brilliant in the bright moonlight, moved quietly on to the music of the breeze; the stars one by one came out from their strange high chambers, and seemed to say, "who hath appointed us a place where ye sought us not." We often wonder at the rapidity with which they change their location, until they have almost become strangers to us. The great height of the zenith, too, compared with the diminished circle of the horizon, has often surprised me. Argo Navis has become quite a near neighbor of ours. But I missed our own dear polar star. I advanced to the mate, who stood leaning over the side of the ship: "Where is the North Star to-night, Mr. Low?" "You will not see it again until you cross the Equator to the North." "But, Mr. Low, we are not at the Equator yet; I thought we could always see the North Star, while in the Northern Hemisphere." "O no; we lose sight of it about five degrees North, near our present position." And so I must be content to say farewell for a season to that dear star which fugitives in happy America love so much, and poor wanderers on the stormy deep love equally well. No, never did I love the stars as I do now. They have familiar faces; they are the friends of my childhood. True, in the rapidity with which their location changes, they sometimes "lead to bewilder and dazzle to blind;" yet it is very difficult to realize that the fault is all in my own untraveled eye. *They* are forever the same, and their years fail not. I do not wonder that sailors are proverbial for kindness of heart. It is not in nature to withstand all the appeals that come to us unmingled with the earthiness of the rude, cold world. I feel my own heart warm, expand, and flow out to the whole human family; God is my father, and all they are my brethren.

Still none but flying fish seem to live here. We see them often flying about like swallows, for which they have been more than once mistaken by our land-wise-men. But we are growing in knowledge now, and I hope, by the time we reach the Indian Ocean, we shall be in no danger of mistaking a whale for a steamboat, or a porpoise for an omnibus.

January 26th.—I will not wait for the passing away of this beautiful shower before telling you how much I enjoy it. A real equatorial shower! I have sat and looked out upon the waves, and listened to the falling of the drops, and dreamed of home and all familiar things, until I am almost weary through excess of mournful delights. The falling of those great drops! Willis says, truly as poetically, "It is like the playing of musical glasses. The drops ring out with a clear bell-like tinkle, following each other so closely that they resemble sometimes the winding of a distant horn; and then, in the momentary intervals, the bursting of the thousand tiny bubbles, comes stealthily on your ear, more like the recollection of a sound, than a distinct murmur." Yes, truly, the recollection of a sound, the sound of those same great drops that used to fall before my father's door, whence a happy group of children were peeping out, and only anxious lest the ephemeral pond by the way-side should pass away with the shower that gave it birth, and so deprive a dozen little eager feet of their anticipated dabble in the mimic lake. The rain subsides, and the ocean, like a desert of sand, which it most resembles, is calmer for the shower that has fallen upon its surface, and wears for the first time that glassy appearance with which, in my land dreams, I had always invested it. What changes come over the spirit of one who for the first time is "out to sea." And now the steward comes along, and with his best smile, congratulates himself, us, and his protogees on deck, for the fine shower, which was so much needed. "And you have caught a quantity, have you not, steward?" "Yes, ma'am, about 500 gallons; enough to last the ducks and geese for some time." O those same poor fowls! I would you had enjoyed with us the luxury of witnessing their bath. Such a gabbling and quacking, such a dipping and diving, such a soaking of dry plumes and shaking of wet ones; even the poor *pigs*, (for all our aquatics were brought out to enjoy it together,) were in high glee, which, alas, was soon turned to mourning, when, like over-indulged children, they were obliged to be sent back to the unwelcome restraints of the nursery.

Feb. 4; lat. 21° 30′ south, long. 29° west.—I cannot yet accustom myself, when I go on deck in the evening, to looking far away to the north for those same constellations whose familiar faces have hitherto looked down upon me from a southern sky. They are no longer there. Surely it is not for us to "bind the sweet influences of Pleiades, or loose the bands of Orion." Orion! we stand at his feet now, and in the direction of his old home we find only strangers. There is the sword-fish, (Dorado,) the southern cross, (Crux,) and many a twinkling gem until now hidden from our eyes. And there too are the "Clouds of Magellan," strangely bright nebulous bodies, which mark at their zenith the latitude of the straits whose name they bear; and, as if to deepen the impression of our total expatriation, the sun even is throwing our noonday shadows to the south, while our friends, whom we so recently left in all the chilly discomforts of mid-winter, are casting many a wishful glance toward this his southern gate, (the tropic of Capricorn,) chiding his slow progress, and wondering "why his chariot is so long in coming." Ah, these are facts which make one realize the distance passed over, which a mere blue sky and blue sea could never do. These are our way-marks, and rapidly do we tell them. These are continually saying to us, "so far from home."

A pleasant episode in our life this morning. At half past three the Captain called at our door, and told us we could see land by coming on deck. We needed not a second summons; and there, just abreast of us, on our left, seven or eight miles distant, was the Island of Trinidad, so distinct in the bright moonlight that even "Nine Pin Rock," was distinctly visible. This rock is on the west side, almost detached from the Island, and is described by Horsburg, as of a cylindrical form, 850 feet high, with trees on it, called also, "The Monument." The Island is uninhabited, except by some wild animals; and is so difficult of access, owing to the high surf that breaks upon it on all sides, that vessels seldom stop there except in cases of extreme necessity for water. It was in sight until nearly eight this morning, but owing to the heavy rains which enveloped it, and which were as visible as the Island itself, the view was not as good as by moonlight, it being also far in the distance. This was the first land we had seen since leaving New York, and the last we expect to see until we make Java Head. Yet the time does not seem as tedious as one might suppose. The passage has been made rapidly thus far, and we have strong hopes for our speedy arrival out. Yesterday we had a pretty fair trial of our speed. A ship hove in sight ahead of us about seven in the morning, going the same way. In two or three hours we passed her, and at noon she had disappeared in our rear. This is the second ship we have passed sufficiently near to exchange signals, report numbers, and pass the usual compliments of the times. We have seen several others, but too far off to "compliment." None near enough to speak them.

Southern Ocean, Feb. 11.—Albatroses and gulls, cape hens and stormy petrels abound here, and it affords a delightful variety to our somewhat monotonous manner of life, to watch their graceful motions, sometimes "wheeling their airy flight" away up to the very clouds, as if they would rest upon their snowy summits, then suddenly turning seaward, perform their descending gyrations as easily, until they will dip their various colored plumage in the white sea foam, or, alighting, sit gracefully upon the heaving billow, rising and falling with its restless swell. Yet what are all these to the delights of a home on land? There is nothing in the novelty or sublimity of sea life, to compensate for its peril, its tediousness, except the hope that it will lead us to a field of usefulness—that it is the path which our Redeemer would have us tread. Still we have found fewer annoyances than we anticipated, and enjoy better health perhaps than when on land.

[To be continued.

RETIREMENT.

How necessary and how valuable, to a thinking, intelligent and moral being, is the opportunity of withdrawing from the noisy, exciting and tumultuous scenes of life, and in the quiet of rural scenes, in the secresy of the closet, at the still evening tide, or in the hushed midnight hour, to engage in the sober, but profitable meditations, so appropriate to those seasons. For such moments, who will not respond with Young—

> "Hail! precious moments, hail!
> The world excluded, every passion hushed,
> And opened a calm intercourse with Heaven.
> Here the soul sits in council, ponders past,
> Predestines future actions, sees nor feels
> Tumultuous life, and reasons with the storm.'

By such a course, the highest and best principles of the soul are called forth and stimulated; the wisest and best resolves are formed, and we return to the world like Moses from the mount, having the countenance 'illumined with a heavenly radiancy, and manifesting to all that the presence of the Divine One has indeed been with us. How pure and holy then are the heart's aspirings, aiming at what is only worthy of its pursuits, the attainment of wisdom, virtue and celestial happiness. In the land of the good and just, does it seek for its home and reward, where all is purity, peace and love. Having the mind thus raised, he fails not to invoke that

> 'Blest Spirit,
> Who, studious of our peace, dost turn the thoughts
> From vain and vile, to solid and sublime;'

and may well hope to be led by Him to

> 'Delicious draughts
> Of inspiration, from a purer stream,
> And fuller of the God, than that which burst
> From fam'd Castalia.'

[Boston Reporter.

Original.

THE MISSIONARY'S FAREWELL.

Home of my happy childhood, one last, one sad adieu;
Too long, too fondly cherished, I go, sweet home, from you.
There is a clime more lovely—its glory who can tell?—
It is for that I bid thee, my much-loved home, farewell.

Mother, dear mother, say not this heart can love you less,
E'en though my vagrant footsteps a distant soil should press;
Can love like ours be broken, though seas between us swell?
By tears, alone, is spoken for you the last farewell.

Father, no earthly treasure could ever make me go—
No fading crown could win me, from thy embrace below;
But thy dear voice has bid me obey my Father's will,
And is not God my Father?—Guide of my youth, farewell.

Sisters, my gentle partners in life's young playfulness,
I go—and in your gladness one bounding heart you'll miss;
Then what shall cheer the wanderer, when life's rough surges swell?
The hope to meet beyond them;—sweet sisters, all, farewell

Brothers, the hour is coming, when we shall meet no more;
My tears for you shall henceforth fall on a foreign shore;
But Oh! to part forever—the anguish who can tell?
Avert it, blessed Saviour—we could not say, farewell.

Friends, when the pangs of parting shall all have passed away,
Where life's star knows no setting—the spoiler finds no prey—
Shall each dear voice the anthem of sweet deliverance swell:
Then I in peace can bid you, my friends, a short farewell.

Church where my vows were plighted, be every blessing thine,
And many a fair plant brighten thy undecaying vine;
Be heaven's sweet dew upon thee, and love thy temple fill,
And every blessing crown thee—Church, Kindred, Home, farewell.

L. M. C.

AN INSTANCE OF PERSECUTION.

At Adar Bazan and Nicomedia, near Constantinople, infant churches have been gathered by missionaries of the American Board, which are visited occasionally by brethren from Constantinople. Rev. Mr. Schneider, in an account of a recent visit to them, gives the following instance of persecution:—

During the visit of the late native pastor of the Evangelical church of Constantinople to this place, an individual attended his preaching a single time. The poor man was at once imprisoned by a creditor for debt. Though the pecuniary demand was the ostensible object of the imprisonment, the real and only one was his attendance on the Protestant service.

He was retained in confinemet sixty-three days, during twenty-four of which his feet were in irons; (the swelling of his feet had not subsided when I was there;) and all this, though it is contrary to the laws of the land to put a man in irons for debt!

During his confinement, he was often urged by the enemies of the truth to retract, they offering him money, or promising to pay his debts, or to make some arrangements in regard to them. When they found him immoveable, they reproached and reviled him, and even spat upon him, and struck him. The Governor likewise, doubtless incited to it by the Armenian primates, labored to persuade him to return to his church; and, on one occasion, one of the officers of the Governor threatened to beat him, if he would not yield. He told him to strike; but the man had not courage enough to attempt so unrighteous a deed.

But though this persecuted and suffering man, who has a family dependent on him, was in this condition for two months, plied by every means in the power of his opposers, he remained firm to the end. To some of them he said, that if they should tear the flesh from his body, he would not return to them. And what is peculiary interesting, is the fact that he learned to read in prison. Before his confinement, he could not distinguish one letter from another, but knew simply their names, and the order in which one follows the other; and with this knowledge, slightly aided by a fellow prisoner, he learned to read, so that he can now peruse the Scriptures with considerable ease. He is a man of ready speech, and promises to be a valuable acquisition, if he persevers.

POWER OF CASTE.

You may have heard, or have read, of what the caste of India is. You may have read of Brahmins; but I fear, from all that I have been able to ascertain since my arrival in this country, that it is as yet comparatively little that people know about these things in England. In reference to caste I will give you an illustration, and you will see how it bears on the conversion of the heathen to Christianity in one solitary case. I baptized a man some years ago, and I took the pains to ascertain how many individuals were placed out of caste by that one conversion. You will be astonished to hear that the number was four hundred and sixty-one! The Brahmins took good care to ascertain all the ramifications of this man's family connections, and found them out even to the extent of his very Scotch cousins. There is nothing left untouched; and it is not merely the man himself that is put out of caste, but it is every one of his connections.

I will relate more briefly a case that occurred a few years ago, in connection with the conversion of one of our native converts. now living and adorning the Gospel. This young man was about 16 years of age, the legal age at which a Hindoo can be baptized. In his own country he was in point of rank equal to an earl in England. He had four large landed properties, and was possessed in his own person of fifty-five thousand pounds. We placed his position before him in every light of difficulty we could conceive. We said, "Here are enlightened and educated Brahmins, as they call themselves. They are adopting all the habits of Europeans, rolling in their barouches, and living like princes. You can imitate that example, if you remain a liberal Hindoo. But if you put on Christ, all this must be sacrificed. Look at it." His father was dead, but he had a mother who loved him with all the tenderness of which a mother's heart is capable. Indeed, I have seldom seen more tenderness gushing from a mother's heart than from hers. She loved him as a mother will love her only son. When we placed before him all these difficulties, he said, "I put the whole into one scale, and I put Christ in the other, and they are lighter than vanity. If you," addressing himself to me, "if you will not baptize me, I will go to another." He was baptized, and he is now a common writer in the treasury of Calcutta, in the receipt of about thirty rupees (fifteen dollars) a month.

When I was leaving Calcutta, I shook hands with him upon the beach for the last time; and when I looked upon him I wept, and he wept too. He said, "After all I have sacrificed, are you going to leave me?" I looked at him and said, "Is it come to this then? Did you make those sacrifices for me? He replied, "It is enough; I sacrifice them for the Master." Ah! how few are there in England who have made such a sacrifice for Christ as that! We talk of our guineas, as we put them on the plate, as a sacrifice. We talk of our ten pounds and twenty pounds as munificent donations. But look at this. Fifty-five thousand pounds and four estates! Look at the loss of all rank and title. The day only before his conversion, he would have been worshiped by the highest Brahmin in the country; the day after, the meanest servant in my house would not have performed the meanest office for him!

[Rev. T. Boaz.

A MISSIONARY'S DEATH-BED.

The following account of the death of Mrs. Speer, of the Presbyterian Board of Missions, at Macao, is given in the Presbyterian Advocate:—

"She suffered much during her last illness; but she had many comforts; scarcely feeling the ordinary privations of the missionary lot. 'And now, my dear parents,' said she in the closing paragraph of her last letter, 'I have every comfort around me; and I trust you will be resigned to the weakness under which I labor. This seems to be the way in which God sees fit that I should glorify him, and not in an active manner. I am made willing, by his grace, to suffer, to get well, or to die.' Her husband writes to the same parents, since her decease: 'It must be a great source of consolation to you, that your daughter had a number of American and English friends here, who did all in their power to render her declining hours comfortable and happy. Her gentleness and sweetness of disposition, and her piety, filled all with admiration and affection, which was expressed in the strongest terms.'

"She was exercised intensely, with the Christian's conflicts and anxieties. After a few moments of deep reflection, or silent prayer, she remarked, 'It is a strange thing to die.' 'In what sense strange?' I asked. 'It is a dreadful thing to die; we do not know what death is.' But a moment after, as if the wing of faith had shaken off natural doubt, she said, in a tone of assured triumph, 'But I look beyond death; I sometimes doubt, but I think I can trust in Christ to save me.' A little before her death, she spoke of Heaven, desiring to be with Christ, in happiness. 'But you leave me here broken-hearted and alone.' She seemed affected, and replied: 'No, you will not be broken-hearted. God will be with you. I am going to be at rest and happy, but I will often think of you, alone and suffering. You soon will follow.' She had no particular messages to any of her friends; but wished me to beseech all our dear relatives and friends to turn to God and repent, repeating, 'O, tell them to repent.'

"Yet see how serenely she dies. 'The pulse continued to sink, and her face began to assume a rigid expression, gradually, and to become cold. I said, 'My dear wife, do you recognize me?' She replied, 'Yes; I feel like sleeping some.' Then she seemed to become conscious that she was departing, and said, 'I feel that I shall soon leave you—I soon shall leave you—I am going home.' This was very faintly. She continued to sink. I thought her beyond consciousness, and said, 'Are you still conscious?' She replied, very inarticulately, 'I think I am.' Encouraged, I asked, 'Is your hope still fixed on Jesus?' She said, more faintly, 'Yes'—her lips refusing to articulate clearly. She then sighed or moaned a few times, though not from pain apparently, gave a few heaves of the breast, and was no more.'

"And now, mark the spot where our beloved missionary sleeps—where her decaying body 'rests in hope.' The spot, selected for her rest, is beside the graves of the great and devoted Morrison, and his noble wife, Mary; close to those of his son, the lamented John R. Morrison, and the Rev. Samuel Dyer, an eminent missionary to the Chinese, who died in 1843. It is a beautiful and quiet spot. What a happy company they will be, on the judgment day, as they rise together to glory."

DEISTICAL HISTORIANS.

Gibbon, who, in his celebrated history of the decline and fall of the Roman Empire, has left a memorial of his enmity to the Gospel, resided many years in Switzerland, where, with the profits of his work, he purchased a considerable estate. This property has descended to a gentleman, who, out of his rents, expends a large sum annually in the promulgation of the very gospel which his predecessor insidiously endeavored to undermine.

Voltaire boasted that with one hand he would overthrow that edifice of Christianity, which required the hands of fifteen apostles to build up. The press which he employed at Ferney, for printing his blasphemies, was afterwards actually employed at Geneva, in printing the Holy Scriptures; thus the very engine which he set to work to destroy the credit of the Bible, was employed in disseminating its truths.

It is a remarkable circumstance, also, that the first provisional meeting for the formation of an auxiliary Bible Society at Edinburgh, was held in the very room in which David Hume, the infidel, died.

The Sabbath Recorder.

New York, August 26, 1847.

☞ The last English steamer brought letters from our missionaries in China, containing intelligence some three weeks later than that received by the Sea Witch. The letters are dated at Hong Kong, May 20th, at which time the missionaries were in good health and spirits. Mr. Carpenter sailed on the day previous, in a Persian vessel, for Shanghai, the principal port in that part of China to which the missionaries were designated. His object was to learn the facilities of Shanghai as a missionary station, and, in case it should be determined upon, to make the necessary arrangements to accommodate the mission. The rest of the company were to remain at Hong Kong until they should hear from him. They acknowledge gratefully the many acts of kindness and attention which they have received from missionaries and others since their arrival. Mr. Dean, of the Baptist Mission, is particularly mentioned, and is spoken of as "decidedly a superior man and Christian, as well as missionary." One letter closes, "I must say adieu, commending ourselves and our labors to the prayers of our dear brethren. Forget not also to praise our kind heavenly Father on our behalf, who has brought us safely across the wide waters, and given us so many comforts in this land of strangers. Truly He has been good to us, and we desire to devote to his service the lives that he has thus graciously preserved. May you all be blessed at home, and gain with us admittance into the house prepared for those that love God." Farther extracts from these letters, adapted to give the reader a true picture of life in China, will be made in due time.

OUR ANNIVERSARIES.

The Anniversaries of our Tract Society and Missionary Association are drawing near, and it is hoped that our brethren in all parts of the denomination will feel sufficient interest in them to attend, or at least to help those attend whose influence may give importance to the proceedings. The prosperity of the denomination depends very much upon the vigor with which these institutions are sustained, and yet, strange to say, our people have not as yet fairly taken hold of them. Some of us, who have been actively concerned in them from their origin, have gone up from year to year, each time feeding ourselves on the pleasing hope that we should greet a large company of brethren, but each time doomed to be disappointed. At our last anniversary in Berlin, we expected to see a numerous delegation; but what was our chagrin on arriving there to find only the same little company that had put their shoulders to the work from the beginning?—a chagrin which was still farther increased by the want of interest manifested by a considerable portion of the church itself. Indeed we were left almost without spectators, many of the inhabitants having strangely imagined that our meeting was of a *private* nature, and that they had no business there! A few, however, came in, and, by an effort made at the time, others were induced to attend, so that there was an increase of interest to the last. Those who did attend had their souls refreshed, and it is believed that before we left, a good impression was made in behalf of the objects for which we were assembled, and that there was a general regret with all, that they had not, from the beginning, availed themselves of the opportunity to be present. But, notwithstanding past disappointments, we still indulge the hope that our brethren will all come up to the work. This year we meet in DeRuyter, a very central spot. We shall go with the expectation of meeting a large company gathered from all parts of the denomination. Heaven grant that we may not be disappointed. Nothing is more chilling to the zeal of those who attend for the purpose of doing good to our common cause, than to find on arriving there a house almost empty, and to learn that brother A., whom we expected, will not be present; that brother B. has some secular business that keeps him away; that brother C., upon whose aid we relied, cannot attend; that brother D. forgot all about it, until his business was arranged so as to prevent his coming, and, in short, that the very brethren of the place, perhaps, are so absorbed in their farms and their merchandize that they have no time for these objects of general interest. Such things are truly discouraging. But we will not allow ourselves to believe that it will be so this year. No doubt we shall have an interesting season, whether the delegation be large or small. We have the materials to make it such. The impetus which has been given the past year to the work of Foreign Missions, and the communications received from the missionaries, which will be embodied in the Annual Report, together with such proceedings as may be founded upon the same, cannot fail to make the coming season one of great importance. And with the blessing of God, ye also, brethren, helping together by your prayers, we do not doubt that the ensuing anniversary will be one long to be remembered. God grant that it may prove a blessing to the denomination, and to the church in particular with whom we shall be assembled. But brethren, dear brethren, do attend. Send up your ministers, your deacons, your pious and influential members; and let us endeavor, one and all, to encourage each another in the work of God. Consider how many eyes are upon us. Our Sabbath principles render us so odious in the eyes of other denominations, that our missionary undertakings,—though they dare not do otherwise than recommend the spirit which prompts them—are viewed with jealousy. We have no strength, therefore, but in union. But united among ourselves, and with the blessing of the God of truth, we shall do valiantly. *

NOTICE TO PERSONS WISHING TO ATTEND OUR ANNIVERSARIES.—The Anniversaries of the Sabbath Tract Society and the Seventh-day Baptist Missionary Association, will be held at DeRuyter, Madison Co., N. Y., on the 16th and 17th days of September. The church in DeRuyter, through its Pastor, has authorized us to give notice, that there will be teams at the Chittenango Railroad Dépôt, on the arrival of the afternoon train of cars the day previous to the commencement of the Anniversaries, to convey to DeRuyter those who may wish to attend the meetings. By this arrangement, persons may leave New York at 7 o'clock third-day evening, and reach DeRuyter about 10 o'clock of the following evening.

BAPTISTS IN OREGON.

The Baptists have two missionaries, Rev. Messrs. Fisher and Johnson, in Oregon. Letters recently received from them state that they and their families were enjoying good health, and the prospects of the mission were in several respects encouraging. Mr. Fisher has removed to Astoria, where he will probably become permanently settled. He expected in the course of the spring to organize a church at Astoria, and beside supplying it as their pastor, would extend his labors in the settlements around. Mr. Johnson remains at Oregon City. There is but one other Baptist minister in the Territory from Puget's Sound and Astoria to the head waters of the Willamette—a distance of more than 200 miles. The services of five or six devoted Baptist ministers—men in whom the denomination have confidence—are greatly needed immediately. The missionaries request donations of religious and juvenile books, periodical religious pamphlets, stationery, and elementary school books. The Corresponding Secretary of the Missionary Society has given notice that a vessel for Oregon will sail from New York in September, and adds, that "crockery, cutlery, wearing apparel, bedding, and all necessary articles for housekeeping and domestic use—needles, pins, thread, &c., cannot be obtained at less than three or four times their usual price in this country—and some of them cannot be obtained at any price. We think we know many who only need to read this article in order to be prepared by the 1st of September with a generous donation."

WRITTEN COVENANT AND ARTICLES OF FAITH.

DEAR BROTHER SOMMERBELL,—Sickness, and an unusual pressure of business, have kept me from replying to you. Your apology for the injustice of which I complained, is my "ambiguity," as you call it. You say that you "wrote under the impression that I espoused and vindicated the enforcement of written articlos of faith and covenant, as a test of church membership and fellowship, and a wall of sectarian demarcation." But, dear brother, I have advanced no such idea. It is neither expressed nor implied; so that I am still of the opinion that the objectionable feature of your letter of Jan. 15th, is not so much the result of my "ambiguity" as of some other cause. But enough of this.

You seem to think that "written articles" have made many an infidel. I think not. The difficulty with the infidel is not that we have our differences "*written;*" the objection is to the *difference*, and not to its being written; so that this objection will amount to nothing.

Again you say, "If by 'written articles' he means disjointed parts of God's whole truth, I can say, that in the substance I cordially agree with him, while from the mutilation I dissent." About all this I have said nothing. You say that you cordially embrace those doctrines which I call Existence of God, Atonement, &c., but would use them only as they are used by the Word of God, "in the same connection, and by the same language." I do not know that I fully understand you, when you say, "in the same connection, and by the same language." I suppose that we have a right to speak of the existence of God, and the atonement, whenever it becomes necessary; the connection need only be observed when that will affect the sense of the doctrine. As to the "language," that is a matter of no great consequence. "Words are signs of ideas;" and if the idea is fully conveyed, that is enough; whether it is Greek, Hebrew, or Dutch, is a matter of no importance. It is possible that I have misunderstood you now, for you have neither given the "connection" or the "language" of your quotations.

You say again, "I object to any other system, because I see no authority for selecting these or any other from among God's truths, and giving them a more prominent place than other truths." If you have not found any authority, it seems to me that I have; read, if you please, 1 Cor. 13th chapter, especially the last verse. It is there declared, that the greatest of those important graces is "*charity*." Matt. 23: 23—"Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithes of mint, and annis, and cummin, and have omitted the *weightier* matters of the law, judgment, mercy, faith," &c. Other passages might be quoted, but these are worth a thousand, for they fully affirm the point which you deny.

You say again, that you "do not object to any church giving an exposition of its views, but to its making those views a test of Christianity, and enforcing them on others." This is admitting the entire question in dispute. "*Inquirer*" did not ask if we might "make them a test of Christianity, and enforce them on others." With this admission the controversy ends.

As to your mode of restoring "Christianity to its original symmetry," it seems to me quite objectionable; and until you can change the fountain by changing the stream, your system *must* fail. Every honest man acts according to his faith. If his faith is wrong, his actions are necessarily wrong. If his faith is right, his actions will be right. Our works show what our faith is; so James teaches—"I will show you my faith by my works."

Again, you say that you "object to all human formularies, because they preclude the right of private judgment." I cannot see why they should. Every man has a right to believe for himself. We have a right to express our views of biblical doctrine in whatever language will best convey them to our fellow men. We are not tied up to Scripture language always. The Evangelists, in giving an account of the miracles wrought, and the parables put forth by Christ, seldom if ever make use of the precise "language;" nor do the apostles always, in quoting from the Old Testament, use the language of the prophets, but the ideas. It appears to me that your view of this matter, when fully carried out, would prohibit all exposition of the Scriptures, whether oral, or written, in an individual or collective capacity. Again, it would seem to *me* that you have become a violator of your own views, since you have been explaining in your own language your views of Christian liberty and obligation, and have written several "articles" indicative of your faith. I suppose that if you have a right to do this, others have a right to adopt them as their views; and if they are right, they have the liberty of being governed by them in their actions.

Again you say, "the Bible is your God made creed." Such assertions do not amount to much in the discussion of this question, for all Christians say the same.

Last of all, and most of all, you say, that to you "all truth is equally dear, wherever or whenever in God's word you find it." I am not a little disappointed that an enlightened Christian should entertain such strange views of God's word. I should like to know if Bro. S. can see no difference in importance between Balaam's answer to the ass, (Num. 22: 27,) and the word of the Lord as delivered amidst the thunderings of Sinai; or between the story of Ahab, who got mad, and went to bed, and would not eat, because Naboth would not let him have his vineyard for a garden of herbs, and the ever-memorable events of Calvary. I must say, that as instructive as these events of Balaam and Ahab may be, to me there is a vast difference between them and the others named. It seems to me that your view of Scripture truth is quite incorrect, and calculated to lead one into error; and I hope you will reconsider the matter, and attach to each portion of God's truth its proper weight.

I shall not probably write again on this question. Enough has been written. I will now fully state my views of this matter. I have no objection to a church having "a written covenant and articles of faith, *only let them be gospel-wise;* and if they do not want them, then let them have none, just as they like. It appears to me me that you have anticipated too much in this matter, and we are led consequently to differ to a degree that we would not under other circumstances. I believe it to be the duty of a disputant to confine himself strictly to the question proposed. This would save much time and labor. I would respectfully suggest, if you should write again, that you would read the original question. For myself, I have neither time nor disposition to say any thing more; neither do I think the question of sufficient importance to be worth the space it occupies in the Recorder.

Yours in gospel bonds, V. HULL.

SCOTT, July 16, 1847.

AN EXAMPLE.—It is stated, says the Christian Observer, that not one of the 722 congregations connected with the Free Church of Scotland, has failed to send up contributions to the Boards of Missions and Education, during the last year. The sum received for these objects amounts to $350,000. What a noble example this for other churches. Many of them pressed with famine, and with heavy liabilities for local objects, yet not one delinquent church! The whole amount of their benefactions for religious purposes, since the disruption, only four years, is more than six millions of dollars.

QUAKER MISSION.—The Quakers of England are attempting a mission to this continent to the Iowa Sac Indians. They say, "The Indians look upon the followers of William Penn as their true and faithful friends; and shall not this confiding attachment be confirmed, by an effort to rescue them, in the hour of their perils? Who is to say how great, how blessed might be the permitted results?" We hear as yet of only one "amiable and exemplary lady" that has embarked in this cause.

SHARP-SIGHTED.—Some two months ago, we copied from "The Leberator" certain rather severe comments upon the course of Dr. Edwards in connection with the "American Sabbath Union." A week or two afterwards, the editor of the Christian Observer, a paper published in Philadelphia, copied the same paragraph, with this remark appended:—"The editor of the Sabbath Recorder, if he were aware of the estimate in which Mr. Garrison's religious principles are held by intelligent men, would never cite his scurrilous paragraphs in support of an effort to revive the Jewish Sabbath, or any thing else connected with religion." We were not surprised to find this remark in the Christian Observer, for we never knew its editor to be guilty of seeing any thing good come out of Nazareth. But we must confess ourselves somewhat surprised to find the Observer's article copied into a recent number of Zion's Advocate, a Baptist paper of the orthodox school, which is generally quite free to express its own opinions in respect to the reforms of the day. All we have to say in reply is, that we are tolerably well acquainted with "the estimate in which Mr. Garrison's religious opinions are held by intelligent men," and think we see therein a good reason for copying his remarks. Be that as it may, however, we have one source of consolation in the premises, which is that the eagle-eyed editors of the papers in question have copied the very paragraph for publishing which they take us in hand.

PREMIUM TRACT ON BENEFICENCE.—Rev. Wm. A. Halleck, Secretary of the American Tract Society, gives notice, that a merchant of twenty years' experience in active business has placed in his hands two hundred and fifty dollars, to be awarded to the author of the best-approved treatise on the importance of systematic beneficence, and of statedly appropriating certain portions of income for benevolent objects. His experience has taught him, that the love of money strengthens with the increase of property, and that employments, highly praiseworthy in themselves, often betray men into covetousness, because they have adopted no system of benevolent action calculated to counteract this tendency. He believes that the danger of becoming miserly and covetous in after life is greatly overlooked by the young, and that the consequence follows, that when fortunes are amassed men fail to comply with a tithe of the new obligations which God imposes upon them. He is of opinion also, that the systematic and constant calls which the Mosaic law made for the surrender of property, were designed as a preventive to covetousness; and that under the Gospel, God had a similar design in his demand that *all* should be consecrated to his service.

FUGITIVES WELCOMED.—We learn from the Emancipator, that in a single day, not long ago, there arrived in Canada between ten and twenty poor panting fugitives from American Slavery. In the afternoon, from fifty to one hundred white and colored persons, from the city of Detroit, crossed over into Canada, on the Anti-Slavery ferry-boat, to congratulate them on their safe arrival. A short address was delivered to them by R. GorJen, of Detroit, by way of encouragement; after which the fugitives sung a very affecting and appropriate hymn, which was listened to in profound silence, and caused many to weep tears of joy as well as sadness. Mr. Henry Bibb, a fugitive slave who has been lecturing in different parts of the country, then delivered an address in support of the following resolution:—

"Resolved, That we hail these fugitives as our fellow countrymen and brethren, and in behalf of the citizens of Canada, we bid them welcome on this soil as freemen, and that we do here, in the presence of Him who is no respecter of persons, pledge our lives, our fortunes, and our sacred honor, if need be, that no fugitive who has or shall hereafter escape from American slavery to us for protection, shall ever be taken back into bondage."

RELIGIOUS CONDITION OF THE NORWEGIANS.—We mentioned some weeks ago the fact that the Norwegians were forming settlements in Wisconsin. The following account of their religious condition is given by a correspondent of the American Bible Society:—

"All can read the Danish language, but few comparatively can read English. Their children and youth are fast learning our language, so that our tracts and Bibles distributed among them will find some one to read them in very many of their families. The state church of their own native land embraces almost the entire population, so that all who come here are already members. The mass, however, are wholly destitute of evangelical knowledge and vital piety. Such is the condition of the ministers of the establishment, a few of whom are here, doing what they can to keep out the light of truth, and continue the people under the dominion of their dead forms and ceremonies. There is but one evangelical minister among them, who has already organized five evangelical churches in their different settlements. Connected with this evangelical minister is a young Norwegian student for the ministry, by the name of Anderson, who devotes his vacations to the work of a Colporteur in the distribution of Bibles and tracts; he distributes both Danish and English books. The distribution of English reading will tend to promote a knowledge of the English language, a knowledge of importance to them and to the country."

Rev. Joshua Leavitt has retired from the editorial chair of the Emancipator, which he has occupied about ten years. His successor is not yet announced.

MISSIONARIES FOR CHINA.—Mr. B. F. Teft has published in the Western Christian Advocate a long and spirited letter advocating an attempt on the part of the Methodists to send missionaries to China. Speaking of the characteristics of a missionary suited to that field, he says:—

"He must be emphatically a man of thought, of study, of active, untiring intellectual enterprise. No hater of books need set his foot on the soil of China. Unless he is ready, like the apostle to the Gentiles, to labor till he makes himself familiar with the entire literature, philosophy, and science of the people, in addition to his reading and speaking fluently their language, he should not undertake the conversion of that book-loving nation. Nor can this taste for books be assumed at pleasure, or conferred by an election to this mission. A man must be found who has already formed, confirmed and evinced it, by a long course of patient and extensive study."

ONE IN A THOUSAND.—The Hampshire Gazette, after mentioning some recent donations to Amherst College, by the Hon. Samuel Willistou, remarks thus:—

"The above sums, given to the College by Mr. Williston, with a professorship, previously endowed by him, amount to fifty thousand dollars! But to form an adequate idea of the liberality of Mr. Williston to the public, it should be recollected that he has appropriated, within seven years, more than fifty thousand dollars for the establishment of 'Williston Seminary' at Easthampton. His donations, therefore, to the cause of public education, without regarding several smaller sums for the same general purpose, have amounted, during the period of seven years, to upward of one hundred thousand dollars! Such public munificence is probably without a parallel, especially when we consider that the donor's whole property has not been rated higher than two or three hundred thousand dollars."

INTERESTING MISSIONARY FACTS.

Rev. Mr. Abbott, the Baptist missionary to Arracan, sailed from Boston last week. In his farewell address previous to sailing, he gave the following interesting particulars relative to the Burman Mission:—

In 1816 Mr. Judson wrote to Luther Rice, his messenger to this country, and his companion in the first mission, "If any inquiry is made about our prospects, tell them our trust is in Almighty God; and if they will give us bread and send you back, in twenty years they may hear from us." Mr. Judson was then the only missionary in that vast kingdom of darkness. In a little time five or six strong men embraced Christianity, and commenced in earnest the instruction of their countrymen. One of these, who had killed 30 men with his own hand, was converted by reading a tract he had stolen. He went immediately out among the Karens, a wild people inhabiting the mountains and the jungle, and read to them his tract and the New Testament, and the hearts of many were turned to the Lord, and the entire transformation of their characters and their habits of living attested their sincerity. The Karens, 16 years ago, had no written language; now they have the New Testament, tracts, and school books in their own language; and, during the last year, four young Karens from the theological seminary, in their own land, have received ordination, and are now preaching the Gospel. Mr. Abbott, who speaks their language, has directed the native assistants in their labors, and himself explained the Word of Life to thousands of the Karens. He has also with his own hands baptized 1,700 converted Karens; 1,200 more have been baptized by native preachers, and 1,500 are now awaiting his return to receive the ordinance—making more than four thousand who have professed the Christian religion, most of them since 1836, the commencement of Mr. Abbott's labors among them.

FEMALE TEACHERS FOR THE WEST.

The Board of National Popular Education propose to collect a second class of Teachers to be sent out this Fall. It is intended that they shall go through a course of preparation similar to that pursued by the teachers sent out last Spring. That course consisted of lectures on the details of teaching the primary branches—on history—on physiology, with special reference to the preservation of health; on the modes of organizing and conducting different kinds of schools in different places, and embraced also various other topics of advice and instruction. Instruction was also given in Calisthenics and composition. The whole course occupied four weeks; at the close of which time, the teachers (thirty-three in number) proceeded from Albany to Buffalo, where they divided into separate companies, destined to Detroit, Michigan—Milwaukie, Wisconsin—Chicago, Illinois—Indianapolis, Indiana—Springfield, Illinois—and Burlington, Iowa. At each of these places, Gov. Slade had previously organized committees, who received the teachers on their arrival, and provided them with schools. One of the teachers has gone to the territory of Minnisota.

To teachers who may be willing to enter this field of labor, the Board of National Popular Education will furnish a gratuitous preparatory training, and the means of defraying their traveling expenses to the places of their destination; and will also secure the necessary arrangements at the West for their reception and employment, with compensations which shall furnish them a respectable support. In return, it is expected that the teachers will continue in the employment for at least two years, and that the traveling expenses advanced to them will be refunded, to aid others, in cases in which such income may be secured as shall furnish the ability to do it.

Applications are invited from ladies wishing to be employed. They will please address Miss C. E. Beecher, post paid, at Brattleboro, Vt., at some time bewteen the 10th and 25th of August, stating in what branches they are qualified to teach, and their views and motives in seeking the employment, and transmitting testimonials from their clergymen or teachers, in reference to *all* the following particulars: Name, residence, age, religious denomination, amount of school education, general appearance and manners, and moral and religious character.

General Intelligence.

SEVENTEEN DAYS LATER FROM EUROPE.

By the steamship Cambria, foreign news to August 4th has been received, being seventeen days later than previous advices.

The uninterrupted fineness of the weather during the last fortnight held out the assurance that the harvest of grain would be a full average one. From all quarters of Europe there is also a general concurrent opinion that the yield will be abundant in the chief grain-producing spots.

On the 19th of May the price of best American flour in Liverpool was 48s to 49s. On the 3d of August a considerable sale took place of the same description of flour at 27s 6d. This statement will give some idea of the decline in breadstuffs. The impression seems to be, that they have now nearly reached the lowest mark.

Harvesting had already begun in some of the Southern Counties. The crops of wheat, oats, and barley, were universally healthy; the potato, notwithstanding all that has been said about the reäppearance of the disease of last year, is affected but to a very insignificant extent. Reports from Ireland are equally glowing. Famine and disease are rapidly vanishing in Ireland, but, by a strange anomaly, outrage still continues rife.

The state of trade in the manufacturing districts is, on the whole, of a satisfactory character. The "short time" system, as it has been termed, is gradually decreasing, and both in the cotton and woolen districts more extensive orders from abroad are coming forward. This gratifying fact of the encouraging prospects before us in consequence of the state of the crops, warrants us to anticipate, ere long, a good and prosperous trade in both cotton and woolen fabrics.

The remains of Mr. O'Connell were embarked at Birkenhead, for Dublin, on Sunday, where they arrived the following day.

Several heavy failures have occurred in the corn trade, and many others of a serious character are apprehended.

A formidable conspiracy of the most diabolical character had been detected at Rome. The object of the conspirators, who amounted to several hundreds in number, was to massacre the citizens, and remove the Pope to Naples by force. Five Cardinals, with exalted civil and military officers, are discovered to have been abettors.

On Thursday, the 29th ult., the Great Britain was sufficiently raised to leave the keel completely visible, and workmen were busily engaged in repairing the bottom, the vessel being suspended in the air by means of the lever, the wedge, the screw, and the large boxes of sand. Great hopes are entertained that she will be immediately got off.

A frightful accident occurred on the 21st ult., at the arsenal of Rocherfort. While twenty-one persons were engaged in a work-shop, where rockets, cartridges, and similar articles were made, an explosion took place, and fourteen persons were killed, and others were much injured. A fire resulted from the disaster, and burnt for three hours.

A letter from Berlin, in a Frankfort journal of the 26th, states that two English missionaries had arrived at Berlin from Cracow, the Austrian authorities not having permitted them to fix their residence at Cracow, notwithstanding the intercession of the British Ambassador at Vienna, who received for reply that it was contrary to law to tolerate religious missionaries in any part of the Austrian territories.

The state of affairs in China was still unsatisfactory. Up to the 23d of May, when the last accounts left Canton, all business remained suspended, and fresh disturbances were anticipated. The mob had menaced the Governor, Keying, for his recent concession to foreigners, and threatened to burn his palace if he attempted to give effect to the terms of the treaty; especially in so far as regarded a concession to the English of adequate land for dwellings, warehouses, &c., on the Honan side of the river, a site for the erection of a church, in the vicinity of the present factories, and space for the formation of a cemetery at Whampoa. Mr. Pope, who had been appointed to inspect the grounds for these purposes, had been obliged to abandon the attempt. Under these circumstances, a fresh expedition against Canton was expected.

The Augsburg Gazette gives an account of several sanguinary affairs which have taken place in the Caucasus, between the Russians and Circassians, on the authority of the following letter from Constantinople: On the 16th of May, the Circassians, notwithstanding the approach of the Russian army, carried by storm the Russian fortress of Kirikalch, situated in the Cauban, which they razed to the ground. On the 20th of May they attacked the fortress of Zerebra. The garrison defended itself valiantly, and during the assault a young Russian officer set fire to a powder magazine, the explosion of which destroyed 400 men, for the most part Circassians; but such was the ardor of the assailants that, notwithstanding this catastrophe, the place fell into their hands, after a desperate struggle of twelve hours' duration. Afterward, on the 8th of June, there was a terrible battle between a Russian division, commanded by Gen. Lepiski, and the mountaineers, under the orders of Mohammed Juba. Nearly five thousand men remained on the field of battle, neither party being able to claim the victory. The Circassians are in want of gunpowder. It is said that they pay for it as much as 300 Turkish piastres per pound.

◆

Struck with Lightning!—When the lightning telegraph was first put in operation from New-York to this City, a shrewd miller up in Livingston, who lived in a neighborhood where a daily paper had never been taken, subscribed for the Daily Democrat, in which he obtained the news several days in advance of his neighbors. He called one day upon a neighbor who was anxious to sell his wheat as soon as he could get six shillings per bushel, and purchased his entire crop. In a few days the old farmer heard that wheat had risen to a dollar, and suspecting the way in which the miller obtained the news in advance, he exclaimed: "*Well, I never was so struck with lightning before!*" [Rochester Dem.

Collision at Sea—172 lives lost.—The ship Shanunga, recently arrived at Boston from Liverpool, reports that in latitude 44° 25′, longitude 58° 30′, the weather being foggy, she came in contact with the Swedish bark Iduna, from Hamburg for New York, with two hundred and six persons on board. The Iduna sank in about half an hour. Immediately after the collision, the Shanunga's boats were put out, and with one boat from the bark, picked up thirty four persons only. One hundred and seventy-two persons, including the master, Capt. Ernest Andreas Moberg, were lost.

The passengers in the Iduna were composed of industrious Swedes, who were coming to this country with considerable sums of money in their possession, for the purpose of purchasing farms, and settling at the West. The collision was so sudden and unexpected, and the vessel sunk so soon afterwards, that none of the passengers had time to clothe themselves. Most of them, however, secured their money, which was mostly in gold, about their persons, which accounts for the serious loss of life. Those who were saved, had been in the water nearly half an hour when they were picked up, during which time those who had gold about their persons had sunk. It is supposed that Capt. Meberg, master of the barque, had $1,400 in gold about his person!

◆

Peter G. Stuyvesant dead.—The papers announce the death of Peter G. Stuyvesant. It took place at Niagara Falls, where he was staying with his wife and neice, having left here about a week since on an excursion to the Lakes. He was in a plunging bath attached to the hotel when his demise took place from some cause not yet ascertained, as, though 75 years of age, he was in good health. The deceased was a direct descendant from Governor Stuyvesant, and inherited a large fortune, which had greatly increased under his skillful and cautious management. He is reckoned to have been the richest man in the City next to Mr. Astor. The value of his estate, which consists mainly of real estate, is of course many millions. He leaves a wife, but no children, having never had any; Mr. Stuyvesant was an active member of the American Bible Society, to which he devoted much time and money. He became a manager of this institution in 1832, and a Vice-President in 1839. Since then he often presided at the monthly meetings of the Board, and once or twice at the anniversary meetings of the Society.

◆

Arrest for Kidnapping.—Officer Redgraves arrested two young men, named George Schwartz and Edward Miller, charged with kidnapping Mary Whiting, a free colored woman, from Chambersburg, Pa. It seems the accused enticed the woman away from her residence by pretending to hire her as a housekeeper to go to the western part of Pennsylvania. They told her that it would be necessary to travel through a part of Maryland, and to avoid difficulty, she had better pass as a slave, which she assented to. They then brought her to this city, and on Monday afternoon lodged her at Hope H. Slatter's establishment, which she supposed to be a hotel. Here the accused sold her to Mr. Slatter for $500, and were to call next morning for the purchase money. In the meantime, Mr. S. having cause to suspect that there was something wrong about the transaction, he questioned the woman closely, and ascertained from her the whole particulars of the affair. He then had the two men arrested, who in default of bail were committed for farther examination, and until evidence can be procured from Chambersburg. The woman was also committed. [Baltimore Patriot.

◆

A Struggle for Freedom.—The Mercer Luminary gives the following account of a slave who recently passed through that place on his way to Canada: He was from Louisiana, and he had been three months in performing his pilgrimage journey, with nothing but the river for his guide, and in a land of enemies, the greater part of his way, ready to seize and return him to his prison-house of bondage. He is about 25 years of age, and this is the second attempt made to gain his freedom. The first was made some years since, which proved unsuccessful, as he was recaptured and taken back, when he was put to work on a cotton plantation, with a heavy bar of iron attached to one of his legs. This was worn by him for years; when, supposing that the spirit of manhood was crushed in him, it was removed. He still cherished in his bosom a desire for liberty, and when an opportunity offered, resolved to make another desperate effort to gratify it. In this he has been successful.

◆

English Post Office.—By a return of the gross and net revenue of the English Post Office, and of the cost of management, for the year 1846, we find that the gross revenue amounted to £2,004,007, and the net revenue to £825,112. The cost of management was £1,128,437; the expenses of returned letters £40,150, and other charges £10,307. The estimated amount gross postage upon foreign and colonial letters for the year 1846 amounted to £624,788. The estimated cost of collection in the colonies, paid by the Post Office Department during the same period, amounted to £118,979. The total expense of the packet service was £129,086, and the net expense £108,083. The gross revenue of the London District Post Office amounted to £283,772, and the net produce to £6,184,477, after deducting £99,294 for the cost of management. This amount includes £190,431 for postage stamps sold by the London District receivers. The number of money orders issued and paid in 1846 amounted to 7,024,882, and the value of such orders was £14,115,153. The amount ofcommission received for money orders £59,550. The expense of the money order office in the United Kingdom for the year amounted to £29,474.

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Capt. Clarkson, of the ship Woodside, from Canton, learned at St. Helena that the British brig Waterwitch, on the 12th of June last, 100 miles W. S. W. from Ainkie, captured an American built brig, having "Bantah, of Portland," painted in large white letters on her stern. No colors or papers on board. On the log slate was written Capt. Norsyth. The crew were all Brazilians. She had on board 508 live and two dead slaves. She was sent to Sierra Leone for adjudication. The Bantah was eight days out from the coast, between Congo river and Ambuselle.

SUMMARY.

The Matamoros Flag says that the following may be relied upon as nearly the correct number, and the disposition, of the troops under our two Generals in Mexico:—

Under Taylor:		*Under Scott:*	
Buena Vista	2,900	Puebla	8,500
Monterey	750	with Cadwalader	1,500
Cerralvo	260	with Pillow	2,500
Upper Grande	3,500	with Pierce	4,000
Lower Grande	1,600		
Total	9,010	Total	16,500
		Grand Total	25,510

The Lawrence Courier says that the contractors on the Bay State Mills, now hoist their brick and mortar by steam. A small engine is placed in the lower story of the mill, to which is applied an endless chain running from the engine to the floor upon which the workmen are engaged. To the chain the hods of brick and mortar are fastened by a hook, which is firmly affixed to the hod. On arriving at the top the tenders take the hods from the chain and carry them to any desired part of the building. A man stands near the engine to take off the empty hods as they approach the floor by the downward side of the chain. The labor of about 25 men is saved by this ingenious invention.

The repairer of the telegraphic line between Boston and Worcester discovered a day or two since that the wire had been tampered with in the following manner; a short piece of the wire had been broken off, and a piece of silk cord, of the same general appearance, had been fixed so that it could be looped into the place, which would instantly destroy the communication, and at the same time evade the discovery of the repairer.

The Minaret of the Mosque of Sultan Bajazet, at Constantinople, was, a short time since, struck by lightning. The whole tower fell, and in doing so crushed two persons. Three times this year have mosques been struck by lightning in Constantinople. This has caused great alarm among the people, who, being superstitious, see in it the presage of misfortune for the Ottoman empire.

The New Orleans Board of Health report, under date of August 2d, "that the cases of yellow fever having been numerous during the the past week, and 47 thereof fatal, it becomes their duty to apprise the public, and particularly the unacclimated, that we are on the eve of an epidemic, that the latter may absent themselves in time, and avoid such exposure and imprudence as may increase their susceptibility to the disease."

Ship Spartan, arrived off Nantucket, last week, while on the Off Shore Ground, took a sperm whale, perfectly milk white in every part. It was the size of a 90 bbl. whale, but yielded only 55 bbls. of oil. The teeth were entirely gone, and its appearance denoted extreme old age. The "oldest whaleman" never saw or heard of a white whale, so far as we have been able to learn.

It is said that M. Banvard has in the short period of seven months, realized fifty thousand dollars from his panoramic view of the Mississippi river, in Boston. He has purchased a lot of ground in New York, with a portion of the profits, and intends to erect a suitable building upon it, for the purpose of exhibiting his picture.

The Boston Chronotype says that on Saturday afternoon, as a man named Elisha Washburn was driving a heavily loaded four horse team, at East Cambridge, he, from some unaccountable cause, fell under the wheels of the wagon, which passed over his head, crushing it in a horrible manner. He lived but a few moments after.

By the new regulation, in the State of New-York, Judges of the Superior Court are to receive $70 per week; Judges of the Common Pleas $60 a week each; and Judges of the Supreme Court $50 a week each. The two former are County Courts, and the salaries are established by the supervisors. The salaries of the Supreme Judges have been fixed by the Legislature.

The mercantile shipping of the civilized world would amount to about 8,000,000 tons; which is worth, new and old, $30 per ton; and nets clear of expenses interest, and insurance, 10 per cent, or $24,000,000 per annum. The appropriation to the British Navy for the current year, is $33,620,200.

An exchange paper says that a gentleman of Virginia has purchased an island in the Chesapeake and stocked it with cats, for the purpose of obtaining the fur, for the manufacture of fashionable articles of wearing apparel.

It is stated that during the passage of the Sea Witch from Canton for New York, she sailed the distance of 1800 miles, or three hundred miles a day, in six successive days—a feat which was never before accomplished.

The deaths from ship fever at the Albany alms-house, have averaged five per day since the commencement of the month, and cases are increasing with the accumulation of emigrants.

The editor of the Art Union Journal says he has recently seen a block of ice two feet long and nearly two inches thick produced from pure spring water, in twenty minutes.

A rich vein of copper has been recently discovered on a farm near Princeton, N. J. Arrangements are making for an extensive examination of it.

Upwards of 420 tons of bomb shells have been turned out from St. Louis, since the commencement of the war.

It is said that Lewisburg, a town on the Susquehanna river, of about 3,000 inhabitants, has not in all the place a single shop or tavern where intoxicating liquor is vended.

The Irish Wesleyan Conference met at Belfast in June. The diminution of the Conference by deaths and removals, the past year, had been about 3,000.

There was a fire in New York on Sunday night last, which burnt up nearly a whole block of buildings, bounded by Front, Scammel, Walnut, and Water sts.

The N.Y. Tribune says:—We call the attention of the Receivers of the Plainfield Bank, to the fact that a large amount of perfectly *new* bills of that broken concern are daily offered in Wall-st. for sale at 40 to 45 cents on the dollar. They have never been in circulation, and are numbered consecutively, as if just cut from sheets. It may be a matter of some interest to the unfortunate real bill-holders to know where this apparently unlimited supply comes from. Who has the plates of this Bank?

The Portland Argus states that Messrs, Barnes & Hall, lumber dealers of that city, not long since advertised a pocket-book as lost, containing some papers and about $150. On Monday morning it was found in their back shed with the papers, and the following very cool note enclosed, which is given verbatim: "Just 152 dollars will pay this and interest if ever i git able i am now as poor as the man that will bimeby git me."

A short time since six of the slaves employed by Government on the public works at Tortugas, took a small schooner tender and a boat, and started, as was supposed, for the Bahamas. When about ninety miles from Key West, to the eastward, they, being short of water, landed on Matacamba, and were captured by one of our recking vessel's crew, and brought to Key West. They have been libeled for salvage.

At the meetings of the Alumni of Middlebury College, present at the late Commencement, we are informed that, after a very full discussion of the state of the College, it was resolved to raise fifty thousand dollars to place it on a firmer basis, and to appeal to the graduates for the sum of twenty-five thousand dollars. The Alumni present were to undertake to raise fifty dollars each.

The Commencement at Hamilton College took place July 28. Number of the graduating class 29. The Baptist Register says, "Their performances would have done honor to any institution in the Union." In the evening an address on Civil Liberty, by Dr. Bacon, of New Haven, was listened to by a large assembly with deep interest.

The Richmond Whig says:—The Rev. Stephen Taylor, formerly of Richmond, now of Petersburg, declines accepting the honorary degree of D. D. recently conferred upon him by the Emory and Henry College. He objects to the title, because it has become utterly perverted and useless, and if not in our own, at least in the eyes of foreigners, ridiculous.

The last Martinsburg (Va.) Gazette says that during the preceding fortnight, not less than twenty slaves have absconded, or been detected in the attempt to escape from their masters in that vicinity. Three of them succeeded in reaching a "free state," one of whom had been caught and carried back to Martinsburg.

An exchange paper says that "Capt. Dorovan, once editor of the Wabash Standard, lately returned from Mexico, where he had been taken by the enemy and 'sold into slavery,' but succeeded in making his escape, and joined Gen. Scott's army, after the battle of Cerro Gordo. He brought $350 at public sale."

In Bristol, Ct., on Thursday, a boy about 10 years of age, immediately after being reproved by his uncle, with whom he was living, for some misconduct, went into the house, and bringing a loaded gun, deliberately shot him—the whole discharge taking effect in the head and face—killing the man almost instantly.

The N. Y. Express has received a unofficial statement of "Uncle Sam's Cash Account," by which it is made to appear, and pretty clearly too, that the deficiency, to be obtained by loans in 1848, will amount to about $49,000,000!

Gov. Young has issued his proclamation offering a reward of $500 for the arrest and delivery of Le Grand Warren, late of Montgomery, Orange Co., who, it will be remembered, inflicted a wound upon the person of Wm. L. Dickinson, late of Wallkill, in the same Co., whereof he has since died.

Stephen Daye is said to have been the first printer in North America. A Committee has been appointed at Boston, consisting of Buckingham, Marvin, Dutton, Ford and Nicholis, to devise means to honor his memory.

We learn from the Boston Whig, that Gerrit Smith has given the sum of $50 for the purpose of printing Mr. Sumner's Lecture, that a copy may be put into the hands of every lawyer and minister in New-England. S. C. Philips of Salem, has added $25 to the same fund.

We regret to announce the death of Marve Hale, Esq., proprietor and editor of the Elizabethtown Journal, at his residence in Elizabethtown. His death was caused by lock-jaw resulting from the injury received a few days since on the railroad.

There are seventy-four towns in Ireland with a minimum of 2,500 inhabitants, which do not contain one bookstore! There are six entire counties, viz., Donegal, Kildare, Leitrim, Queens, Westneath, and Wicklow, which do not contain one bookseller!

Father Matthew, the great apostle of temperance, is traveling in Germany. Recent letters from Prague affirm that he was in that city.

Daniel O'Connell's will has been proved; he has left a personal property to the amount of $100,000.

A Mr. King, tavern keeper in Monkeytown, R. I., was so badly bitten in the foot by a rattlesnake, that he only survived twenty minutes.

The first of August was celebrated at Canandaigua, where it is said that 7,000 persons met in a grove to hear Douglass and other speakers.

Mr. William Little, the publisher of the Illustrated London News, has invented a printing machine which, it is said, will work 12,000 copies an hour.

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Review of New York Market.

MONDAY, AUG. 23.

ASHES—Pearls $8 00 a 8 12. Pots 5 00 a 5 25.

FLOUR—Fresh Gensee Flour 5 75 a 5 81. Michigan 5 50 a 5 75. Meal 2 62 a 3 00. Rye Flour 3 75.

GRAIN—Genesee Wheat 1 30. Red Western 1 00, Yellow Corn 78c. Mixed 74 a 76c. Rye scarce at 85 a 87c. Oats retail at 58 a 60c.

PROVISIONS—Prime Pork 12 37; Mess 15 25. Prime Lard 10 a 11c. Smoked hams 10 a 11c. The demand for Butter and Cheese is large at previous prices.

TRACT SOCIETY NOTICE.

The Fourth Anniversary of the American Sabbath Tract Society will be held at DeRuyter, Madison Co., N. Y., on fifth day, September 16th, at 10 o'clock A. M. Auxiliary Societies, agents, and tract distributors, are requested to communicate to the Corresponding Secretary, without delay, such facts connected with the circulation of Sabbath Tracts as are calculated to show the usefulness of that field of labor. Annual Members of the Society, Auxiliary Societies, or Churches, owing or having contributions designed to be included in the Treasurer's Annual Report, are requested to forward them to the Treasurer before the 5th of September, at which time he will make up his report.

Paul Stillman, General Agent.

MISSIONARY ASSOCIATION.

The Fifth Anniversary of the Seventh-day Baptist Missionary Association will be held at DeRuyter, Madison County, New York, on the sixth day of the week, September 17th, at 9 o'clock A. M. Sermon by Rev. L. Crandall, of Plainfield, N. J.; N. V. Hull, of Alfred, N. Y., his alternate.

"Any person contributing one dollar annually to the funds is a member." "Societies, Churches, or Associations, may become auxiliary by contributing to its funds, and shall be entitled to one vote for every five dollars." "Each subscriber of twenty-five dollars, at one time, shall be a member for life." Churches, Societies, or Associations, would do well to make some of their members life members, by the payment of twenty-five dollars, especially the Pastors of their Churches. W. B. Gillett, Rec. Sec.

New Market, N. J., August 8, 1847.

PLUMBE NATIONAL DAGUERREAN GALLERY AND PHOTOGRAPHERS' FURNISHING DEPOTS; awarded the gold and silver medals, four first premiums, and two highest honors, at the National, the Massachusetts, the New York, and Pennsylvania Exhibitions, respectively, for the most splendid colored Daguerreotypes and best apparatus ever exhibited.

Portraits taken in exquisite style, without regard to weather. Instructions given in the art.

A large assortment of apparatus and stock always on hand, at the lowest cash prices.

New York, 251 Broadway; Philadelphia, 136 Chestnut street; Boston, 75 Court and 58 Hanover streets; Baltimore, 205 Baltimore street; Washington. Pennsylvania Avenue; Petersburg, Virginia, Mechanics' Hall; Cincinnati, Fourth and Walnut, and 176 Main streets; Saratoga Springs, Broadway; Paris, 127 Vieille Rue du Temple; Liverpool, 32 Church street.

THE NEW HYMN BOOK.

At the last meeting of the General Conference, a Committee, consisting of Thomas B. Brown, Lucius Crandall, Wm. B. Maxson, Eli S. Bailey, Nathan V. Hull, and Sherman S. Griswold, was appointed to prepare and secure the publication of a Hymn Book suited to the wants of the Seventh-day Baptist Denomination. Subsequently Mr. Brown, Chairman of the Committee, suggested a plan for the work, which received the unanimous and hearty approval of the other members of the Committee, and which he was requested by them to carry out. We are happy to state, that he has completed the duty assigned to him, and has prepared for the press a book which is believed by good judges to be equal in point of merit to any thing of the kind now extant. The copy is already in the hands of the printer, and the work will be published and ready for distribution on the 10th day of September next. It will contain above one thousand hymns, covering nearly six hundred pages of the size of the medium edition of "The Psalmist," now in use among the Baptists. It will be printed on fine paper, and upon stereotype plates prepared from entirely new type. In style of workmanship, it is intended that the book shall be inferior to none. To secure for it as general a circulation as possible, the price, in common leather binding, has been fixed at 75 cents per copy, or $9 per dozen. Copies will be put up in extra binding, with gilt edges, &c., to suit every variety of taste, at prices corresponding to the style.

The Publishers of the Book are desirous of learning what number of copies will be at once demanded, in order that they may regulate the size of the first edition by the demand. They request, therefore, that those in want of the work will give them as early notice as possible of the number they desire. Probably the best way to do the business will be for each society or church to appoint some person to ascertain how many will be wanted within its own bounds, and send on the order accordingly. The books will be ready for delivery, as before stated, on the 10th day of September, in time to supply at the Anniversary of the Missionary and Tract Societies in DeRuyter, all who may wish to obtain them in that way. To save uneasiness, no money will be required until the books are delivered; and to save loss, no books will be delivered except for the money or its equivalent. Orders for the books are now solicited, and should in all cases be accompanied with explicit information as to the way in which they may be sent. Those who wish to be sure of copies of the first edition, should send their orders as early as the 1st day of September. Address, "Utter & Champlin, No. 9 Spruce-st, New-York."

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music,

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing	Wednesday,	Aug. 25,	and ending	Dec. 1
Second	"	"	Dec. 15,	"	March 22
Third	"	"	April 5,	"	July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" James H. Cochran.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
Darien—Ethan Saunders.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P Langworthy.
Hounsfield—Wm. Green.
Independence—J P Livermore.
Leonardsville—W B. Maxson
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—T. E. Babcock.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—Joseph Spicer,
" A. B. Burdick.
Newport—E. D. Barker.

NEW JERSEY.
New Market—W. B. Gillet
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem —David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock

VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke.

Miscellaneous.

A NAME IN THE SAND.

BY MISS HANNAH F. GOULD.

Alone I walked on the ocean strand,
A pearly shell was in my hand,
I stooped and wrote upon the sand
My name, the year, the day.
As onward from the spot I passed,
One lingering look I fondly cast;
A wave came rolling high and fast,
And washed my lines away.

And so, methought, 't will shortly be
With every mark on earth from me!
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod—the sandy shore
Of time—will be to me no more;
Of me, my day, the name I bore,
Will leave no track nor trace.

And yet with Him who counts the sands,
And holds the waters in his hands,
I know a lasting record stands,
Inscribed against my name,
Of all this mortal part hath wrought—
Of all this thinking soul hath thought,
And from these fleeting moments caught
For glory or for shame.

KING'S EVIL.

The name of King's Evil was applied to scrofulous diseases because the kings of England and France claimed, and were supposed to possess, the power of curing by the simple process of touching the afflicted with the hand. The hand of the seventh son of a seventh son, and also the hand of a man who had been hanged, possessed the same healing property—which last must have been a flattering association for the monarchs. In England, it is said, the miracle was first wrought by Edward the Confessor; nor did the lapse of centuries impair the faith of any of the parties concerned—Charles II. having, in the course of twenty-two years, during which exact registers were kept, touched 92,107 scrofulous persons.

Wiseman, who held the office of sergeant-surgeon, a man of great repute in his day, and of undoubted skill (for the folio volume on surgery which he has left behind him may be consulted with advantage even at the present time,) bears the following testimony to the efficacy of his royal master's treatment:—

"I must needs profess that what I write, (that is, on the subject of scrofula,) will do little more than show the weakness of our ability when compared with his Majesty's, who cureth more in one year than all the surgeons in London have done in an age."

Brown, who was also one of his Majesty's *chirurgeons*, and *chirurgeon* of his Majesty's hospital in London, makes a statement similar to that of Wiseman, and asserts that Cromwell was anxious to exercise this as well as the other prerogatives of royalty, but that the practice failed in his hands, "he having no more right to the healing power than he had to the legal jurisdiction." It seems, however, that the faith of Wiseman was not so absolute but that he deemed it expedient to add to his other dissertations, sixty-four closely-printed pages on the history of the king's evil, and the mode of treating it by ordinary means. It is probable that there were others who had no faith at all, although it might be dangerous to express their sentiments—one Thomas Rosewell having, in the year 1664, been tried on a charge of high treason, for having publicly said that "the people made a flocking to the king upon pretence of being healed of the king's evil, which he could not do, but that they, being priests and prophets, could not do as much." Rosewell was found guilty, but afterwards pardoned. King William declined to exercise this part of the royal prerogative, but it was resumed by Queen Anne, as is shown by a passage in the "Life of Dr. Johnson," in which it is stated that he was taken to her Majesty when a child, "to be touched for the evil, by the advice of an eminent physician, Sir John Floyer." The good sense of King George I. put an end to this absurdity, but it continued to flourish in France under Louis XV., and in this country it was soon followed by others, over which the royal authority had no control. [Review.

CASE OF SOMNAMBULISM.

Altogether the most curious case of somnambulism on record is that of a young ecclesiastic, the narrative of which, from the immediate communication of an archbishop of Bordeaux, is given under the head of "Somnambulism" in the French Encyclopedia. This young ecclesiastic, when the archbishop was at the same seminary, used to rise every night, and write out either sermons or pieces of music. To study his condition, the archbishop betook himself several nights to the chamber of the young man, where he made the following observations: The young man used to take paper and write. Before he wrote music he would take a stick and rule the lines with it. He wrote the notes, together with the words corresponding with them, with perfect correctness. Or when he had written the words too wide, he altered them. The notes that were to be black he filled in after he had completed the whole. After completing a sermon, he read it aloud from beginning to end. If any passage displeased him, he erased it, and wrote the amended passage correctly over the other: on one occasion he had to substitute the word "adorable" for "divine," but he did not omit to alter the preceding "tec" into "cet," by adding the letter "t" with exact precision to the word first written. To ascertain whether he used his eyes, the archbishop interposed a sheet of pasteboard between the writing and his face. He took not the least notice, but went on writing as before. The limitation of his perception to what he was thinking about was very curious. A bit of anniseed cake that he had sought for he ate approvingly; but when, on another occasion, a piece of the same cake was put in his mouth, he spat it out without observation. The following instance of the dependence of his perceptions upon, or rather their subordination to his preconceived ideas, is truly wonderful: It is to be observed that he always knew when his pen had ink in it. Likewise, if they adroitly changed his papers when he was writing, he knew it, if the sheet substituted was of different size from the former, and he appeared embarrassed in that case. But if the fresh sheet of paper, which was substituted for that written on, was exactly the same size with the former, he appeared not to be aware of the change. And he would continue to read off his composition from the blank sheet of paper as fluently as when the manuscript lay before him; nay, more, he would continue his corrections and introduce his amended passages, writing it upon exactly the same place on the blank sheet which it would have occupied on the written page. [Blackwood's Magazine.

WHAT TEMPERANCE CAN DO.

In Mrs. Hall's book on Ireland, occurs the following passage, which a person will hardly read without emotion:—

"We entered one day a cottage in the suburbs of Cork; a young woman was knitting stockings at the door. It was as neat and comfortable as any in the most prosperous district of England. We tell her brief story in her own words as nearly as we can recollect them:—'My husband is a wheelright, and always earns his guinea a week; he was a good workman, but the love of drink was strong in him, and it was'nt often he brought me home more than five shillings out of his one pound on Saturday night, and it broke my heart to see the poor children too ragged to send to school, to say nothing of the starved look they had out of the little I could give them. Well, God be praised, he took the pledge, and the next Saturday he laid twenty-one shillings upon the chair you sit upon. O! did'nt I give thanks upon my bended knees that night? Still I was fearful it would n't last, and I spent no more than the five shillings I used to; may be the money will be more wanted than it is now. Well, the next week he brought me the same, and the next, and the next, until eight weeks had passed; and, glory to God! there was no change for bad in my husband, and all the while he never asked me why there was nothing better for him out of his earnings, so I felt there was no fear for him, and the ninth week, when he came home to me, I had this table bought, and these six chairs, one for myself, four for the children, and one for him: and I was dressed in a new gown, and the children all had new clothes, and shoes and stockings, and upon his chair I put a bran new suit, and upon his plate I put the bill and receipt for them all, just the eight sixteen shillings, the cost that I'd saved out of his wages, not knowing what might happen, and that always went for drink. And he cried, good lady and good gentleman, he cried like a baby, but 'twas with thanks to God; and now where's the healthier man than my husband in the whole county of Cork, or a happier wife than myself, or decenter or better fed children than our own?"

ANECDOTE OF STEPHEN GIRARD.

The following capital anecdote, illustrative of the peculiarities of the late Stephen Girard, of Philadelphia, is from the New Bedford Bulletin. We have never seen it published before:—

"Mr. Girard had a favorite clerk, one who every way pleased him, and who, when at the age of twenty-one years, expected Mr. G. to say something to him in relation to his future prospects, and perhaps lend him a helping hand in starting in the world. Mr. G. said nothing, carefully avoiding the subject of his escape from minority. At length, after the lapse of some few weeks, the clerk mustered courage enough to address Mr. G. upon the subject.

"I suppose, Sir," said the clerk, "I am now free; and I thought I would say something to you as to my future course. What do you think I had better do?"

"Yes, yes, I know you are free," said Mr. G., "and my advice to you is, that you go and learn the *cooper's trade.*"

This announcement well-nigh threw the clerk off the track, but, recovering his equilibrium, he said that if Mr. G. was in earnest, he would do so.

"I am in earnest," said Mr. G.; and the clerk, rather hesitatingly, sought one of the best coopers, agreed upon the terms of apprenticeship, and went at it in earnest. "In process of time," the young cooper became master of his trade, and could make as good a barrel as any other cooper. He went and told Mr. G. that he had graduated with all the honors of the craft, and was ready to set up his business; at which the old gentleman appeared much gratified, and told him to make three of the best barrels he could get up. The young cooper selected the choicest materials, and soon put in shape, and finished his three barrels, and wheeled them up to the old gentleman's counting-room. Mr. G. said the barrels were first rate, and demanded the price.

"One dollar," replied the clerk, "is as low as I can live by."

"Cheap enough," said his employer; "make out your bill and present it."

And now comes the cream of the whole. Mr. G. drew a check for $20,000, and handing it to the clerk-cooper, closed with these words:

"There, take that, and invest it in the best possible way, and if you are unfortunate and lose it, you have a good trade to fall back upon, which will afford you a good living at all times."

A CURIOUS WILL.

The Courier des Etats Unis gives an account of a singular will left by a wealthy notary in Paris, about twenty-five years since, and which is yet in course of fulfillment. His greatest pleasure in life had been to gather his numerous friends around his table and treat them splendidly, being generous, and a good liver, and he conceived the notion of perpetuating these social gatherings after his death. Accordingly, by his will he instituted an annual banquet for twenty of his chosen friends, appropriating to the purpose, the sum of 2,000 francs. The details of the feast were strictly enjoined, directing the expense always to be 100 francs a head. The memory of the deceased was to be toasted, and to make the subject of conversation as friendship or politeness might dictate. The feast was to be inviolably the same, twenty-one plates to be always set, (one for himself as perpetual head of the table,) and the 2,000 francs to be expended.

The first year the twenty friends were all there, but year after year they were removed by death, until in twenty years they were reduced to eight. These partook as customary of the feast, and toasted the memories of their departed companions. Last year, however, there were but two, who solely shared the luxurious but melancholy banquet. The two knew each other but little, and met yearly at this table. Their positions were very different. One was very rich, while misfortune had reduced the other to destitution. The rich and the poor man sat coldly opposite to each other until, warmed by the wines, they had forgotten their different circumstances.

On the first of June, this year, the feast again returned, but the rich man was dead, and the poor and only survivor seated himself at the table laden with silver, and its twenty-one covers and its delicious viands. There he sat, the victim of poverty, subject to all its privations, prveaded by a feeling of sadness and desolation, to a magnificent banquet of 2,000 francs.

Pressed by his wants, he made bold to request that the sum which was applied to this yearly feast for himself might be appropriated to his daily sustenance. The lawyer showed him the positive clause of the will, which he was compelled to see executed to the letter. The poor man retired in sadness, thinking how many days he would be obliged to go without a dinner, while once a year he was compelled to be surfeited with a feast prepared for 21 persons and valued at 2,000 francs! A singular piece of folly truly.

Knowledge is Power—Curious Illustration.—At a meeting which took place the other evening for the purpose of forming a North London Mechanism Institute, Mr. Basil Montague, as an illustration of the maxim that knowledge is power, related the following anecdote. He was walking a few months ago in Portland Place, when he observed a large mastiff dog having a lesser one in his grip. Several persons tried, by splitting the mastiff's ear, and by pinching his tail, to make it let go its hold, but in vain. At last a delicate and dandified young gentleman came up, and making his way through the circle, requested to be allowed to separate the dogs; assent was given amid jeers and laughter, when the dandy slowly drew from his pocket a large snuff-box, and having taken a pinch for himself, inserted his finger again in the box, and withdrawing a larger pinch, deliberately applied it to the mastiff's nose. The snuff operated so powerfully on the animal's olfactory nerves, that it not only immediately let go its hold, but made its escape as fast as it could. The dandy was loudly cheered, upon which he stopped for a moment and said, "Gentlemen, I have merely given you a proof that knowledge is power."

Devices of the States.—It is said that when the first Congress met after the adoption of the Federal Constitution, it was in contemplation, but afterwards abandoned, to have the seats of each delegation wrought with some device, descriptive of the staples of their several States, viz.:—

New Hampshire, to be represented by a pine tree.
Massachusetts, by a barrel of fish.
Rhode Island, a hamper of cheese.
Connecticut, an ox.
New York, a hogshead of flaxseed.
New Jersey, a bundle of flax.
Pennsylvania, a bag of wheat.
Delaware, a bag of wool.
Maryland, a pig and bar iron.
Virginia, a hogshead of tobacco.
North Carolina, a barrel of tar.
South Carolina, a bag of cotton.
Georgia, a barrel of rice.

Labor in Switzerland.—None of the women are exempt from field work, not even in the families of very substantial peasant proprietors, whose houses are furnished as well as any country manse with us. All work as regularly as the poorest male individual. The land, however, being their own, they have a choice of work, and the hard work is generally done by the men. The felling and bringing home wood for fuel, the mowing grass generally, but not always, the carrying out manure on their backs, the handling horses and cows, digging, and such heavy labor, is man's work; the binding the vine to the pole with straw, which is done three times in the course of its growth, the making the hay, pruning the vine, twitching off the superfluous leaves and tendrils, these lighter yet necessary jobs to be done about vineyards or orchards, form the women's work.

Luther's Marriage.—Catharine von Bora was a beautiful girl, of noble birth, who, having fallen in love with a poor student of Nuremberg, had been condemned by her parents to the cloister. Escaping with eight of her companions, after some years, she took refuge at Wittemberg. Here Luther became attached to her. Yet, with a sense of justice, rather unusual in a lover, he wrote to the Nuremberg student—'If you desire to obtain your Catharine von Bora, make haste before she is given to another, whose she almost is. Still she has not yet overcome her love for you. For my part, I should be delighted to see you united.'

The student not responding to this offer, Luther married her. In this union he was most happy—the details of his domestic life are full of sweetness and tenderness.

A Lessen for Scolding Wives.—"And I dare say you have scolded your wife very often, Newman," said I once.

Old Newman looked down, and his wife looked up to reply—

"Never to signify—and if he has, I deserve it?"

"And I dare say, if the truth were told, you have scolded him quite as often."

"Nay," said the old woman, with a beauty of kindness which all the poetry in the world cannot excel. "How can a wife scold her good man, who has been working for her and her little ones all day? It may do for a man to be peevish, for it is he who bears the crosses of the world, but who should make him forget them but his own wife? And she had best for her own sake, for nobody can scold much when the scolding is all on one side."

Prevention of Infection from Typhus Fever.—Dr. J. C. Smith obtained £5000 from Parliament for the following receipt:—"Take six drachms of powdered nitre (saltpetre,) and 6 drachms of sulphuric acid (oil of vitriol;) mix them in a large tea cup. By adding one drachm of the oil at a time, a copious discharge of nitrous acid gas will take place. The cup to be placed during the preparation, on a hot hearth or a plate of heated iron, and the mixture stirred with a tobacco pipe. The quantity of gas may be regulated by lessening or increasing the quantity of ingredients. The above is for a moderate-sized room; half the quantity would be sufficient for a small room. Avoid as much as possible breathing the gas when it first rises from the vessel." No injury to the lungs will happen when the air is impregnated with the gas which is called nitrous gas; and it cannot be too widely known that it possesses the property of preventing the spred of fever.

VARIETY.

The Boston Journal says that a little boy, named William Hunter, had been for some months ill, at the Massachusetts General Hospital, and his mother was with him. On Thursday evening, he sent for the superintendent, and asked him to pray by his bedside. Then, after many thanks for his kindness, he said, 'I shall die to-morrow morning, and I now am not afraid to die; but oh! do pray for my mother!' During the night he made repeated inquiries, as with earnest longings, for the approach of day. Morning came, and the child sank into a deep, sweet sleep, from which he never awoke on earth.

A distinguished foreigner landing at one of our ports, heard that the mother of Washington was at a hotel. Gaining access to her, he ventured to ask her a question, which he thought it would take her as long to answer as would be suitable for him to remain in the presence of such a personage. The question was, how did you train up your son to make him such a great man. "I taught him the lesson of obedience." This should be taught to all who would command like Washington.

It is asserted in the "Transactions of the Society of Arts" that there is a great advantage in fattening geese, turkeys, and, in short, fowls of every description on potatoes mixed with meal. On this diet they are said to fatten in less than one half the time ordinarily required to bring them to the same condition of "excellence, on any kind of corn or even on meal itself. The potatoes must de boiled and mashed fine whilst they are hot, and the meal added, just before the food is to be presented.

There is a warehouse in Paris, with the title, "Dépôt for African Gods!" The firm of Regis & Co., carried on an extensive business with Senegal. When an African King has lost a battle, he dismisses his "gods," and orders new French ones from Regis & Co., who employ artists to make them of deal, with serpent's heads, lion's manes, and tiger's claws. When a Senegallian potentate obtains a consignment of new "gods," he goes to war in order to test their efficacy.

As early as 1682, there was a dispute between William Penn and Lord Baltimore respecting the construction of their respective grants, the debatable land being one degree or 69 English miles on the South line of Pennsylvania, and extending west as far as the State itself. The matter was in litigation over sixty years, when Charles Mason and Jeremiah Dixon were appointed to run the line in dispute. This line, boundary of Pennsylvania and Maryland, is the famous *Mason and Dixon's line.*

The best composition that can be prepared, to relieve carriage wheels and machinery from friction, is composed of hog's lard, wheat flour, and black lead, (plumbago.) The lard is to be melted over a gentle fire, and the other ingredients—equal weight—may be added, till the composition is brought to the consistency of common paste, without raising the heat near the boiling point. One trial of this paste will satisfy any one of its superior utility.

An honest man, remarkable for the singularity and doggedness of his opinions, had been several times on a jury, and always entertained notions of law and justice totally at variance with the judge and his brother jurors. One of the judges asked him how it was possible that he always gave so much trouble to the court? He replied, with the utmost gravity, "I don't know how it is, but it always happens to be my misfortune to be on a jury with *eleven obstinate men.*"

To prove the soundness of the lungs, let the patient draw in a full breath, and then try to count as far as he can, slowly and audibly, without again inflating the lungs. The number of seconds he can continue is then to be carefully noted. In confirmed consumption, the time does not exceed eight, and is often less than six seconds. In pleurisy and pneumonia, it ranges from nine to four seconds. But, when the lungs are sound, the time will range as high as from twenty to thirty seconds.

The Western Lancet states that the Post Master of Geneva, Alabama, announces the marvelous fact, that among a population voting about eight hundred, some pretty large families, and the village containing about forty families, they cannot count one doctor. Geneva is on a stream navigable for steamboats, at the head of navigation, and in a cotton region.

The great influence of well-selected words is forcibly illustrated by the anecdote which ensues:—A superintendent called some men to come and help work an engine for him. Not a man stirred. "Come, my lads," said he, "come and 'play' the engine." They complied with his wish at once.

A schoolmaster in Cornwall, advertising his establishment, says: "Every boarder must be supplied with a Bible and a Prayer book, a knife and fork, three towels, and a silver dessert-spoon; all of which, except the books, become the proprietor's requisites on the pupils quitting the school."

What a glorious world this would be, if all the inhabitants could say with Shakespeare's shepherd, "Sir, I am a true laborer. I earn that I get; get that I wear; owe no man hate; envy no man's happiness; glad of other men's good; contented with my farm."

When Charles Fox's house was on fire, he found all effort to save it useless; and, being a good draughtsman, he went up the next hill to make a drawing of the fire! the best instance of philosophy I ever heard of.

Samuel Williston, Esq., of Easthampton, has made another donation of $30,000 to Amherst College, and Mr. Hitchcock of Brimford, $10,000, both for professorships.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. It speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the psess of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON,
IRA SAYLES, } Principals,

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

The Sabbath Recorder,

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☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

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NOTES OF A VOYAGE TO CHINA.

By Mrs. L. M. Carpenter, of the Seventh-day Baptist Mission.

[Continued.]

Feb. 12*th*, S. lat. 35° 25′, W. long. 11° 14′. "A man overboard, a man overboard!" Such was the dreadful cry that came down to us from on deck, followed by the quick rush of feet, the rapid but distinct commands of the captain, the lowering of the quarter boat, the splash of oars, the words of encouragement from the captain as he cheered the men onward in their errand of mercy, over the bounding billows, far away in the wake of the ship, to the spot where the poor sailor was seen struggling with the waters, as he rose from time to time above the intervening swells. And now all was silent as the house of death; the words of encouragement to the receding oarsmen were no longer heard by us, because they could no longer be heard by them. A few moments more elapsed, when it was said the man was saved; and now I ventured on deck—(I could not go before)—and never shall I forget that scene. The quarter-deck was strewn with cables, which lay in wild confusion as they had been thrown down in the agitation of the moment; captain, crew, and passengers, all gazing in silence from the stern of the vessel upon the returning boat, breathless, as far as appeared, except the man at the wheel, whose pale face, (the only one towards me,) and earnest manner, showed that no common feeling agitated his breast. The boat was soon along side, the recovered sailor, pale and excited, sprang up the laniards, and over the side of the ship; yet no word of congratulation was heard, no voice, except the necessary commands to lift the boat, set the sails, and get the ship under motion; no confusion, no outward expression of the deep inward feeling which, while it sought not restraint, needed but the pale face, the quivering lip, and the suppressed voice, to give it eloquence. May I never again behold a repetition of that scene; and oh, may this danger and deliverance be blest to many who have hitherto lived without hope and without God in the world.

14*th*.—The sea, which for the last few days has been losing its intense blue color, is this morning of a pale leaden hue. I remember to have read years ago, that sailors knew by this sign when they were near land. The nearest land to us, is the Tristan d'Acunha Islands, which cannot be much less than a hundred miles. I am informed that this change of color is often observed in crossing the Atlantic, between Europe and America, and that it is probably owing to soundings, which have actually been obtained in the midst of the ocean.

16*th*, lat. 39° 40′ South, long. 5° East. Are now nearly in our highest latitude. It is found necessary to run so far from the Cape on account of the strong currents which prevail near the shore. Find the weather cold, although the time corresponds to our midsummer. Have returned to our winter clothing, which is after all insufficient to keep us comfortably warm without a fire, and that is out of the question, as we have had no stove since the unceremonious dismissal of ours on the night of the storm. But with our present rapid rate of progress (11 1-4 knots an hour,) three days more will suffice to bring us into the longitude of the Cape, whence we may begin to set our faces towards a warmer clime.

Feb. 16*th*.—No opportunity to catch fish often occurs in the open ocean; so our "fishermen" set themselves to *angle* for birds. Six Albatroses were the trophies of their toils. These are beautiful birds, of a variety of colors, some very dark brown, with very little white except under side of the wings, which I think are always so; others are beautifully shaded and variegated; on some the neck and breast are pure pearly white; in others, speckled. They measure from nine to twelve feet between the tips of the extended wings. Two only were killed; the others were merely examined, and allowed to remain on deck a while for our entertainment, and then remanded to their native element. It seemed at first strange that they could not rise to fly from the deck, but observing their motions more closely on the water, I discover that they seem to require the momentum given them by the impelling buoyancy of the wave, in order to rise from its surface. The feet are webbed, and the beak strong and hooked.

Indian Ocean, Feb. 25.—Since my last date we have doubled the Cape of Good Hope, and are now making a rapid easterly course. We have been spared those severe storms incident to this latitude, although the last two days have been rather rough, as was also Thursday, the 18th, the day before doubling the Cape. Sad, memorable day! About half past four P. M., we were again startled by that most terrific cry, "A man overboard!" The wind was strong; the waves ran mountain high, and the ship was under rapid motion. It would have been presumption to attempt sending out a boat. The cover was cut loose from the helm, and thrown over to him; but he must have been too far away ever to reach it. The ship was put about as soon as possible, but a squall just then striking her, made the task still more difficult. It passed as suddenly away, and left in its place, just over the spot where he was last seen, the most splendid rainbow I ever beheld. I could not but regard it as a "bow of promise" for the poor sailor; but if so, it extended beyond this world, beyond the Jordan of death. A look-out was kept from mast-head, and we cruised about until dark, but we saw him no more. It is hardly possible he could have struggled long in such a sea, and the more so as he could not swim. His name was JOHN MORE, of Charleston, S. C., (where he has a sister,) the same I mentioned as standing at the helm when his fellow-sailor was rescued, and who, by a singular coincidence, was one to keep the wheel in this attempt to save More; and they were intimate friends! I have almost fancied there was something prophetic in the pale face and agitated mien of him who now "sleeps his last sleep," but it is only fancy. Most deeply has this dispensation been felt by us lone wanderers of the deep, for although strangers we had ever looked with peculiar interest upon that countenance, so full of intelligence, kindness, and energy. He was highly esteemed by the crew; and it was for their sakes, and in their behalf, that I wrote a few lines, as nearly as possible expressive of their own feelings, and hoping it would serve to keep alive in their hearts, not only the memory of the departed, but also the solemn lesson of their own mortality which they had thus learned. By request, it was sung at the funeral service, which was attended on Sunday. Mr. C. preached from the words, "*And the sea gave up the dead that were in it.*" It was a deeply solemn season. With only the timbers of that frail vessel between us and the grave of the departed, the vault of heaven the only roof for our bowed heads, the winds the only accompaniment to our sad songs, and the roar of the billows making sad response in the intervals—thus was our mournful service performed.

In Memory of John More,

Drowned off Cape Good Hope, Feb. 18, 1847.

Farewell, brother; we shall miss thee,
  When the nightly watch is set,
When the lonely hours beguiling,
  We're for social converse met;
When the raging winds sweep o'er us,
  When the threatening billows rave,
Hastening to our post we'll miss thee;
  Brother! thou art in thy grave!

In thy grave! yet never o'er thee
  Flower shall spring or willow wave;
No pale marble guard thy slumbers,
  No fond tears thy ashes lave!
They who loved shall long bewail thee,
  Long for thee a sister weep,
Far away, while watchful angels
  Have their charge thy dust to keep.

Peace to thee, O gentle brother!
  In thy lowly ocean bed,
Nought shall break thy dreamless slumber
  Till the sea gives up its dead.
Step and voice are hushed forever,
  Speaking eye and thoughtful brow,
But a still small voice within us
  Asks, "Where dwells the spirit now?"

Gone to God!—to him who loudly
  Speaketh once, yea twice, to us,
By his judgments, by his mercies,
  By the love that spares us thus.
When life's troubled voyage is ended,
  When death's chilling tide we stem,
When for judgment we assemble,
  What shall be our answer then?

March 5.—In the evening passed within sight of St. Paul's Island. Had a very imperfect view of its outlines, by moonlight. Yet not the sight of our eyes only rejoiced our hearts; our ears were greeted with "the voice of the singing of birds," which probably find a home on the Island. The sailors call them Mackerel Gulls. If their notes cannot boast much sweetness, they had at least the charm of novelty for us, which I am half inclined to think Lord Kames right in considering the strongest principle of our nature.

March 18.—Two days more will probably bring us to the Island of Java, where we shall leave letters for home. I have been much disappointed in traversing the Indian Ocean to see no more animal life. The birds which accompanied us round the Cape, have deserted the ship; not one have I seen for several days. Fish have been almost as rare. We have occasionally seen a shoal of porpoises, or a few flying fish, and once there was pointed out to me a certain kind of "steaming," which I might after all have mistaken for a steamboat, had I not been told it was a whale! We have had higher swells, more dead calms, and more rough weather, than before we doubled the Cape, but no storms, at least not like what we had the third night out. Yesterday we had the highest swells I ever saw; somewhat better to-day.

22*d*.—Not at Anjier yet. Dead calms have kept us almost stationary for the last two or three days. Yesterday we saw a whale—a veritable monster of the deep, not less than sixty feet in length, perhaps much more. It played about for a long time, often rising to the surface of the water to take breath, and throw off the steam and vapor of its nostrils, like the puffing of an engine. Its breathings were distinctly heard, and rare sport indeed did this novelty afford us. The poor flying fish seemed at their wits end, flying about, and in their terror rushing furiously against the ship. Poor things! hundreds of them would hardly afford a taste to his whale majesty; rather too small business, one would judge, to think of making a meal of them. This morning we have seen two curious birds—one black, and called by the sailors "Man-of-war hawk;" the other white and called "Boatswain Marlin-spike;" both remarkably long, and slender in wings and body, resembling in form, (but not in size,) the little insect called by children the "devil's darning-needle." We are again having very warm weather. The sea has assumed the deep, the intense blue, which it wore within the tropics in the Atlantic Ocean; our own northern constellations are returning to us; flannels have become obsolete, and open windows night and day let in the blessed breeze of heaven, the mild clear starlight, the glimmering of the waning moon, or the burning rays of a tropical sun. But they bring us only health and increasing vigor. Every day brings us nearer to the shore we long to tread. I trust also that not in vain have passed away these days of our sea faring life. I believe we have all felt that the Spirit of God is still "brooding upon the waters," that our Saviour still walks upon the billows to meet his disciples in the ship, and that he is still saying to them, "Why are ye fearful?" These have been good days to us all. To me, days long to be remembered, for the sweet communion which I have been permitted to enjoy with my blessed Saviour. We have not been without our annoyances, but even these, I hope, have worked for our good.

[To be continued.

A CHRISTIAN WOMAN.

A worldly man was with some friends in a coffee house. Wine had inflamed the heads and loosened the tongues of the guests. Each sketched the character of his wife, and enumerated her defects as well as her good qualities. "As to mine," said our worldling, "all that I could say in her praise would fall far below the truth. My wife unites all the virtues, all the amiable qualities, which I can desire. She would be perfect if she were not a Methodist. But her piety gives her no ill-humor; nothing disturbs her equanimity; nothing irritates her, nor renders her impatient. I might go with you, gentlemen, at midnight, and ask her to get up and serve us with supper, and she would not show the least discontent. She would do the honors of the table with as much assiduity as if I brought loved and expected guests."

"Well, then! let us put your wife to the proof," said some of the company.

A considerable bet was made. The husband agreed to the proposal, and our wine drinkers, forgetting all propriety, went in the middle of the night, to invade, with their noisy mirth, the peaceful dwelling of the humble Christian.

"Where is my wife?" asked the master of the house of the servant who opened the door.

"Sir, she is asleep, long ago."

"Go, wake her, and tell her to prepare supper for me and my friends."

The wife, obedient to the will of her husband, quickly made her toilet, met the strangers, and received them in the most gracious manner. "Fortunately," said she, "I have some provisions in my house, and in a few minutes supper will be ready."

The table was spread, and the repast served. The pious lady did the honors of the table with perfect good will, and constantly bestowed upon her guests the most polite attentions.

This was too much for our drinkers. They could not help admiring such extraordinary equanimity. One of them (the soberest of the company) spoke, when the desert was brought in, and said: "Madam, your politeness amazes us. Our sudden appearance at your house at so unseasonable an hour, is owing to a wager. We have lost it, and we do not complain. But tell us how it is possible that you, a pious person, should treat with so much kindness persons whose conduct you cannot approve."

"Gentlemen," she replied, "when we were married, my husband and myself, we both lived in dissipation. Since that time it has pleased the Lord to convert me to himself. My husband, on the contrary, continues to go on in ways of worldliness. I tremble for his future state. If he should die now, he would be to be pitied. As it is not possible for me to save him from the punishment which awaits him in the world to come, if he is not converted, I must apply myself at least to render his present life as agreeable as possible."

These words affected strongly the whole company, and made a deep impression on the husband. "Dear wife," said he, "you are then anxious about the fate that awaits me in eternity. Thanks, a thousand thanks for the warning which you gave me. By the grace of God I will try to change my conduct."

He was true to his promise. He opened his heart to the gospel, and became from that day another man,—a sincere Christian, and the best of husbands.

"Christian wives who have the misfortune to be united to infidel husbands," adds the narrator, "read and read again this anecdote. See how minds are gained to the gospel. Complaints and reproaches, however well founded, do not restore peace to the household; often the contrary, they irritate and increase the evil. Be then full of meekness, patience, charity, and the Lord will bless your efforts."

HEAVEN.

[RECITED BY PROFESSOR GREENBANK, IN HIS LECTURES ON ELOCUTION.]

There is a world we have not seen,
  Which time shall never dare destroy,
Where mortal footstep hath not been,
  Nor ear hath caught its sounds of joy.

There is a region lovelier far
  Than sages tell or poets sing,
Brighter than summer beauties are,
  And softer than the tints of spring.

There is a world,—and Oh how blest!
  Fairer than Prophets ever told,
And never did an Angel guest
  One half its blessedness unfold.

It is all holy and serene,
  The land of glory and repose;
And there, to dim the radiant scene,
  The tear of sorrow never flows.

It is not fann'd by summer gale,
  'Tis not refresh'd by vernal showers,
It never needs the moon-beam pale,
  For there are known no evening hours.

No; for that land is ever bright
  With a pure radiance all its own,
The streams of uncreated light
  Flow round it from th' Eternal Throne!

There forms that mortals may not see,
  Too glorious for the eye to trace,
And clad in peerless majesty,
  Move with unutterable grace.

In vain thy philosophic eye
  May seek to view that fair abode,
Or find it curtain'd in the sky,—
  It is the dwelling-place of God.

STINGY CHRISTIANS.

The Christian Advocate and Journal makes the following very sensible remarks in reference to a class of Christians very frequently met with:—

"We confess, however, that we have often questioned the Christian character of some loud professors whom we have known, on account of their stingy contributions to the support of the gospel and the relief of the poor. We have known some who would visit the sick poor, and pray with them as long and as loud as any body, but you could no more get a dollar from them for the relief of the sufferers, than you could one of their teeth; it was evident that if they could sell their prayers for a dollar a piece, they would not have given one away. The minister and his family might have starved, if their brethren, less able to give, had not felt their Christian obligations differently. Such people have always by them that 'neat little pocket edition of selfishness,' as Watson calls it, 'Charity begins at home;' and, verily, this charity leaves off where it begins. They add annually to their gains, and love of gain feeds and grows on the accumulation, until it hardens the heart, and sears the conscience against all the claims which the gospel has upon them, and all the calls of mercy and benevolence in favor of suffering humanity. But the strangest thing of all is, that such people really persuade themselves they are pious Christians, because they can, now and then, work themselves up to some pious feelings and emotions. Thus they deceive themselves, until at length they hear, 'Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?'"

EFFECTS OF PRAYER.

A woman came to Halle one day, and said to Augustus Herman Franke, that it was as possible that the steeples should fall prostrate, as that she should lay down her hatred to her mother-in-law, who had so abused and outraged her, that she could never be reconciled. Franke replied, "I am not surprised that you are not able to reconcile yourself to your mother-in-law. You can be able only if you implore God's grace to do it. And now, from my heart I ask you to promise me that you will pray to God for a forgiving temper." The woman could not refuse. Some days after, she returned, and said: "Now I will go and be reconciled to my mother-in-law." She did so. Her own pastor asked her why she had not done so before. She replied: "You admonished me to be reconciled, but did not tell me how to get a forgiving spirit by praying to God."

Philip James Spencer had a son of eminent talents, but perverse and extremely vicious. All means of love and persuasion were without success. The father could only pray, which he continued to do, that the Lord might yet be pleased to save his son, at any time and in any way. The son fell sick; and while lying on his bed in distress of mind, nearly past the power of speech or motion, he suddenly started up, clasped his hands and exclaimed—"My father's prayers like mountains surround me!" Soon after, his anxiety ceased—a sweet peace spread over his face—his malady came to a crisis, and the son was saved in body and soul. He became another man. Spencer lived to see his son a respectable man, in public office, and happily married. Such was the change of his life after his conversion.

REST OF THE FAITHFUL DEPARTED.

Taken away, as Isaiah says, from the evil to come, they enter into peace, and rest in their beds, each one walking in his uprightness; their bodies slumbering in the peaceful grave, their souls living mightily unto God. The faithful departed are at rest. They rest as the toiled laborer rests, when his work is done, and the shades of night invite him to repose. They rest as the way-worn traveler rests, when his journey is ended, and he sits down to recruit his strength. They rest as the wearied warrior rests, when the fight is over, and he awaits the hour of triumph, and the rewarding wreath. They rest from bodily infirmity and pain, from sickness and disease, from the cares and troubles of this mortal life, from disappointments and sorrow, from contradiction and the strife of tongues; above all, they rest from the temptations of wicked men and evil spirits, and from the painful struggles of inbred sin. They "sleep in Jesus;" not unconsciously, but as on earth tired nature is wont to repose in her sweet restorer. They are dead to the world, but alive unto God. When the hand of death loosed the silver cord that bound them to this mortal life, it released them also from its own power. They are set free from the conditions of mortality; death hath no more dominion over them. [Rev. Henry Hopewood, M. A.

A HEATHEN'S CONSCIENCE.

The province of Bengal, in India, is bordered on the south-west by a large tract of hilly country, which is inhabited by a people called the Coles. They differ in many respects from the natives of the adjoining districts. They do not worship images; they have no priests like the Brahmans, to oppress or delude them; they have no cast to make their escape from the degraded condition in which they are born, almost hopeless. The Coles therefore are regarded by many in India as presenting fewer obstacles to missionary effort than most of the inhabitants of that benighted country. That they have a conscience which is not wholly perverted the following confession made by one of them, when he voluntarily surrendered himself to the public authorities, abundantly testifies.

Quest. Did you kill your son, Kapore?

Ans. Yes, I killed him.

Quest. For what fault did you kill him?

Ans. He never committed any fault; we were both starving; I had nothing to give him to eat; he cried, and looked in my face; he was weak, and lay down on the ground. He lay down in the jungle and could not rise again; night was coming on, and I heard the tiger roaring, and I thought he would seize you, my poor boy, if I left you, and so I killed you! I then buried him in a ravine, lest the wild beasts should devour him. I went away slowly, for I was weak and ill. And when I got farther into the forest, I thought I heard him call, and then I fainted away. But he calls me now every day. In the morning, and noon, and night, I hear him call—Father, oh, father! So, I cannot eat—I cannot work—I cannot laugh, I can live no more! So hang me, sir, kill me quick, and this wretchedness is over.

[Dayspring.

THE HEATHEN WORLD.

According to the most accurate recent calculations, the entire population of the earth is about one thousand millions of inhabitants. The following is as accurate a distribution of their religious classes as can well be made, and answers every purpose, in order to have a practical view of the condition of the world:—

Protestants,	70,000,000
Roman Catholics,	130,000,000
Greek Church,	56,000,000
Armenians and others,	8,000,000
Jews,	6,000,000
Mohammedans,	100,000,000
Pagans,	630,000,000
Total,	1,000,000,000

The Christian Journal remarks: "It is now about forty years since the commencement of the modern missionary effort. There are now among the heathen about 2,000 missionaries, and these occupy nearly as many stations. In connection with these are 7,000 or 8,000 native and other salaried teachers, catechists, helpers and assistants, of various kinds, engaged in the offices of education and religious instruction. There are about 200,000 converts in Christian communion, and about 250,000 children and adults belonging to missionary schools. Some 300 or 400 churches, and 2,000 or 3,000 schools have been organized. The Bible is printed in most of the principal dialects of the children of men. These are the brief results of what has been done for the heathen in the period of 1840 years' effort."

GOOD INFLUENCE OF A TRACT.—A correspondent of the Genesee Evangelist gives the following instance of the power of one of these silent monitors:—

In the winter of 1841–2, I put up over 500 barrels of pork and lard for the English market. I had at that time a tenant a Dutch cooper, whom I employed to make my barrels, at one dollar each; but during the time I bought ten barrels of John Burns, an English butcher. After I had done packing I settled with the aforesaid cooper. He, as appears, designedly included the ten barrels I purchased of Burns. I paid his demands, having forgot, in the hurry of business, the ten barrels until my return to Rochester, when, in looking over my books, I noticed the error. I inquired for the cooper, to have redress; but he was gone west. About two years ago he returned. I several times thought of mentioning the case to him; but he appeared poor, and I concluded it to be of no use, and so let it go.

About three weeks ago, however, early one rainiy morning, the man came to me, and calling me one side, said he had cheated me out of ten dollars; and that, from reading the day before a Dutch tract which he held in his hand, he could have no rest nor sleep all night, until he had paid me the money, which he did very cheerfully, and went home rejoicing.

PRIDE AND HUMILITY.—I never yet found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God hath chosen the vine—a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in the lofty cedar, nor the sturdy oak, nor the spreading Palm; but a bush—a humble, slender, abject bush. As if he would, by these elections, check the conceited arrogance of man. Nothing produceth love like humility; nothing hate like pride. [Feltham.

The Sabbath Recorder.

New York, September 2, 1847.

THE WORK OF FOREIGN MISSIONS.

The news which reaches us from our missionaries in China, is calculated to deepen our interest in the missionary work, and give definiteness to our views of it. We have long contemplated it at a distance, and professed a desire to be engaged in it. But now we have put our hands to it, and sent four of our number into the midst of heathenish darkness to hold up the light of the gospel. Enthusiastic persons may see a great deal of romance in contemplating a foreign mission. But those who engage in the enterprise, and those who look at it intelligently, will see in it appalling difficulties, which can only be met and overcome by the exercise of a most vigorous faith. The remoteness of the scene of operations, is alone sufficient to discourage the timid from engaging in the work. The immensity of the population upon which it is proposed to act—a population steeped in error and vice, full of prejudice against strangers, and superstitiously attached to their own customs—is a more frightful consideration still. And when to this is added the difficulty of mastering an unknown language, translating the Bible into it, and creating a religious literature in accordance with the spirit of Christianity, it is not surprising that the magnitude of the work appalls even good men. It requires an intreped and dauntless faith in the promises of God to meet such obstacles—a faith which can calmly face adversity, and wait patiently to see the salvation of God, and the fruit of labor bestowed.

But many as are the trials and discouragements of the missionary work, it has its encouragements. Wherever it has been undertaken in the right spirit, and from right motives, God has given it successes—partial, it may be, but still sufficient to exert a reflex influence upon faith, and assure the Christian of the final triumph of the Gospel. Such successes are in fulfillment of the divine promises; they throw cheering rays upon the otherwise dark future; they give glimpses of the splendor of God's kingdom, and earnests that it shall yet become universal. Of course they may justly be referred to as evidences that the missionary work is approved of Heaven; and when viewed in this light, they cannot fail to "lift up the hands which hang down," and "strengthen the feeble knees." Nevertheless, it is possible to make too much of successes, and the absence of them may be allowed to exert too depressing an influence. With a real Christian, the command of the Saviour to "go into all the world and preach the Gospel to every creature," should be the grand incentive to duty. And when to this is added the promise, that the heathen shall be given to Christ for his inheritance, with the uttermost parts of the earth for his possession, the Christian should be ready to go forward in the path of duty, and leave the result with God.

The result must be left with God! Would that this thought might sink deep into every heart. Let those who care for the mission remember it. Without His blessing—without the all-powerful aid of his Holy Spirit—the best directed efforts will be of no avail; they cannot move the hearts of the benighted heathen, but will only operate to discourage the persons who put them forth. Let this thought be remembered, then, and let it lead to fervent and importunate prayer for His blessing in whom resides all power to renew the natures of men. Let the family altar, the social prayer circle, and the Monthly Concert, give proof that our faith rests upon the arm of God. So may all be helpers in the work, and exert an influence to ensure its success.

TRACT LABORS AT SHANGHAI, CHINA.

The American Messenger says that the Rev. E. W. Lyle, of the Protestant Episcopal Mission, "accompanied Dr. Lockhart (medical missionary from the London Society) in one of the frequent excursions which he and Dr. Medhurst are accustomed to make for distributing tracts and books through the surrounding country. They proceeded by boat about twenty-five miles, when a walk of five miles brought them to Chingpoo. Here, Mr. Lyle says, "we distributed great numbers of Tracts; finding it difficult to pass through the streets with sufficient rapidity to prevent our being borne down by the crowd that followed us. Our books were received with great civility, nay, with an appearance of courtesy which afforded a striking illustration of the general attention paid to the cultivation of good manners."

"In connection with the subject of tract distribution," he adds, "I may here mention what are our plans for this purpose. On the 4th of May, Mr. Graham and myself met the Bishop (Boone) in his study, and after uniting in prayer, proceeded to draw up some general scheme for future operations. In view of the fact, that this one city presented a field far too large for profitable cultivation by so small a number as ours, it was determined that each of us should devote himself to a certain district, and endeavor to follow up, by personal visits, the distribution from house to house of carefully-selected Tracts. The next step would be to form catechetical classes, and hold small meetings, and finally build a church and hold regular public services. The Bishop's district lies within the city; Mr. Graham's at the Eastern suburb; my own more to the Southward, and in the immediate neighborhood of my house."

"A SABBATH-BREAKING RAILROAD."

Such is the heading of an article by a correspondent of the New York Recorder, in which he sets forth that the Harlem Railroad carries more passengers on Sunday than perhaps on any other two or three days of the week, and also that it is "willing to extend its freighting business on that day, against the prohibition of Heaven, the rights of those employed on the road, and the highest welfare of the community." We do not doubt the writer's sincerity in all he says about disregarding the "prohibition of Heaven," nor do we doubt that the Company in question is sufficiently reckless of all such prohibitions. But we question whether, with all his sincerity and earnestness, the Recorder's correspondent can point out the prohibition of Heaven against labor on the first day of the week; and we are quite certain, that until he can do this his denunciations will have but little effect. If he would move railroad companies by appeals to divine authority, it will be necessary for him to conform to the requirements of God himself. When he does so, his exhortations to desist from Sabbath labor may be listened to and allowed to have some effect. Until then, he will be sure to hear the reply, "Physician, heal thyself."

☞ The following article comes to us from a gentleman who has recently embraced the Sabbath, and seems to be an earnest inquirer after truth. We publish it without expressing any opinion as to the correctness of his views of prophecy.

THE TWO PERIODS SPOKEN OF IN REVELATION.

In the book of Revelation, there are two periods of time distinctly specified. The first period embraces 1260 days, while the two witnesses prophesy; also three and a half days more, while the witnesses lie slain. The second period is 1000 years, during which time Satan is bound. The first period is a time of hatred, strife, war, and persecution; a time of deception, corruption, oppression, blasphemy, and all sorts of evil. During the second period, every thing is changed; righteousness prevails, and all is peace and love.

There are four notable things which mark the first period. The holy city is trodden under foot 42 months, (1260 days, allowing 30 days to a month.) The witnesses prophesy 1260 days, after which they lie slain three and a half days more. The woman is in the wilderness 1260 days, after which she flies into some other part for refuge, for a time, times, and half a time, which corresponds to the three and a half days while the witnesses lie slain, also to the time, times, and dividing of times, spoken of in the 7th chapter of Daniel. The beast with seven heads and ten horns has power to continue 42 months, (1260 days,) after which the beast with two horns comes into power for a short space; (doubtless three and a half days, while the witnesses lie slain, and the woman is so severely persecuted, and the saints are delivered up to be worn out.) These four are of equal duration, and all terminate at the same time. When the spirit of life from God enters into the witnesses, then the first period winds up, the seventh angel sounds, and a new period of 1000 years is ushered in. Again—when the remnant are slain with the sword of Him who sat on the horse, then the first period expires, the seventh angel sounds, and the millennium commences. Again—when Daniel's fourth beast is slain, (little horn and all,) then the first period runs out, the seventh angel sounds, and the times are changed! Now the Ancient of Days sits, and He whose right it is to reign holds the universal scepter, while all people, nations and languages, become subservient to his will. Now the stone cut out without hands, having become a great mountain, fills the whole earth. Now the thrones are cast down, and the time is come when the saints possess the kingdom, as Daniel the prophet saw. Now all those who "loved not their lives unto death, become priests of God and of Christ, and shall reign with him a thousand years. Now Babylon falls, and commerce—wicked commerce, (as *now* carried on,)—ceases forever; no more speculation; no more traffic in "slaves and souls of men." Now the words of all the prophets are fulfilled. And now (if not before) is fulfilled that remarkable prophecy in Zachariah, chapter 12th, beginning at verse 10th and reaching to the end of the chapter.

A few observations may be useful:—

1st. The same events which terminate the first period, mark the beginning of the second. Such are the rising of the witnesses, the great battle, the fall of Babylon, the binding of Satan, and the sounding of the seventh trumpet. This trumpet, it must be remembered, is a *woe* trumpet; for while the righteous are avenged, and martyrs rewarded, the wicked are consumed, and those that destroyed the earth are destroyed. 2d. While the last beast is in power, persecution the most bloody is the order of the day; and nothing strange, for then "the Devil is come down, having great wrath, because he knoweth that he hath but a short time." Now it is, that the witnesses are slain and men receive that most deceptive mark, which seals them over beyond the possibility of repentance—and yet the dragon's host will glory in it—*the noble mark of his majesty the Beast!* O the infatuation of man at that time! 3d. It is evident, that when the holy city shall have been trodden down the full time appointed, it will be restored again, as the chosen city of God, and great capital of the whole world, when all kingdoms shall be swallowed up in ONE *universal kingdom*, consisting of many subordinate governments. 4th. Concerning the first resurrection, the revelator is very particular to designate the martyrs; nor is there ground for belief that any others are included. That *all* the righteous do not rise in the first resurrection is confirmed by "the book of life," which is opened at the general resurrection, to find whose names are written there. When Paul says the dead in Christ shall rise first, he evidently alludes to the general resurrection, at the last day. (Perhaps they were the prophets, or eminent saints, who rose after Christ's resurrection.) 5th. The 10th chapter of Revelation is a sort of introduction to what follows in the next three chapters. "Thou must prophesy *again*," is very expressive; as much as to say, *a different order of things is about to take place, but the gospel must be preached, therefore thou must continue to prophesy* 1260 *days longer*. When the angel swears that time shall be no longer, he refers to the future, when the seventh angel shall begin to sound, at which time Babylon falls, and Satan's kingdom terminates. 6th. And now, with such a flood of evidence, how can any reasonable mind doubt the reign of Christ here on earth? As well turn infidel at once, and disbelieve the whole Bible, as disbelieve this. What Daniel says concerning the four beasts has come to pass exactly; and when the fourth beast is destroyed, root and branch, shall we doubt what the prophet says concerning what follows? S. W.

GRAFTON, N. H., August 4, 1847.

MADISON UNIVERSITY AND THEOLOGICAL SEMINARY.—The New York Recorder publishes a long account of the doings and sayings at Hamilton during Commencement Week of Madison University, the leading institution for collegiate and theological education among the Baptists of this State, if not of the whole Union. The affairs of the School seem to be in a prosperous condition. There were seventeen graduates from the collegiate department, whose orations on commencement day are spoken of as "of a most gratifying character, remarkably free from sickly sentimentalism, seldom extravagant, and distinguished to an unusual degree by a healthful moral and religious tone." There were nine graduates from the theological department, whose addresses indicated thorough mental cultivation, and just views of the work of the minister of Jesus Christ. The exercises throughout were such as greatly to encourage the friends of the institution.

DR. FULLER AT HAMILTON.—The Rev. Dr. Fuller, of Baltimore, (recently of South Carolina,) preached the Annual Sermon before the Society of Inquiry of Madison University, at Hamilton, N. Y. The fact that he is a slaveholder, and has written a labored apology for slaveholding, created not a little feeling on the occasion. A correspondent of the Baptist Register gives an account of the discourse, which he represents as eloquent and powerful. He seems to think it necessary, however, to apologize for the fact of Dr. Fuller's being invited to Hamilton under existing circumstances. This he does by saying that the invitation came from the Board of the Society of Inquiry, who are accustomed to act in such matters without the knowledge of the Faculty. We think it will be difficult to prevent an impression that the Hamiltonians are quite willing to confer honors upon a slaveholder.

PETER G. STUYVESANT'S WILL.—It is now said, that Mr. Stuyvesant leaves real estate worth some two millions of dollars, of which one half is bequeathed to twelve nephews and nieces, while three other nephews inherit the other half. His personal property is said to be about three hundred thousand dollars. He has also left the following legacies to benevolent institutions:—

American Bible Society . .	$5,000
American Tract Society . . .	1,000
Institution for the Blind . .	3,000
Protestant Half Orphan Asylum .	5,000

HARD QUESTION.—A letter from the Baptist missionary Dean is published in the "Macedonian." Under date of Hong Kong, Jan. 17, he says:—

"While one of the assistants, last week, at Long Island, was distributing books and speaking of the doctrine of Christ, he met a Chinese teacher, who said to him, 'You might as well think of extinguishing the flames of a house on fire, with a single cup of water, as to Christianize all the Chinese with so few teachers. If Jesus' disciples wish to convert the Chinese, why don't they set to work as if they *intended to do it?*'"

BLACKWOOD'S EDINBURGH MAGAZINE for August, republished by Leonard Scott & Co., was laid upon our table last week. The following is a list of its articles: "Grote's History of Greece," "Ben Nevis and Ben Muich Duai," "Letters on the Truths contained in Popular Superstitions," "History of the Captivity of Napoleon at St. Helena," "Juancho the Bull-Fighter," "The Emerald Studs," "Cæsar," "Ried and the Philosophy of Common Sense." Office of republication, 79 Fulton-st., corner of Gold.

INFANT BAPTISM AND CHURCH-AND-STATE UNION.—The Montreal Register says that in various parts of Europe the lawfulness of Infant Baptism begins to be doubted by those who have been led to see the iniquity of the Church-and-State Union. It is well; the two abuses will fall together.

YALE COLLEGE.—The Commencement festivities of this venerable institution took place week before last, and were of an unusually interesting character. The graduating class, from the collegiate department, numbered 124, considerably larger than any previous class, and what is a little remarkable, not a death has occurred in the class since they entered college. From the theological department, the graduating class numbered 24. Degrees were conferred upon twenty-one graduates from the medical department, and fourteen from the law department. A number of class meetings were held, where friends long parted met, and recounted the scenes of College life and the events in their subsequent experience. Among these the class of 1797 held their first meeting after the lapse of half a century. Twelve out of twenty-four surviving members were present; and only thirteen of thirty-seven, the original number of the class, have died. Among those who were present of this class, were Rev. Lyman Beecher, D. D., Rev. James Murdock, D. D., and Hon. Thomas Day, LL. D.

WAR NEWS.—Nothing important or decisive has been received within a week past. There is a report of an attack on a train, near the National Bridge, in which several Americans were killed and wounded. Maj. Gaines and Midshipman Rogers have escaped from the city of Mexico, and arrived safely at Gen. Scott's head quarters. Gen. Paredes, Ex-President of Mexico, passed through Vera Cruz in disguise, on the morning of Aug. 14. He came from Havana by the royal mail steamer Teviot, under an assumed name. The Secretary of War has called out five more regiments to serve in Mexico, viz. two from Tennesse, two from Kentucky, and one from Indiana.

RONGEISM.—It is stated in one of our exchange papers, that a Dr. Kock has arrived at Washington, D. C. He is a German, and a disciple of Ronge. He has come here under the advice and counsel of Ronge. His object is to establish a sort of Catholic Church at Washington, independent of the See of Rome; and it is the purpose of Ronge to send out a minister or two into foreign nations generally, preaching the Catholic faith entirely independent of the head of the church at Rome.

STILL ERECT.—We learn from the Christian Observer, that the Waldenses of the Valleys of Piedmont, who have so long maintained the ancient faith, though suffering the common calamity of the poor in Europe—scarcity of bread—contributed ten thousand francs to the funds of the French Society of Evangelical Missions, during the financial year which ended in May. The object of this Society is to sustain the work of missions among the heathen.

ELD. CHARLES M. LEWIS requests his correspondents hereafter to address him at Newport, R. I.

Hon. Silas Wright died at his residence in Canton, St. Lawrence Co., N. Y., on Friday morning last, by a stroke of apoplexy.

THE JEWS.

FRANCE.—Some idea of the number and importance of the Jewish population in France may be formed from the circumstance, that the French Government pay towards the support of the synagogues and ministers of religion among the Jews, the sum of 170,000 francs annually; including a salary of 6,000 francs for the chief rabbi of the central consistory, 3,000 francs for the chief rabbi in each province, various salaries for the rabbis who preside over different congregations, and 10,000 francs for the rabbinical central school; 8,000 for the consistories, and 15,000 for the expenses in building synagogues, &c., No less than four different periodicals are regularly published in France, for the discussion of questions relating exclusively to the religion and interests of the Jews.

HAMBURG.—The Jews in Hamburg have taken an active part in the religious movement which has so much occupied the attention of their nation in so many parts of Germany. A society has recently been formed for improving the social condition of the Jews. About 1,000 persons, merchants and literary men of various classes, have joined the society. Both Jews and Christians are members. They meet for the discussion of questions connected with the objects they have in view. They endeavor to provide suitable employment for the poorer Jews, and to promote mutual good will and respect; seeking to obtain the removal of all those civil and social distinctions which have hitherto tended to prevent that intercourse which they wish to maintain. As might be expected, the adherents of Rabbinism, do not approve of this Society.

JERUSALEM.—The building of the Protestant Church on Mount Zion has steadily proceeded, notwithstanding manifold hindrances. The walls have now nearly reached their full heights and are ready for the ceiling. A new ship has been chartered for the purpose of taking out these latter and other similar parts of the work, such as the seats, pulpit, communion-railing, &c., and is about to leave the London Docks, direct for Jaffa.

There has been a remarkable influx of Jews into Palestine during the past year; even from America great numbers have come. They have not been aged people only, but for a great part young, and many females among them.

SMYRNA.—A considerable number of Israelites have expressed their conviction of the truth of Christianity, and their desire to make a public profession of their faith, but they are kept back from doing so by the difficulty of providing employment for them after their baptism.

[Ann. Rep. Lon. Society.

THE AMERICAN BOARD.—The Boston Traveler learns that the American Board of Commissioners for Foreign Missions is entering upon a new financial year with a considerable debt. On the first of this month the balance against the treasury was more than $30,000, and this notwithstanding the economy with which its affairs are managed. It is to be hoped that the Christian public will not suffer the Board to become embarrassed for want of the requisite amount of funds. It is doing a good work, and should be sustained.

PERSEVERANCE AND SUCCESS.

The following, from the Springfield Republican, is a remarkable instance of what perseverance and industry, rightly directed, are able to accomplish. Who that is bent upon it, after reading such an example, can despair of obtaining an education?

"Among the Graduating Class at the Commencement last week, at Williams College, was one by the name of Cordit, from Jersey. This gentleman is a shoemaker, is married, and has a family of four children. Six years ago, becoming sensible of the blessings of an education, he commenced learning the simple branches, such as are taught in our primary schools. One by one, as he sat on his shoemaker's bench, he mastered Grammar, Arithmetic, Geography, &c., with some occasional assistance from his fellow-workmen. At this time he determined to obtain a collegiate education. Without means, and with a large family depending on him for support, he commenced, and learned Latin and Greek in the evenings, after his day's labor was over, under the direction of a friend; and after the lapse of a year and a half, prepared himself, and entered the sophomore class of Williams College.

"He brought his bench and tools as well as his books with him. The students supplied him with work; the faculty assisted him; and together with the fund for indigent students, and some occasional assistance from other sources, he was enabled to go through the college course, and at the same time support his family. He graduated last week, on his birth-day, aged thirty-two. He stood high in his class, and received a part at the Commencement, but declined. At the farewell meeting of the class, in consideration of his perseverance, talents, and Christian character, they presented his wife with an elegant set of silver spoons, tea and table, each handsomely engraved with an appropriate inscription.

"Mr. Cordit will now enter the Theological Seminary at New York, and will, no doubt, make a faithful and popular minister."

AN EXAMPLE WORTHY OF IMITATION.

The following account of a Baptist minister out west, who graduated from college at the age of fifty years, after having brought up a large family, was abridged from the N. Y. Observer by the editor of the N. Y. Baptist Register. It shows what energy and perseverence can accomplish under the most unfavorable circumstances:—

He was a poor young man, anxious for an education, but discouraged on account of his poverty. His parents being pious, he was taught to read the scriptures and the shorter catechism. Nine months schooling was all he enjoyed during his minority. The death of his mother cast him on the wide world at 16 or 17, without money or clothes except of the coarsest kind. After the labors of the day his evenings were spent in the prosecution of study. In this way he progressed in arithmetic and grammar, and grasped other branches of knowledge, but no idea of college entered his mind.

At about the age of 20, he married an industrious woman, but without property, and settled in the woods of Indiana. With his previous savings he entered a tract of eighty acres. The first payment took all his money, and left nothing to purchase food or erect a shelter. But not discouraged, he commenced clearing and erected a cabin. Soon a small piece was ready for cultivation, and by exchange of labor he cultivated his land in summer, and in addition by his day labors earned bread and meat for his family, while his industrious wife manufactured their clothes. In the winter he was employed to teach the children of his neighbors. Remembering his early paternal instruction, he forgot not to acknowledge that God had preserved him in all his straits and trials, and not long after his marriage and settlement in the west he united with the Baptist church.

Preachers at this time being scarce, and he possessing more intelligence than his neighbors was licensed to preach, but received no pecuniary compensation. In the capacity of farmer, teacher, preacher, and occasionally magistrate, he spent several years of his life, until his farm was well improved. He was, however, still bent on knowledge, and was constantly urging young men to obtain a good education, and devising means to aid them. At length exchanging his farm for one in the vicinity of Western Reserve College, he began to think he might have some further education himself, though 40 years of age. His family, now large, were to be provided for and educated, and he continued to labor and preach the gospel without compensation. All his scraps of time were employed to add to his stock of knowledge. His farm was now under fine cultivation, with a good brick house on it, and at 44 he entered the preparatory department as a regular student—*classmate of his own son, a fourth child!*

He still continued to attend to his farm, and preach the gospel, and in his fiftieth year he finished his college course, and graduated with honor! He still labors on his farm and preaches the gospel, and possesses a property of some four or five thousand dollars. His children are well educated, and several settled in life—promising to become useful and prosperous. Now what was the great secret of his success? Energy and perseverance, combined with rigid integrity and rigid economy—an illustration of God's faithfulness to his promise. While honoring Him, and laboring as he was able for the promotion of His cause, and the salvation of men, he was graciously remembered in his deepest necessities, and raised to a state of competency and comfort.

General Intelligence.

TEN DAYS LATER FROM EUROPE.

The steamer Guadelquiver arrived at New-York on Sunday last, from Liverpool, which port she left on the 14th of August.

The market for breadstuffs was fluctuating, and not much was doing. The Cotton market was quiet. There is a sort of monetary panic in England, and many heavy failures have occured.

The Liverpool European Times of the 14th inst. states that by the last British Mail Steamship to Boston, upward of £12,000 of protested bills for non-acceptance were returned. It appears that the bills were drawn at New-York for corn speculation for a London principal, but as the agent had exceeded his instructions they were dishonored.

Mr. Bremner's ingenious contrivance for raising the steamship Great Britain has been fully successful. Her keel is now completely out of the sand, and the workmen, at low water, when she is 'high and dry,' can, in a short time, effect the repairs which her bottom requires, immediately on the completion of which one or two powerful Government steamers will be in readiness to tow her across the channel to the Mersey.

Dr. Andrew Combe, brother of George Combe, and well known as a popular medical author, died in the neighborhood of Edinburgh on Monday. For several years the continuance of Dr. Combe's life has been almost miraculous. His complaint was in the lungs, the consumption of which induced such extreme delicacy of frame, that nothing but the most unremitting scientific treatment kept him alive.

Farther accounts from Rome confirm the report of the existence of one of the most atrocious conspiracies recorded in modern history, which was to have converted the rejoicings of regenerated Rome into a frightful scene of tumult and massacre, and to have let loose a horde of assassins on an unarmed people, met to celebrate the anniversary of the dawn of their recovered liberty, and to testify their enthusiastic veneration for their enlightened Pontiff.

Shipwreck and Loss of Forty-two Lives.—The New York Tribune says that on Sunday evening, August 15, in about lat. 48° N. long. 67° W. the ship Mamlouk, while lying to in a violent hurricane, under the main-spencer and fore-topmast staysail, at ten minutes before 12, was struck by a tremendous squall, which careened her so far over that the cargo shifted and brought her in an instant on her beam-ends, so far over that the weather-rail on the quarter-deck was within a few feet of the water. The main and mizen masts were immediately cut away, and the ship righted, but the cargo had burst away the hatches, and was floating about, and the vessel was full of water, the starboard rail being submerged. At daylight on Monday morning, but 22 out of 64 souls were found alive.

Throughout that day and Tuesday the storm still raged and the sea broke violently over the wreck. Saw a vessel on Tuesday, but the weather was too rough for her to approach. By daylight next morning she was seen bearing down toward the wreck. She proved to be the brig Belize, Capt. James H. Dawes, from Boston, bound to Port-au-Prince. The seamen were immediately taken on board by Capt. Dawes, their wants most generously provided for, and the vessel's course changed for New York. Thirty-five steerage passengers and seven of her crew were washed overboard.

Douglass and Garrison Mobbed.—Wm. Loyedl Garrison, and Frederick Douglass, now on an anti-slavery tour to the West, were severely handled at one of their meetings in Harrisburg, Pa. Donglass furnishes an account of the fracas for the New York Anti-Slavery Standard. Several volleys of 'unmerchantable eggs' he says, were poured through the windows, filling the room with the most disgusting and stifling stench, which he calls 'Slavery's choice incense;' and one struck friend Garrison on the back, sprinkling its *escense all 'over his honored head.'* A pack of fire-crackers was also exploded, causing much excitement and alarm. Cries of 'throw out the nigger' were shouted by the mob outside, and stones and brick-bats were hurled, when he left the house, protected by some of his colored friends. Douglass himself escaped without injury.

The Glens Falls Clarion says that near Indian Lake, in the northern part of that county, or Hamilton county, there resides an Indian family which recently numbered three male members, well known to hunters and fishermen in those regions as "Old Sabile," "Lige," and "Little Jo." Lige and Little Jo recently spent a day in pursuit of a panther, without overtaking him. They returned to their cabin, and on the next morning Little Jo arose early and went to a spring, a few rods from the cabin, for water, when a panther (supposed to be the same one they had been in pursuit of) sprang upon him and literally tore him to pieces before assistance could reach him from the cabin.

Some ingenious, wicked, Yankee has been playing off an ornithological swindle upon the simple folks of Troy, in selling birds with a plumage of various rich hues; several of the cute ones bought, some with the cash, others swapped off favorite canaries for these more showy pets. In about a day's time, it was with mingled emotions of chagrin, very much mad, and a *little* inclination to laugh, that the purchasers found the fine colors were paint only, like so much rainbow thrown on a sparrow, a perfect *bite*, but the merchant too was transient as the rainbow, a vanished wonder.

A curious fact appears to be established by the publication of bills of mortality in England, viz. that the soldier, fighting in the trenches of a besieged city or on the field of battle, before the bravest of his enemies, is exposed to a smaller chance of death, than the inhabitants of certain manufacturing cities of England, such as Manchester, Liverpool, &c. The chances of death at the siege of Antwerp were as one to 68; at the siege of Badajoz as 1 to 54; at the battle of Waterloo 1 to 30. For the laboring classes at Liverpool the chance of death is as 1 to 17. For the cutler of Sheffield as 1 to 14.

SUMMARY.

In the Municipal Court of Boston, Patrick Tracy, who was indicted as a common seller of spirituous liquor, violation of the Lord's day, keeping a disorderly house, a house of ill fame, &c., was sentenced by Judge Merrick, upon three counts of the indictment, as follows;—As a common seller he was fined $100, if not paid in ten days, then eighty days in the House of Correction; for a violation of the Lord's day $10 fine, if not paid in ten days, ten days in the House of Correction; for keeping a disorderly house, $100 fine, if not paid in ten days, then ninety days in the House of Correction—making one hundred and eighty days in all.

The Rock Co. (Wisconsin) Democrat says: We are pained to hear that Mr. Jos. Goodrich, of Milton, in this county, on Wednesday, fell from the wall of a building which he was erecting, and so injured himself that his life is despaired of. A rumor of his death reached town this morning, which we trust may turn out to be incorrect, as Mr. Goodrich is one of our most exemplary and enterprising citizens. Mr. G. is extensively known as the inventor of gravel cement for building houses.

George Rapp, the founder of Economy, (Pa.) and the greatest communitist of the age, is dead. He departed this life on the 9th instant, aged ninety-two years. He was a native of Germany, and emigrated to this country half a century ago with a band of followers, with his own peculiar religious, political, and social views. His niece is his heiress, but, as celibacy is a peculiarity of their creed, the stock will of course soon run out.

In Kingston, N. H., Col. William Webster, aged 67, was married to Miss Martha Winslow, aged 19. By the above union, the bridegroom has married his sister's grand-daughter, which makes the bride a wife to her great uncle, sister to her grand-father and grand-mother, and aunt to her father and mother, and great aunt to her brothers and sisters. She is a step-mother to five children, fourteen grand-children, and one great-grand-child.

It is stated in the St. Louis Era that there are 1190 steamboats engaged on the waters of the Mississippi valley, costing upwards of $16,000,000, employing 40,000 men, and running at an annual expense of $32,700,000. It is also stated in the same paper that these boats are capable of carrying, annually, 10,000,000 tons of freight, and that the annual value of the commerce of this great valley is over $432,000,000, or more than twice as much as that of the whole foreign commerce of the country.

The Teacher's Convention connected with the Boston Academy of Music, has been in session for several days at Tremont Temple. The class is very large, numbering about 700. The forenoon is devoted to lectures, by the Professors, on Harmony, the Elements of Music, and Cultivation of the Voice; the afternoon to Glee singing, and evening to Chorus singing. The present is the fourteenth annual session of the Convention.

We see, by an article in the Yarmouth Register, that the monster bubble of the "Chase property in England" is nowhere. A Boston gentleman, who employed the Barings, of London, to cause an investigation of records for proof that a fortune is in reserve for the Chase family in America, received a letter from them by the last steamer, in which they state that no evidence of the fact has been discovered, and send a bill of about fifty dollars expenses in the research!

The Church of the Pilgrims in Boston, under the pastoral care of Rev. M. Hale Smith, have resolved to dispense with choir singing, when they enter their new place of worship, and restore the puritanical mode of congregational singing. At the invitation of the pastor, Lowell Mason, Esq., gave a lecture on Sunday, July 18th, in Tremont Temple, on the practicability and utility of congregational singing.

We learn from the Portland Advertiser, that of the whole number of children in Maine returned to the Board of Education, between the ages of four and twenty-one, the Secretary of the Board finds that sixty thousand nine hundred and forty-two did not attend any school during the last summer; and that there were forty-seven thousand eight hundred and forty-seven who were not in attendance at any school during the past winter.

A little girl, between five and six years old, the daughter of Mr. Stein, met with her death at Quebec last week under the following circumstances: Her father had imprudently kept a loaded pistol in an open drawer; the child having got hold of the weapon, took it to the door as a plaything; and while amusing herself the piece went off and shot her through the heart.

The Mercer (Pennsylvania) Luminary gives an account of a person who came to their office some weeks since, worked three days, went home, constructed a press, procured a font of second hand type, and returned last week with a proof sheet of the first form of a pamphlet. What will become of the trade?

A little daughter of Mr. Otis Lawrence, of Lyndon, Vt., recently, in returning from school, called at a house, as was supposed, for the purpose of ascertaining the time of day, when finding the people absent, she thoughtlessly placed her hands on the window sill, raised herself from the ground, and put her head through the open window, that she might look at the clock, when the window fell upon her neck, causing death before she could be discovered and asssistance rendered.

A handsome business is doing in Vancluse mine, Orange county, Virginia, the most extensive gold mine in operation in the United States; the capital is to be raised $500,000, divided into 10,000 shares of $50 each. Large subscriptions have been made in Washington, and among them extensive ones for English houses.

It is proposed by a number of gentlemen of South Carolina and other States, to establish a press in Washington, which shall represent Southern views on the subject of slavery. The press is to be "free from party influence," and none are to be engaged in the undertaking but "men in every way independent," and "whose means and position are such as to free them from all temptations of profit and place."

Seth Sprague, who recently died at Plymouth, Mass., was born on the 14th of July, A. D. 1760, and had entered his eighty-eighth year. He was a descendant in the paternal line of William Sprague, and in the maternal line of Francis Sprague, who were among the earliest settlers in the colony of Plymouth and Massachusetts. The farm on which he died was occupied by himself and his ancestors for more than two centuries. Eight children and one hundred and seventy-five grandchildren survive him.

According to Semaphore de Marseilles, the corn trade is particularly active at Constantinople. The exportation continued on a large scale. Prices were moderate, but the freight was exorbitant. In the space of three or four days 500 vessels had crossed the Dardanelles, most of which were proceeding to load grain in the Black Sea harbors. Of these 400 had been freighted for the purpose. It is impossible to form an idea of the immense profit Turkey has derived from that trade.

Peru has accepted the proposal of Mr. William Wheelright to construct a railway (the first in that country;) between Lima and Callao. It will be about six miles in length, cheaply constructed, with one set of rails; and, running from Lima to the water's edge, it will receive, as regards both passengers and goods, almost the entire commercial traffic of the republic.

The Pittsburg Gazette estimates that the exports of coal from that city up to the present time this year, will amount to five millions of bushels, and that fourteen millions of bushels will be exported during the entire year. It is worth from four to four and a half cents per bushel at Pittsburg. There are nine hundred and sixty eight boats engaged in this trade, valued at one thousand dollars each.

There was a fire on Monday evening of last week, in the extensive foundry of Stillman, Allen, & Co., known as the Novelty Works, foot of 12th street, and used for the manufacture of steam engines, castings, iron ships, boats, &c., The loss is estimated at $8,000—covered by insurance.

In some of the railway bills passed at the last session of the British Parliament, power was given to enable the companies to act as water companies for the supply of water by pipes along the railways, to the towns on and at their terminus.

Pens made of ivory are now coming into use. They are shaved down to an almost transparent thinness, and perfecly susceptible of being nibbed, mended, &c., with all the facility of an ordinary quill. They are of French manufacture.

A catfish was purchased in the Cincinnati market, lately, which, on being opened, was found to contain in its stomach, a silver thimble, a gold ring, and a counterfeit dime, tied up in a rag.

By a decree of the Austrian Government any employee of a railway causing an accident by negligence, is liable, if serious, to 10 or 20 years imprisonment, and if death be caused, death is the punishment.

W. C. Warning & Co., Phœnix Factory, Yonkers, have recently manufactured a beautiful three-cornered hat for General Taylor. It is made entirely of wool, white as the driven snow.

It is expected that the great Erie Railroad will be finished about the autumn of 1848. There are now 3000 men engaged on it.

The Swedish bark Gotheburg cleared at the custom house in Boston, for Falmouth, Eng., with a cargo of bones, valued at $5000.

One of the best toasts said to have been drunk at the printer's festival at Rochester, was the following: "To the health of the man who pays in advance for his newspaper."

The small pox has lately been unusually prevalent in London, and the authorities of several parishes have consequently issued circulars, calling attention to the provisions of the act respecting vaccination.

The teeth of some antediluvian animals, and several of those weighing eighty pounds each, have been found at Lamarsh, England.

A memorial to the Queen of England, signed by 100,000 women, has lately been presented, praying that the bill for punishing seduction may become a law.

Mr. Charles Wallace, of Alleghany city, Pa. met with an accident on Saturday, which, it is thought, has ere this proved fatal. He was on his way to Brownsville, in a one horse buggy, when, from some cause, the horse took fright, ran away, and threw Mr. W. out, fracturing his scull and injuring him internally.

New York city has nineteen licensed rum holes to each church; and thirty-eight rumsellers to each preacher of the gospel. A fine prospect for the morals of the rising generation, while it furnishes a beautiful commentary upon the present.

St. Paul's Church in Rochester, it is now believed, took fire from the stump of a lighted cigar, very carelessly thrown down in the tower during the visit of three young men the day before the conflagration. Arrangements are being made to rebuild the church.

Mr. Fletcher Webster is to deliver the anniversary discourse before the New York American Institute in October. The Fair will open at Castle Garden, October 2d. Our producers are invited to send in specimens for exhibition.

The Governor General of Canada has been invited by the committee to attend the agricultural fair which is to be held at Saratoga, N. Y., Sept. 14, 15, 16. He says he will attend if his public duties will admit of it.

The consumption of caoutchou (India Rubber) has prodigiously increased, as shown by the fact that in 1828, the quantity of that article exported from Brazil did not exceed 20,000 lbs., whilst that of 1845—6 amounted to 800,000 lbs., besides 416,000 pairs of shoes.

The Cincinnati Commercial says: "We are informed by good authority, that a block of three story buildings is to be erected in this city, the entire front to be of cast iron! The plates for the same are already being cast."

A medical gentleman at the Chicago convention remarked that, according to the most approved formula for the preservation of bodily health, the Great Father of Rivers kept his head cool in the frigid regions of the north and his feet warm in the sunny air of the tropics. It was now only necessary to remove the obstructions from his bowels to make it the most healthful alimentary canal in the known world.

A Mr. Johnson says he has effectually cured himself of an obstinate cancer, by the free use of potash made from the ashes of red oak, boiled to the consistence of molasses, used as a poultice, covering the whole with a coat of tar. Two or three applications will remove all protuberances, after which it is only necessary to heal the wound with common salve.

The Tablet (Roman Catholic) publishes the following extract from Rome:—"The Pope has wrought a miracle. He went to Subiaco, and as there was a great want of rain, the people asked him to pray for it. He accordingly went to the shrine of St. Benedict, and prayed there an *hour*, and immediately the rain came, and lasted six hours."

Eight hundred Graduates of West Point have been one year in service in Mexico, and of the number fifty have been killed or died in the war, or one in sixteen of the whole number. Of the artillery officers serving in Mexico every one graduated at West Point.

The Cleveland Herald publishes a letter from Major Smith of the army, dated Vera Cruz, July 13th, in which it is stated, that in a population of 7,000, including the troops, there are thirty deaths per day. In the military carpenters' shop 550 coffins were made in the month of June.

The Salem Gazette learns from Capt. Sims, of the brig Oregon, that Capt. McLean, Governor of Sierra Leone, and well known as the husband of the deceased poetess, Miss Landon, died at Cape Coast about the 20th of April last.

A message was received at New York on Saturday, over the telegraphic wires, from Montreal, which was delivered, answered, and receipt acknowledged in the short space of thirty minuts. It came by way of Toronto and Buffalo.

A city paper says that at a public house near the railroad station at Farmingdale, Long Island, where a camp meeting has been held during the week, $1,400 for "refreshments" were taken in one day.

A correspondent of the Evening Post says that Thomas W. Dorr is lying very low. His disease has become a confirmed jaundice. He has been a great sufferer. At present his recovery is deemed doubtful, both by himself and his friends.

The Governor and Council of New-Hampshire have appointed Thursday, November 25, as the day of annual thanksgiving in that State.

Review of New York Market.

MONDAY, AUG. 30.

ASHES—Pots $5 25 a 5 37. Pearls 8 00 a 8 06.

FLOUR AND MEAL—Genesee Flour 5 75; Oswego 5 69; western mixed brands 5 50. Meal 2 62 a 2 87. Rye Flour 4 00 a 4 25.

GRAIN—New Genesee Wheat 1 40. Mixed Ohio 1 20. Corn 73 a 77c. Rye 89 a 95c. Barley 54c. Oats 42 a 44 for new, 47 a 50 for old.

PROVISIONS—Pork and Beef are in better demand at previous prices. Lard 10c. Ohio Butter sold at 11 a 13c. Cheese 7½ a 8c.

DIED,

In Westerly, R. I., Wednesday morning, Aug. 25th, Miss Elizabeth H. Maxson, daughter of Jonathan Maxson, in the 25th year of her age. Her health had been declining for some weeks, but she was able to be about until attacked by a fever less than a fortnight before her death. Her sickness was attended with extreme nervous irritability and excessive action of the brain, which after the first few days rendered her unconscious of her situation. As nature gave way to the influence of disease, she gradually sank until she calmly fell asleep in Jesus. Great would have been the consolation to her friends, if she had possessed her reason in the trying hour; but this was denied them, perhaps the more sensibly to remind them of the necessity of preparing for death while in health. This afflictive dispensation of Providence will be deeply felt by a large circle of relatives and friends; but they have the blessed assurance that what is loss to them is infinite gain to her.

In Scioto, Ohio, on the 13th of August, of an inflammatory disease, Marcus J. Bronson, aged 40 years. Brother Bronson embraced religion when a youth, and united with the Methodists, with whom he remained a worthy member until, about five years since, he became a convert to the Bible Sabbath, and united with the Seventh-day Baptist Church in Jackson, Shelby Co., O., by whom he was called to the improvement of his gift, and received a license to preach the Gospel. Subsequently he removed to this place, and became a member of this church, and continued to labor with us as a licentiate until he was silenced by sickness and death. We trust he has gone to join the church triumphant. His disease was rapid and very distressing; but at intervals we had the satisfaction of hearing him express his unshaken confidence in the rock of Ages. He left a wife and one daughter to mourn their loss. Charles Clarke.

Scioto, August 18, 1847.

In Lincklean, Chenango Co., N. Y., June 18th, Abigail Stillman, widow of Deacon Jared Stillman, aged 70 years.

In New York, Aug. 20th, of croup, Zelotus Theodore, son of M. B. and G. A. Danelson, aged three years and one month.

LETTERS.

Wm. Maxson, Charles Clarke, Geo. P. Maxson, I. D. Titsworth, I. B. Kenyon, Asa Bee, Daniel Coon, Wm. B. Maxson, C. P. Rood, J. Maxson, Jr., Libbeus Cottrell, Simeon Babcock, Norman Palmer (all right.)

ACKNOWLEDGMENTS.

David Rogers,	Waterford, Ct.	$2 00	pays to vol.	4	No. 52
R. Jerome,	"	2 00	"	4	" 52
D. B. Rogers,	"	2 00	"	4	" 52
Wm. Maxson,	"	2 00	"	4	" 52
Eph. Brooks,	"	2 00	"	4	" 52
Matt. Saunders,	"	2 00	"	4	" 52
J. K. Rogers,	"	2 00	"	4	" 52
E. B. Champlin,	"	2 00	"	4	" 52
Oliver Maxson,	"	2 00	"	4	" 52
J. C. Maxson,	"	2 00	"	4	" 52
John Darrow,	"	2 00	"	4	" 52
Green Rogers,	"	2 00	"	4	" 52
L. T. Rogers,	"	2 00	"	4	" 52
C. Steward,	"	2 00	"	4	" 52
D. Rogers, 2d,	"	2 00	"	4	" 52
E. Darrow,	"	2 00	"	4	" 52
D. P. Rogers,	"	2 00	"	4	" 52
Geo. C. Stillman,	"	2 00	"	4	" 52
E. G. Beebe,	"	2 00	"	4	" 52
E. Crandall,	"	2 00	"	4	" 52
A. G. Coon,	Hopkinton, R. I.	2 00	"	4	" 52
Wm. Lanphear,	"	2 00	"	4	" 52
Lucinda Barber,	"	2 00	"	4	" 52
Reuben Davis,	Shiloh, N. J.	2 00	"	4	" 52
N. Tomlinson,	"	2 00	"	4	" 52
Azel Davis,	Logansville, O.	2 00	"	4	" 52
G.P. Maxson,	Clark's River, Ky.	10 00			
C. M. Lewis,	Newport, R. I.	2 00	"	5	" 9
A. P. Harris,	New London,	2 00	"	4	" 52
N. Palmer,	McGrawville,	5 00	"	4	" 26
Harriett Taylor,	Unadilla Forks,	2 00	"	4	" 52
Lucy Davis,	Leonardsville	2 00	"	4	" 52
A. R. & A. Coates,	Wirt,	3 00	"	4	" 13
Amy Williams,	New York,	2 00	"	4	" 52
H. D. Sheppard,	"	1 00	"	4	" 26
W. H. Stagg,	"	1 00	"	4	" 26
Alex. Brandon,	"	1 00	"	3	" 52
Libbeus Cottrell,	DeRuyter,	2 00	"	4	" 52

TRACT SOCIETY NOTICE.

The Fourth Anniversary of the American Sabbath Tract Society will be held at DeRuyter, Madison Co., N. Y., on fifth day, September 16th, at 10 o'clock A. M. Auxiliary Societies, agents, and tract distributors, are requested to communicate to the Corresponding Secretary, without delay, such *facts* connected with the circulation of Sabbath Tracts as are calculated to show the usefulness of that field of labor. Annual Members of the Society, Auxiliary Societies, or Churches, owing or having contributions designed to be included in the Treasurer's Annual Report, are requested to forward them to the Treasurer before the 5th of September, at which time he will make up his report.

Paul Stillman, General Agent.

MISSIONARY ASSOCIATION.

The Fifth Anniversary of the Seventh-day Baptist Missionary Association will be held at DeRuyter, Madison County, New-York, on the sixth day of the week, September 17th, at 9 o'clock A. M. Sermon by Rev. L. Crandall, of Plainfield, N. J.; N. V. Hull, of Alfred, N. Y., his alternate.

"Any person contributing one dollar annually to the funds is a member." "Societies, Chnrches, or Associations, may become auxiliary by contributing to its funds, and shall be entitled to one vote for every five dollars." "Each subscriber of twenty-five dollars, at one time, shall be a member for life." Churches, Societies, or Associations, would do well to make some of their members life members, by the payment of twenty-five dollars, especially the Pastors of their Churches. W. B. Gillett, Rec. Sec.

New Market, N. J., August 8, 1847.

PLUMBE NATIONAL DAGUERREAN GALLERY AND PHOTOGRAPHERS' FURNISHING DEPOTS; awarded the gold and silver medals, four first premiums, and two highest honors, at the National, the Massachusetts, the New York, and Pennsylvania Exhibitions, respectively, for the most splendid colored Daguerreotypes and best apparatus ever exhibited.

Portraits taken in exquisite style, without regard to weather.
Instructions given in the art.
A large assortment of apparatus and stock always on hand, at the lowest cash prices.

New York, 251 Broadway; Philadelphia, 136 Chestnut street; Boston, 75 Court and 58 Hanover streets; Baltimore, 205 Baltimore street; Washington. Pennsylvania Avenue; Petersburg, Virginia, Mechanics' Hall; Cincinnati, Fourth and Walnut, and 176 Main streets; Saratoga Springs, Broadway; Paris, 127 Vieille Rue du Temple; Liverpool, 32 Church street.

THE NEW HYMN BOOK.

At the last meeting of the General Conference, a Committee, consisting of Thomas B. Brown, Lucius Crandall, Wm. B. Maxson, Eli S. Bailey, Nathan V. Hull, and Sherman S. Griswold, was appointed to prepare and secure the publication of a Hymn Book suited to the wants of the Seventh-day Baptist Denomination. Subsequently Mr. Brown, Chairman of the Committee, suggested a plan for the work, which received the unanimous and hearty approval of the other members of the Committee, and which he was requested by them to carry out. We are happy to state, that he has completed the duty assigned to him, and has prepared for the press a book which is believed by good judges to be equal in point of merit to any thing of the kind now extant. The copy is already in the hands of the printer, and the work will be published and ready for distribution on the 10th day of September next. It will contain above one thousand hymns, covering nearly six hundred pages of the size of the medium edition of "The Psalmist," now in use among the Baptists. It will be printed on fine paper, and upon stereotype plates prepared from entirely new type. In style of workmanship, it is intended that the book shall be inferior to none. To secure for it as general a circulation as possible, the price, in common leather binding, has been fixed at 75 cents per copy, or $9 per dozen. Copies will be put up in extra binding, with gilt edges, &c., to suit every variety of taste, at prices corresponding to the style.

The Publishers of the Book are desirous of learning what number of copies will be at once demanded, in order that they may regulate the size of the first edition by the demand. They request, therefore, that those in want of the work will give them as early notice as possible of the number they desire. Probably the best way to do the business will be for each society or church to appoint some person to ascertain how many will be wanted within its own bounds, and send on the order accordingly. The books will be ready for delivery, as before stated, on the 10th day of September, in time to supply at the Anniversary of the Missionary and Tract Societies in DeRuyter, all who may wish to obtain them in that way. To save uneasiness, no money will be required until the books are delivered; and to save loss, no books will be delivered except for the money or its equivalent. Orders for the books are now solicited, and should in all cases be accompanied with explicit information as to the way in which they may be sent. Those who wish to be sure of copies of the first edition, should send their orders as early as the 1st day of September. Address, "Utter & Champlin, No. 9 Spruce-st, New-York."

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music.

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing	Wednesday,	Aug. 25,	and ending	Dec. 1
Second	"	"	Dec. 15,	"	March 22
Third	"	"	April 5,	"	July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, August 3d, 1847.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next general election to be held on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

STATE—A Secretary of State, Comptroller, State Treasurer, Attorney General, State Engineer and Surveyor, Three Canal Commissioners, and Three Inspectors of State Prisons.

DISTRICT—One Senator for the Third Senate District, consisting of the First, Second, Third, Fourth, Fifth and Sixth Wards of the city of New York; One Senator for the Fourth Senate District, consisting of the Seventh, Tenth, Thirteenth and Seventeenth Wards of the said city; One Senator for the Fifth Senate District, consisting of the Eighth, Ninth and Fourteenth Wards of the said city; and One Senator for the Sixth Senate District, consisting of the Eleventh Twelfth, Fifteenth, Sixteenth, and Eighteenth Wards of the said city.

COUNTY—Also the following officers for the said city and county, to wit:—Sixteen members of Assembly—One to be elected in each Assembly District.

Yours, respectfully,
N. S. BENTON, Secretary of State.

SHERIFF'S OFFICE,
New York, August 5th, 1847.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided. J. J. V. WESTERVELT,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county, will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See revised Statute, vol 1, chap. 6, title 3, article 3d, part 1st, page 140. Sept. 2, tE.

Miscellaneous.

THE PEN AND THE PRESS.

Young Genius walked out by the mountains and streams,
Entranced by the power of his own pleasant dreams,
Till the silent—the wayward—the wandering thing
Found a plume that had fallen from a passing bird's wing;
Exulting and proud, like a boy at his play,
He bore the new prize to his dwelling away,
He gazed for a while on its beauties, and then
He cut it, and shaped it, and called it a pen.

But its magical use he discovered not yet,
Till he dipp'd its light lips in a fountain of jet;
And oh! what a glorious thing it became,
For it spoke to the world in a language of flame;
While its master wrote on like a being inspired,
Till the hearts of the millions were melted or fired:
It came as a boon and a blessing to men,
The peaceful—the pure—the victorious pen!

Young Genius went forth on his rambles once more,
The vast sinless caverns of earth to explore!
He search'd the rude rock, and with rapture he found
A substance unknown, which he brought from the ground;
He fused it with fire, and rejoiced in the change,
As he molded the ore into characters strange,
Till his thoughts and his efforts were crowned with success,
For an engine uprose and he called it the Press.

The Pen and the Press, blest alliance! combin'd
To soften the heart and enlighten the mind!
For that to the treasures of knowledge gave birth,
And this sent them forth to the ends of the earth,
Their battles for truth were triumphant indeed,
And the rod of the tyrant was snapped like a reed;
They were made to exalt us—to teach us to bless
Those invincible brothers, the Pen and the Press.

IRISH HEARTS.

At this moment, when the sufferings of the Irish people engross so large a share of public sympathy, the following sketch of Irish character may not be found uninteresting. To us it seems touching and truthful. The story teller prefaces the incident by stating that he found an Irish family, of a husband, wife, and several children, on one of our lake steamers. They were in great destitution; and the beauty of the children was the theme for the admiration of all their fellow travelers. At the request of a lady passenger, who, having no children of her own, was desirous of taking one of the little Irishers and adopting it, the narrator addressed himself to the head of the family. We do not know the author of the sketch, and give it as we find it.

Although, says the story teller, I had considerable doubts as to the result, I offered my services as a negotiator, and proceeded immediately upon my delicate diplomacy. Finding my friend on deck, I thus opened the affair:

"You are very poor?"

His answer was characteristic—

"Poor, sir?" said he: "ay, if there's a poorer man than me troublin the world, God pity both ov uz, for we'd be both aiqual,"

"Then how do you manage to support your children?"

"Is it support them, sir? Why I don't support them any way; they get supported some way or another. It'll be time enough for me to complain when they do."

"Would it be a relief to part with one of them?"

It was too sudden; he turned sharply round, "And what, sir?" he cried: "a relief to part from me child? Would it be a relief to have the hands chopped from the body, or the heart torn out of my breast? And relief, indeed? God be good to us, what do you mean?"

"You don't understand me," I replied: "if, now, it were in one's power to provide comfortably for one of your children, would you stand in the way of its interests?"

"No, sir," said he: "the Heaven knows that I would willingly cut the sunshine away from myself, that they might get all the warm of it; but do tell uz what you're driving at."

I then told him that a lady had taken a fancy to one of his children; and if he would consent to it, it should be educated and finally settled comfortably in life.

This threw him into a fit of gratulation. He scratched his head, and looked the very picture of bewilderment. The struggle between a father's love and a child's interest was evident and touching; at length, he said:

"Oh, murther, wouldn't it be a great thing for the baby? But I must go and have a talk with Mary—that's the mother of them; an' it wouldn't be right to be giving away her children afore her face, and she know nothing at all about it."

"Away with you, then," said I: "and bring me an answer back as soon as possible."

In about an hour he returned, leading two of his children. His eyes were red and swollen, and his face pale from excitement and agitation.

"Well," I inquired: "what success?"

"Bedad, it was a hard struggle, sir," said he: "but I've been talkin' to Mary; an' she says as it's for the child's good, maybe the Heavens above will give us strength to bear it."

"Very well, and which of them is it to be?"

"Faix, an' I don't know, sir," and he ran his eye dubiously over both. Here's Norah—she's the oldest, an' won't want her mother so much—but then—oh! tear and aigers—it's myself that can't tell which I'd rather part with least; so take the first that comes wid a blessin'. There, sir"—and he handed over little Norah—turning back, he snatched her up in his arms, and gave her one long hearty father's kiss, saying through his tears:

"May God be good to him that's good to you; and them that offers you hurt or harm, may their souls never see St. Pethur."

Then, taking his other child by the other hand, he walked away, leaving Norah with me.

I took her down in the cabin, and we thought the matter settled. It must be confessed, to my great indignation, however, in about an hour's time, I saw my friend Pat at the window. As soon as he caught my eye, he commenced making signs for me to come out. I did so—and found he had the other child in his arms.

"What's the matter now?" said I.

"Well sir," said he: "I ax your pardon for troubling you about so foolish a thing as a child or two, but we were thinkin' that maybe it'd make no differ—you see, sir, I've been talking to Mary, an' she can't part with Norah, because—the creature has a look ov me; but here's little Biddy, she's purthier far, an' av you please, sir, will you swap?"

"Certainly," said I, "whenever you like."

So he snapped up little Norah, as though it were some recovered treasure, and darted away with her, leaving little Biddy, who remained with us all night; but lo! the moment when we entered the cabin in the morning, there was Pat making mysterious signs again at the window, and by this time he had the youngest, a baby, in his arms.

"What's wrong now?" I inquired.

"Be the hokey fly, sir, an' it's myself that's almost ashamed to tell you. You see I've been talking to Mary, and she didn't like to part with Norah, because she had a look of me, and be me soul, I can't afford to part with Biddy, because she is the model of her mother; but there's little Paudieen, sir. There's a lump of a Christian for you, two years old an' not a day more—he'll never be any trouble to any one, for av he takes after his mother, he'll have the brightest eye, an' av he takes after his father, he'll have a fine broad pair of shoulders, to push his way through the world. Will you swap, sir?"

"With all my heart," said I: "it's all the same to me"—and so little Paudieen was left with us.

"Ah, ah," said I to myself, as I looked into his big laughing eyes, "the affair is settled at last;" but it wasn't, for ten minutes had scarcely elapsed when Pat rushed into the cabin without sign or ceremony, and, snatching up the baby in his arms, cried out:

"It's no use, I've been talking to Mary, an' we can't do it. Look at him, sir,—he's the youngest and the best of the batch. You wouldn't have the heart to keep him from us. You see, sir, Norah has a look ov me, and Biddy has a look ov Mary, but be my soul, little Paudieen has the mother's eye an' my nose, and little bits av both ov uz all over. No, sir, no; we can bear hard fortune, starvation, and misery, but we can't bear to part from our children, unless it be the will of Heaven to take them from us."

CHINESE MODE OF FISHING.

The most singular of all the methods of catching fish in China, is that of training and employing a large species of cormorant. These are certainly wonderful birds. They are frequently met with on the canals and lakes in the interior. There are generally two small boats, containing one man and about 10 or 12 birds each. The birds stand perched on the side of the little boat, ready to commence operations. They are so well trained, that when they go on the water they immediately scatter themselves and look for fish. They have a beautiful sea-green eye, and quick as lightning, they see and dive upon the finny tribe, which once caught in the sharp notched bill of the bird, never by any possibility can escape. The cormorant, when it takes a fish, rises to the surface with it in its bill, and the moment he is seen by the Chinaman, he is called back to the boat. As docile as a dog, he swims after his master, and allows himself to be pulled into the boat, where he disgorges his prey, and again resumes his labors. And what is more wonderful still, if one of the cormorants gets hold of a fish of a large size, so large that he would have some difficulty in taking it to the boat, some of the others, seeing his dilemma, hasten to his assistance, and with their efforts united capture the fish, and haul him off to the boat. Sometimes a bird seems to get playful or lazy, and then the Chinaman, with a long bamboo used for propelling the boat, strikes the water, near where the bird is, without hurting him, calling out to him at the same time in an angry tone. Immediately, like the truant schoolboy who neglects his lessons and is found out, the cormorant gives up his play and resumes his labors. A small string is put around the neck of the bird to prevent him swallowing the fish which he catches; and great care is taken that this string is placed and fastened so that it will not slip further down and choke him, which otherwise it would be very apt to do.

PRICE OF A MEXICAN PEON OR SLAVE.

The value of a peon is not estimated very high. Two hundred dollars would be a very high price for one. Forty or fifty dollars are sufficient to keep a man enslaved during life. The woman who cooked the supper at Santa Rosa, where I first ate red pepper, was purchased by the landlady, the day before, for eighty-six dollars, which was considered a high price. She was a fine cook, and she had the privilege of paying the debt off by wages of two dollars per month. Her love of finery will forever prevent her from paying it.

At Monclova, a good-looking Mexican girl of sixteen years of age, was held in servitude as a peon, having been sold by her father to pay a debt. She was about to be transfered to another master, and was very much distressed at it. General Shields happened to hear of it, and inquired what was the amount of the debt for which the girl was held in bondage. He was informed the debt was *five dollars*. Small as this sum was, it is not probable that she ever could have paid it. Without farther inquiry, the General promptly paid the debt, and restored her to freedom. The poor girl was overcome with gratitude, and falling upon her knees, would have kissed his feet, if he would have permitted it. Drying her tears, she returned to her father's house rejoicing—perhaps to enjoy life in freedom—*perhaps to be sold again.*

MISERIES OF THE JEWS.

An English clergyman, who recently traveled through Palestine, in speaking of the fulfillment of the judgment predicted by the prophets, as now manifest in the miseries of this people, relates the following facts, which he says he had on the highest authority:—

"The houses of Jerusalem belong to Turks. If a Jew wants a habitation, he must therefore have an oppressive hater for his landlord. The landlord has a right to demand a year's rent, to be paid on taking possession; but yet he may eject the tenant at a short notice.

"The Mohammedan law sanctions the claim of an ejected tenant, for the repayment of an adequate portion of the rent; but he must prove his case before the Cadi. A Jew's testimony is not admissible. A Christian's is refused. No Turk will bear witness on behalf of a Jew. So then, at any moment, a Jew may be turned into the street; and in addition to that calamity, must lose all the year's rent which he paid in advance. Moreover, if a Jew engage in any little trade, he hardly earns enough to sustain life. If he possesses any thing beyond this, he is an object towards which rapacity glances its greedy and cruel eye. The poor Jews throughout Palestine derive all their sustenance, or nearly so, from contributions made by the richer Jews in various parts of Europe."

Speedy Cure for a Foundered Horse.—As soon as you find your horse is foundered, bleed him in the neck in proportion to the greatness of the founder. In extreme cases you may bleed him as long as he can stand up. Then draw his head up as is common in drenching, and with a spoon put back on his tongue strong salt, until you get him to swallow one pint. Be careful not to let him drink too much. Then anoint round the edges of his hoofs with spirits of turpentine, and your horse will be well in one hour. A founder pervades every part of the system of a horse. The fleam arrests it from the blood, the salt arrests it from his stomach and bowels; and the spirits of turpentine arrests it from the feet and limbs. I once rode a hired horse ninety miles in two days, returning him at night the second day; and his owner would not have known that he had been foundered if I had not told him; and his founder was one of the deepest kind. I once, in a travel of seven hundred miles, foundered my horse three times, and I do not think that my journey was retarded more than one day by the misfortune, having in all caaes observed and practiced the above prescription. I have known a foundered horse turned in at night on green feed; in the morning he would be well, having been purged by the green feed. All founders must be attended to immediately

[S. W. Farmer.

◆

Plowing in Ancient Peru.—The Peruvians had neither the iron ploughshare of the old world, nor had they animals for draught, which, indeed, were no where found in the new. The instrument which they used was a strong, sharp-pointed stake, traversed by a horizontal piece, ten or twelve inches from the point, on which the ploughman might set his foot and force it into the ground. Six or eight strong men were attached by ropes to the stake, and dragged it forcibly along—pulling together and keeping time as they moved by chanting their national songs, in which they were accompanied by the women, who followed in their train to break up the sods with their rakes. The mellow soil offered slight resistance, and the laborer, by long practice, acquired a dexterity which enabled him to turn up the ground to the requisite depth with astonishing facility. This substitute for the plough was but a clumsy contrivance; yet it was curious as the only specimen of the kind among the American aborigines, and was, perhaps, not much inferior to the wooden instrument introduced in its stead by the European conquerors.

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Curious Tenure.—A law contest is expected to be commenced shortly, arising from the stoppage of the following custom at the parish church at Caistor, in England. For many years it has been the custom in that parish church to have a gad whip, with a purse tied to its lash containing half-a-crown, flourished over the pastor's head during the service every Palm Sunday, by a man from Broughton. This custom, however ridiculous, we understand is obliged to be performed, or the church would lose an estate, which is left on condition that the same shall be at all times kept up on Palm Sunday. Several influential gentlemen have tried to prevent the gad being cracked, but finding it could not be legally laid aside, they have withdrawn all opposition. However, last Palm Sunday the gad was there, and the man from Broughton, but the exhibition was stopped through the interference of an individual, and the question now is, has not the church forfeited the estate.

◆

A Severe Rebuke.—When Sir Richard Steele, the celebrated contributor to the "Spectator," was fitting up his great room in York Buildings, which he intended for public orations, he happened at a time to be pretty much behind hand with his workmen, and coming one day among them, to see how they went forward, ordered one of them to get into the rostrum, and make a speech, that he might observe how it could be heard; the fellow mounting, and scratching his pate, told him he knew not what to say, for in truth he was no orator. "Oh!" said the knight, "no matter for that, speak any thing that comes uppermost." "Why here, Sir Richard," says the fellow, "we have been working for you these six weeks, and cannot get one penny of money: Pray, Sir, when do you design to pay us?" "Very well, very well," said Sir Richard, "pray come down; I have heard enough; I cannot but own you speak very distinctly, though I don't admire your subject."

◆

The Witchery of the Voice.—A voice which, though somewhat low, was of that organ that at once arrests attention; a voice that comes alike from the brain and from the heart, and seems made to convey both profound thought and deep emotion. There is no index of character so sure as the voice. There are tones, tones brilliant and gushing, which impart a quick and pathetic sensibility; there are others that, deep and yet calm, seem the just interpreters of a serene and exalted intellect. But the rarest and most precious of all voices is that which combines passion and repose; and those rich and restrained tones, exercise, perhaps, on the human frame, a stronger spell than even the fascination of the eye, or that bewitching influence of the hand, which is the privilege of the higher races of Asia.

◆

Influence of Railroads.—A short time since, we met a heavy loaded team a little distance from town, carrying chesnut sleepers to the dépôt. Being of a peculiar shape, we inquired to what use they were to be appropriated. The teamster replied that they were engaged by a contractor, and were to be shipped to Havana, to build a railroad in the Island of Cuba! Concord chesnut, once nearly worthless, now bringing a high price, and shipped 2,000 miles to build railroads! We believe the teamster's load was worth about $50, all clear gain through the magic influence of railroads.

A respectable citizen of our town, once resident in Springfield, on the dreary height of land between the Merrimack and the Connecticut, near which the Northern Railroad is to pass, lately informed us that he had tried long and earnestly to sell a lot of timber land for $4 per acre, but all in vain. Not long since some gentleman called upon him, and offered $16 per acre, which he accepted, though he might have done better by waiting. [Cong. Jour. Concord.

VARIETY.

Charles XII., King of Sweden, drank sometimes to excess, so as even to disturb his reason. In one of his drunken bouts he lost the respect which was due to the Queen, his mother. She retired to her chamber, overwhelmed with grief, and remained there on the following day. As she did not make her appearance, the King inquired the cause. This being told, he took a glass of wine in his hand, and went to the Queen's room. "Madam," said he to her, "I have learned that yesterday, in my cups, I forgot myself towards you. I come to ask your pardon; and to prevent a recurrence of such a fault, I drink this glass to your health; it shall be the last during my life." He kept his word, and from that day he never tasted wine.

A late London paper says:—"Last October two vessels were wrecked off Fishgurd; three men were seen clinging to the rigging, but the sea was so rough that the hardy seamen of the port refused to venture out with their boats. Two young women named Llewellen were more daring. Having had ropes attached to them, they entered the surf, and succeeded in conveying a rope to the wrecks, by means of which the sailors were got ashore. Both the committee of Lloyd's and the Humane Society have contributed to a collection for the heroic women, who are in very humble circumstances."

Lately, in pulling down an old churchat Aia, Norway, an oblong box was found containing the skeletons of a man and woman, with about fifty rods of hard wook lying between them. On the cover was a brass plate with the following inscription: "In this coffin repose the remains of a man and woman, who, having lived together in concubinage, were, for their ill-conduct, beaten to death. October 4, 1404." It appears, from an examination of the state of the law in Norway, in the beginning of the 15th century, that the above-named crime was at that period punished by death from castigation.

A paris letter says that the few fashionable young men in town are amusing themselves with the most absurd wagers, such as asking their way of a certain number of people in a certain time; walking from one point to another blindfolded; or driving a certain distance before their opponent can fire a given number of pistol shots. This last dates from 1783, when the Duke of Orleans bet the Count de Genlis that he would go to Fontainbleau, with post horses, and return ere the Count could prick 700,000 holes in sheets of paper with a pin. The Duke won.

A young fox asked his father, (says the Persian Fable,) if he could not teach him some trick to defeat the dogs if he should fall in with them. The father had grown grey in a long life of depredation and danger, and his scars bore witness to his narrow escapes in the chase, or his less honorable encounters with the faithful guardiaus of the hen-roost. He replied, with a sigh, "After all my experience, I am forced to confess that the best trick is—to keep out of their way."

A hearty laugh occasionally is an act of wisdom: it shakes the cobwebs of care from a man's heart; icicles of melancholy from his brains, and the hypochondria from his ribs, more effectually than champagne or blue pills. One of the emperors of Japan is said to have killed himself by immoderate laughing, on being told that the Americans were governed without a king.

The Journal of Commerce estimates the value of donations from the U. States in aid of the starving people of Ireland and Scotland, to exceed $300,000, and adds: "The history of the world does not afford another such instance of private charity extended from one people to another of a different nation."

It is a fact worthy of note, says the Transcript, that the three Presidents who have visited Boston during the last fourteen years, have been greeted with showers of rain on their entrance into town, viz—Gen. Jackson, on Friday, June 21st, 1833; Mr. Tyler, on Friday, June 16th, 1843; and Mr. Polk, on Tuesday, June 29th, 1847.

It is stated that in Ceylon elephants are employed in ploughing rice fields, and in preparing new grounds for cultivation of coffee, pepper, &c. One of these animals, well trained, it is said, will do the work of twenty oxen; consequently, more labor is performed in a given time, and the period is hastened for putting in the crops. The price of an elephant in Ceylon varies from $50 to $75.

Sixty years ago, according to a work lately published in Paris, the nobility of Europe numbered five and a half millions; being one in every thirty inhabitants. It now comprises but three millions and three quarters; or one in fifty-seven inhabitants.

The introduction of gas-light into private houses in Europe has been taken advantage of by the ladies, who, under pretext against the glare and dazzling uncomfortableness of such bright lights, deliberately *spread parasols* in an evening soiree, and (incidental advantage) converse under and behind the same very agreeably.

Howard, the Philanthropist, made an estimate that the number of persons sacrificed on the altar of war since the creation of the world, would amount to *seventy* times as large a number as the present population of the globe!

The policy of cheap fares is shown in a statment which appears in the London Globe newspaper, that the receipts of three steamboats which ply between London Bridge and the Adelphi, and carry passengers for a half-penny, average £100 per day.

There are, in the English language, 20,500 nouns, 40 pronouns, 9,200 adjectives, 8,000 verbs, 2,600 adverbs, 60 prepositions, 10 conjunctions, 60 interjections, &c., in all, above 40,000 words.

It is said that the blood of the 1,400,000,000 of human beings that have perished by war would fill a circular lake seventeen miles in circumference, ten feet deep, in which all the navies of the world might float.

Upwards of 600,000 francs were withdrawn from the savings banks in France in three days at the commencement of May, principally by people withdrawing their little earnings to seek with them a transatlantic home.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. It speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the press of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

The Sabbath Recorder,

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The Sabbath Recorder.

NOTES OF A VOYAGE TO CHINA.

By Mrs. L. M. Carpenter, of the Seventh-day Baptist Mission.

[Continued.]

Sunda Straits, March 27.—I did not think to add to my already long letter, but feel disposed now to make it still longer. For a few days past we have been in constant expectation of making land, but a counter current, head winds, and dead calms, have kept us floating about near the entrance of the Straits, making very little headway. This evening we are cheered again with the prospect that another sun will find us near Anjier. Have you ever seen the ocean in a calm? It resembles nothing so much as a sea of glass. A slight undulating motion just serves to perfect that complete mirror-like polish of the surface, which makes it so strikingly beautiful. Numerous little insects float and hover about on its unruffled surface, and leaves, buds, flowers, and fruit, from shore, are truly objects of delight to us. They tell us, land is near! Can one who has never "been to sea" imagine the ecstacy of delight which the cry of "land ahead!" awakens in the breast of a weary sojourner upon its bosom—in one who for eighty-two days has seen neither green tree nor humble turf, neither flower nor shrub? O the very sight of these mementos of land, as they float past the vessel, sends a thrill of rapture to the soul, to which it has long been a stranger. To-day a bamboo floated near us, on which were perched three little birds; then a large branch, or small tree; then several turtles, sleeping on the water. Yes, land is near, but it is a heathen land—a land of clouds and thick darkness, even as the region and shadow of death. O when shall the day dawn, and the shadows flee away? When shall the Sun of Righteousness rise upon all these isles of the sea? When shall they wait for his law? For us, we go far hence. Many days, perhaps weeks, may yet elapse before we enter the "land of Sinim," before we tread the soil of the "Celestial Empire." At some seasons of the year, the contrary monsoons produce long passages through the China Sea. We hope, however, not to meet with them at this season, it being somewhat too early. This morning, at four o'clock, the Captain spoke a ship, the first since we sailed. It was solemn, as well as novel, at that still hour, to hear the questions and answers through the speaking-trumpet. "Ship ahoy!" (Answered.) "What ship is that." "The Liverpool." "Where from?" (Answer indistinct.) "Where bound?" "To Manilla." Then on the other side: "What ship is that?" "The Houqua." "Where bound?" "To Canton." Another vessel was also near, which was not spoken, supposed to be also an English ship. They have been in sight all day.

This afternoon we saw a waterspout. First the Captain pointed out to us a strange dark cloud, like a long inverted cone suspended in the air, and pointing directly to a stream of vapor which seemed to be ascending from the waves to meet it. We saw it growing larger and more dense for some moments, when it gradually disappeared, first the column of water below, and the "cloudy pillar" fast following it.

This day has been Sabbath. We have spent it in our usual lonely way. How different from the Sabbath in our beloved America! While I write, I find it difficult to realize that the sun, which has long been hid to us, is beaming upon their morning preparations for the house of God. We can no longer fix our hour of worship at the same time as theirs. But we look forward to the time when one bright day shall witness our united devotions, while they mingle around the throne; for "there is no night there," neither sorrow, nor separation.

Mrs. W. is engaged as usual in teaching Khoo-a. He learns very fast, and she is a most faithful and competent teacher. I can but think her remarkably well qualified for that department of missionary labor. I love her more and more continually.

29th.—Drawing near to Anjier. A boat, full of natives, came off this morning, and they are still alongside, entertaining us with their unintelligible jargon, or trying to make themselves understood by an attempt at English. One among them, a leader, named William Penn, is on our ship, making himself quite at home with our captain and others. He speaks English very well, and dresses after the English costume, doubtless out of compliment to his fellow officers, for it seems that his dress is assumed for the occasion; he however *goes barefoot.* The poor creatures in the boat have only clothes about the waist. They have asked for old clothes, and seemed delighted with what was given them, putting them on at once. Several have been on board to sell the fruits, shells, &c., which they brought. We have made a fine lunch of their cocoas, oranges, and mangusteens, the latter of which exceed all I ever before tasted for richness and delicious flavor. The Island is near enough to be seen distinctly, and it is so beautiful!—covered with the richest verdure, and gradually rising from the shore far back into the interior, where the sight loses itself in "cloud-capt hills." It seems highly cultivated, and the houses appear delightfully shaded with beautiful trees. The natives are small of stature, and of a dark red color. "William Penn," in apologizing for his people's begging, said they were poor men. He was asked if they were married men. "Oh no, they no get wife, too poor." "Too poor?" "Yes, they pay great deal money for wife." "How much?" "Hundred dollars, hundred fifty dollars." "Do they always pay for their wives?" "O no; suppose both *like*, then no pay; if the woman like the man, *then* no pay; but if the man like the woman, and the woman no like the man, then he pay." "Are you married?" "Yes." "Did you pay for your wife?" "Yes, cause I like her, she no like me." This then is the law of marriage in Java. I can hardly write for their continual jargon which is sounding in my ears. Beautiful, beautiful island! My eyes continually wander to it, in spite of all my efforts to fasten them on the paper. One bright red spot of ground appears a little back from the shore, said to be an excavation in the ground, and consequently shows the color of the soil. Can it be so red?

For dinner we had some of the plantain fruit boiled. It resembles the potato, but is not palatable, at least to my taste. The milk of the cocoa-nut, also, is far from agreeable; it tastes different from any I ever saw at home, being more fluid, and perhaps, too, more fresh.

And now, I imagine, I hear you reiterate the question, "What are your feelings, while you are thus greeted for the first time with the sight of heathen shores, and more still, of heathen immortals?" I cannot tell you, dear brother; my heart is drawn out for them, when I look upon their bright intelligent faces, and hear their voices, which are pleasant in spite of their unpleasant jargon. They certainly appear less *heathenish* than I anticipated, and show many traits of character which, under a European dress, would appear very much like civilization. I do not know that there are missionaries among these people now, but I know there have been from time to time, and that the New Testament, at least, has been translated into their language. No doubt the unhealthiness of the climate must do much to retard the progress of Christianity among them. They are reputed to be a most harmless and inoffensive people, and certainly carry that characteristic in all their features and gestures. They are remarkably small, and effeminate looking, having the hair long and done up at the back of the head, and being almost or entirely destitute of beard. They brought on with them, in addition to what I have mentioned, many curious birds and animals. One was called a Mangoos, resembling a weasel, (more than any thing I can mention,) except the color, which was brown and white. A female of the monkey tribe was also brought, holding in its arms its little one, with all the care and apparent affection of the most devoted mother. But I shall weary you with particulars. It does not seem to me that it would be difficult to conform to the necessity of living among such heathen, did duty require it, although, judging from my own observation, a dwelling among the Chinese would be more pleasant. Indeed, so much have all become attached to our Chinese, Khoo-a, that we almost feel like loving all Chinamen and women for his sake. But the view is, as yet, entirely prospective. A nearer observation may change every feature of it. One thing we know, they are perishing for lack of vision, and as such we would go to them. We would tell them the story of the cross, which our own hearts tell us must be the strongest appeal. O for life, for health, for ability to labor for them. Dear brother, will not the prayers of pious, faithful souls at home, go up and prevail with a prayer-hearing God for *us*, and for them?

Evening.—Our Javanese friends still accompany us, having fastened their frail bark by a cable to our ship; they dance merrily over the billows in the wake of the Houqua, enjoying life, and their pipes and fruits, almost as much as they do the *valuable* clothing with which the sailors and crew furnished them, and which, after having been worn a short time for their own gratification, and the edification of their fellows, they took off, folded down carefully, and laid aside for *great* occasions, namely, the boarding of English and American ships. One of the more *enterprising* among them, appeared out in his *new* suit, and came aboard, where he, with William Penn, has remained all day, parading the decks, and displaying more consequence than all our officers and crew, passengers included. Fires are bursting out on the surrounding hills, giving them a thorough home-look, in the evening, presenting to our eyes for the first time in twelve weeks the sight of a kindled fire. (Of course we are not admitted into the kitchen sanctum of the ship, where the fire is kept.) Ten o'clock—we are safely at anchor in Anjier road. The sails are furled, the natives have taken leave of us, the man at the wheel has retired, and the wheel itself for the first time is left desolate!—all is quiet, and we hasten to prepare by rest for an early departure in the morning.

THE VOICE OF THE GRASS.

Here I come creeping, creeping every where,
By the dusty road-side,
On the sunny hill-side,
Close by the noisy brook,
In every shady nook,
I come creeping, creeping every where.

Here I come creeping, smiling every where,
All round the open door,
Where sit the aged poor,
Here where the children play,
In the bright and merry May,
I come creeping, creeping every where.

Here I come creeping, creeping every where,
In the noisy city street
My pleasant face you'll meet,
Cheering the sick at heart,
Toiling his busy part,
Silently creeping, creeping every where.

Here I come creeping, creeping every where,
You cannot see me coming,
Nor hear my low, sweet humming;
For in the starry night,
And the glad morning light,
I come quietly creeping every where.

Here I come creeping, creeping every where,
More welcome than the flowers,
In summer's pleasant hours;
The gentle cow is glad,
And the merry bird not sad
To see me creeping, creeping every where.

Here I come creeping, creeping every where,
When you're numbered with the dead,
In your still and narrow bed,
In the happy spring I'll come,
And deck your silent home,
Creeping, silently creeping every where.

Here I come creeping, creeping every where,
My humble song of praise
Most gratefully I raise
To Him at whose command
I beautify the land,
Creeping, silently creeping every where.

From the Missionary Reporter.

THE TRIAL OF STRENGTH.

In a large dancing-house, belonging to Malietoa, the elderly chief of Savaii, one of the islands of the South Pacific, and a great company of natives, were assembled, seventeen years ago, in eager expectation. Presently two young girls entered, adorned with flowers, and laid down mats in the centre of the floor; and then the distinguished visitors, whose coming was such a wonderful event to the simple people, and who were no other than the missionaries, Mr. Williams and Mr. Barf, appeared and took their seats on the mats. Malietoa, having ceremoniously placed presents at their feet, seated himself opposite, and listened with great attention to their proposal to leave Christian teachers with him.

He replied, "I and my people must now go over to Upolu to war; but immediately after my return I will become a worshiper of Jehovah, and learn from the teachers. Meanwhile they can use this house, and when we come home from the war we will build a chapel, but the people who stay here can come tomorrow, if they like, and learn about Jehovah, Jesus Christ." Some teachers were left, and then the wonderful *alii papalangi* (foreign kings) sailed away.

Malietoa went and finished the war at Upolu. He sent one of his sons to help the teachers in building the chapel. When it was ready, a day was fixed for opening it. But just before, Malietoa called his family together to hear something important which he had to tell them. They assembled, and waited, not without curiosity, to know what it was. The old chief said, "I am going to keep my promise to the English kings; I have finished the war, the chapel is built, the teachers are here, and now I mean to become a worshiper of Jehovah." "Very well," replied his family, "if that is good for you, it is good for us; we will worship Jehovah too." But Malietoa said, if they did he would stick to the old customs! They looked surprised. "Don't you know," continued he, "that our gods be enraged at me for abandoning them, and will try to destroy me? Perhaps Jehovah may not have power to protect me against their anger. My proposal is, then, that I should try alone the experiment of becoming his worshiper, and then if we find him strong enough to protect me, you can follow my example; if not, only I shall fall a victim to their vengeance, you will be safe."

It is plain that the chief was still ignorant. He had not left off believing in his old gods. He thought of Jehovah as only one among many other deities, though as one who might possibly chance to turn out the most powerful; much as those Assyrians who were settled in the land of Israel, and afterward became the Samaritans of Christ's time, thought of God.

The young men sitting around looked on each other and at their father in fear. They could not understand such a request. They would rather refuse an offer which they thought might endanger his life. One asked at length, how long a time Malietoa would think necessary for his perilous experiment? He determined to continue it about a month or six weeks. Unwillingly his family had to yield.

And so this singular trial of strength between the great God and the Samoan idols (Papo, the god of war, was a piece of rotten matting) was begun. The news spread abroad, and greatly were the people moved by it. It was a time of intense excitement all over the island. People, of course, felt differently about it. The teachers were glad the thing was put in earnest to a fair trial; they doubted not that God would triumph; and yet perhaps they might feel anxious sometimes. Malietoa's mind was probably the most agitated. He had done a noble thing in putting himself forward as the pioneer of his people, into what he considered danger of death. Very likely, while in his half-enlightened way he daily offered worship to God, even his brave heart beat sometimes with apprehension, lest calamity should overtake him from the angry gods whom, though he had forsaken, he still believed to be powerful. As for the people, they looked on with lively interest, suspending their own decision till they should see how the new religion agreed with Malietoa, and whether he would escape punishment for his boldness. Some of the more superstitious were no doubt watching for him (as the Melitans watched for Paul) to have swollen or fallen down dead suddenly. As day after day passed and left him in safety, messengers were frequently dispatched to carry tidings of Jehovah's triumph to the people in the more remote parts of the island; and Malietoa's own spirits rose high.

The patience of the young men, his sons, did not hold out for more than three weeks. "No harm has happened to you, father," said they, "we too will become worshipers of Jehovah." Every chief in these islands has a peculiar animal set apart to him, called his *etu*, in which the spirit of the god is thought to dwell. The *etu* of Malietoa's sons was a fish, called *anac*. To show that they were in earnest, they invited a large company to a solemn feast, and ate, though trembling, of the *anac* before them all, thus rendering it unholy forever. The people soon followed the example of their chiefs, though some mocked, and said Mr. Williams would never return. When, after more than a year, he did return, how delightful to him was the welcome he received from a people already half-christianized! How rejoiced he was to find that the Lord had already "triumphed gloriously?"

THE OLD MAN AND HIS YOUTH.

FROM KRUMMACHER.

Geron, an old man of eighty years, was one day sitting before the door of his rustic dwelling, enjoying the bright and cheerful autumn morning. His eye rested now upon the blue hills in the distance, from whose tops the mist was stealing upward, like the smoke of burnt-offerings, and now upon his mirthful grand children, who were sporting around him.

A youth from the city now approached the old man, and entered into a discourse with him. When the youth heard the number of years from his own lips, he wondered at his vigorous age and his ruddy countenance. Whereupon he asked the old man whence it came that he enjoyed such strength and cheerfulness in the late autumn of life.

Geron answered: "My son, these, like every other good thing, are gifts which come to us from above, the merit of which we cannot claim to ourselves, and still we can do something here below to enable us to obtain them."

Having uttered these words, the old man arose, and led the stranger into his orchard, and showed him the tall and noble trees, covered with delicious fruit, the sight of which gladdened the heart.

Then the old man spoke. "Dost thou wonder also that I now enjoy the fruit of these trees? See, my son, I planted them in my youth; thou hast the secret of my happy and fruitful old age."

The youth cast a look full of meaning upon the old man; for he understood his words, and treasured them up in his heart.

A SUNDAY IN ROME.

By a correspondent of the Pittsburgh Gazette.

To-day is Sunday—which is always a *Festa* in Rome. It is the day especially when all the country people turn out. The men in roundabouts, conical hats and knee breeches; the women in gay bright costumes, red, blue, yellow, and all wearing on their heads a piece of cloth or linen, white or striped. It is the rarest thing to see a person dressed unpicturesquely in Rome. In the women particularly there is something in the mode of wearing their dresses as graceful as their faces are beautiful and their figures fine. To-day I have seen numbers gaily dressed from all classes crowding to see the Pope's carriage and horses come from the blessing. For you must know that for some days the annual ceremony has been taking place of all the animals (horses chiefly) going to some church to be blessed.

A picture of half an hour's duration in any principal street in Rome, would amuse you greatly, could I describe it faithfully. For instance, at this moment a *Pifferaria* or Piper from the country is playing close by, a dull, monotonous *no-tune*, on a kind of bagpipe, and two little boys squealing away on tiny fifes of their own. He is an old fellow with a gray beard, conical cap, coat and leggins, the very top of Italian picturesque; look out of the window—he is joined by a professional fifer; both squeal away the same old dull strain. These are a couple of the throng of artist models we meet every where; especially on the Spanish steps, where they all congregate in fine weather. Look out again, you will see men and boys on queer little donkeys; side by side with magnificent gilded carriages, the drivers and the trio of footmen shining in their gayest liveries. Beggars all in rags looking wishfully at windows where beautiful faces pop out to see the show, or take off their hats for *bajoccos* to the passers by. Old withered apple women, as hard and cross as their apples, stand at the corners—others have hot roasted chesnuts twice or three times the size of ours. Respectable black shovel hats, with comely sleek priests under them in black shorts, go by. Troops of snuff-colored Capuchins—sometimes chanting a funeral service with torches, sometimes separate—other troops of students from the Propaganda, likewise shovel hatted and long robed, taking their afternoon stroll, watched from behind by elders, as though they were state prisoners—long-bearded, slouched-hat artists with camp stools and portfolios under their arms—dogs, monkeys, and hand organs, donkeys again loaded with all sorts of wares, Neapolitan Orange Venders, fishermen, screaming at the top of their extraordinary lungs—*smells* of all shapes and colors—as palpable to feeling as to nose, in fact what is there not that is queer and ancient and cheesy and fishlike and outlandish, mixed up with picturesque and beautiful and stately and venerable objects, in these narrow old Roman streets? It needs a more graphic pen than mine to convey to one who has never been in Italy, the oddity and strangeness of almost every thing he meets.

ORIGIN OF THE SISTERS OF MERCY.

In a sermon preached by Bishop Hughes, on the occasion of a young lady's taking the black veil, he gave the following account of the origin of the order of the Sister's of Mercy:—

"It was about the year 1815, that a girl of very respectable family in Dublin was left an orphan, and adopted by an aged couple, who were members of the Society of Friends. She was a beautiful and highly accomplished girl, and used to spend a great part of her time in reading to these people from such books as fell in her way. She was a member of the Established Church of England. Her mind generally turned on books of devotion, mercy, and benevolence. After a while doubts began to arise in her mind with regard to religion, and finally, after much reading and thinking, she became a Catholic by *conviction!* But this had no influence with regard to the feelings of the aged couple towards her. They said they loved their dear adopted daughter, and would leave her all their property, which amounted to thirty or forty thousand pounds sterling, because they knew she would make no bad use of it. At last they were brought over themselves to the Catholic faith, and died in that belief. This young girl was therefore left alone. But instead of coming out into the world, and mingling with its pleasures and gayeties, she sought a school in an obscure part of the city, composed of children that she had gathered from the lanes and bye-ways of that city. She was the first who founded the order of the Sisters of Mercy, and when she died, in 1840, seven years ago, she left all her poperty to this institution."

AMBITION.

"I am weary," said the aspiring Cornelia, "of being called Scipio's daughter. Do nobly, my sons, and men shall style me the mother of the Gracchi!"

It is indeed a blessed thing to be a mother, when you are the mother of children distinguished for their goodness. Children grown to maturity, who are eminent for their intellectual and moral acquisitions, marked among men for the expression of noble thoughts and the performance of noble deeds, reflect honor on her who gave them birth. She lives in them. Her character shines in their glory.

Mothers, what shall be your children? Catch the spirit of the Roman matron, and chastening this spirit, by the pure spirit which is from above—baptizing it into the name of the Father, the Son, and the Holy Ghost—burn with an inextinguishable ambition of being the mothers of Christian sons and daughters—sons and daughters who shall be blessings to the church and the world—and receive the plaudit, "Well done, good and faithful servants," in the presence of an assembled universe! These are jewels indeed, whom the Saviour acknowledges to be such, and sets in his crown to sparkle there forever. Shall those now your little ones, so shine in bliss and glory? We hope, we pray, that they may.

PREPARATION FOR DEATH.

When you lie down at night, compose your spirits as if you were to sleep till the heavens be no more. And when you awake in the morning, consider that new day as your last, and live accordingly. Surely that night cometh, of which you will never see the morning, or that morning of which you will never see the night, but which of your mornings or nights will be such, you know not. Let the mantle of worldly enjoyments hang loose about you, that it may be easily dropped when death comes to carry you into another world. When the corn is forsaking the ground, it is ready for the sickle; when the fruit is ripe, it falls off the tree easily. So when a Christian's heart is truely weaned from the world, he is prepared for death, and it will be more easy for him. A heart disengaged from this world is a heavenly one, and then we are ready for heaven, when our heart is there before us. [Boston.

An Example.—Cyrus had taken the wife of Tigranes, and asked him what he would give to save her from servitude. He replied, all that he had in the world, and his life into the bargain. Cyrus, upon this, generously restored her, and pardoned what had passed. All were full of his praises on this occasion, some commending the accomplishments of his mind, others, those of his person. Tigranes asked his wife "whether she did not greatly admire him?" "I never looked at him," said she. "Not look at him! Upon whom, then, did you look?" "Upon him," she replied, "who offered his own life to redeem me from slvavery."

This charming example should be copied into our behaviour in the house of God, where we should behold and contemplate the beauties and perfection of that blessed person alone, who actually did give his life a ransom for all.

[Bishop Horne.

We have high authority for the opinion that perfect loveliness is only to be found where the features, even when most beautiful, derive their peculiar charm from sweetness and gentleness of disposition, which the countenance expresses.

The Sabbath Recorder.

New York, September 9, 1847.

SEPARATION AND SECESSION.

Some good people are easily frightened with the idea of separation and secession among the churches. The New School General Assembly of the Presbyterian Church, in 1846, went so far as to declare, that "separation and secession among the churches and their members, are not the methods God approves and sanctions for the reformation of his church." But we believe a candid examination of history will show that this is a mistaken notion, and that separations are invariable, if not indispensable attendants upon reformation. Take the Waldenses as an illustration. Their entire history for a dozen centuries is little else than a history of separation and secession, persevered in with unparalleled tenacity and boldness. They may be found under a variety of titles, such as Novatians, Donatists, Paulicians, Cathari, Paterines, etc., but they are still the same people, ever pursuing the truth, and never afraid to withdraw from those who either reject it or hold it in unrighteousness. Throughout the dark ages they were the conservators of pure religion. They were exposed to every species of persecution which could be invented, and thousands of them perished by violent hands or in dens and caves of the earth. Still they persevered in rejecting the dogmas of Romanism, and steadfastly maintained the simple faith of the gospel. God smiled upon and prospered them, and now the world admires their Christian valor and heroism. Yet more notorious separatists and seceders than these same Waldenses, never had a place upon the face of the earth. It is a mystery to us how any person acquainted with their history, and especially any person who recognizes the hand of Providence in it, can assert that "separation and secession are not the methods which God approves and sanctions for the reformation of his church." Good men of old were commanded to come out from among the unfaithful, and be separate. There has never been a time since the gospel was proclaimed when this command would not apply to them. All the existing denominations—the Presbyterians, the Baptists, the Methodists—are monuments of secession. Those who acknowledge that these denominations are an improvement upon the state of things which preceded them, ought to be slow to denounce secession. But perhaps all that the General Assembly meant was, that separations and secessions from the Presbyterian Church—or that branch of it to which the Assembly belongs—are not the methods God approves for the reformation of his Church! No doubt they think so; but the promulgation of the doctrine does not strike us as indicative of a very earnest desire for the investigation of the foundation upon which their denomination is built. For our part, we are not particularly afraid of secession. We think there is much more reason to fear from the tenacity with which religious men, particularly in the popular churches, cling to their time-honored dogmas and practices, which a little candid investigation would show to be not only unscriptural but unprofitable.

FACTS CONCERNING SOUTHERN SLAVERY.

A correspondent of the New York Observer, who has been in the habit of visiting the South occasionally for the last twenty years, has collected a variety of facts to show that important changes are taking place in public sentiment at the South relative to slavery. He says that the time has been when only a few southern men were accustomed to think of slavery as an evil, whereas it is now generally acknowledged to be a sore and dangerous evil. Once it was a law of Louisiana, that "no black man should presume upon an equality with the whites;" but now they may be seen together in the same church, counting-room, and stage-coach, shaking hands and conversing familiarly. Indeed, they are frequently to be met with in ecclesiastical bodies, taking part in their deliberations, or seated with their white brethren at the same domestic table—circumstances which would have produced a mob twenty years ago, but are now looked upon with approbation. At one time the black man was regarded as incapable of performing any but the most menial services; but now it is a common thing to find him employed in the most curious and difficult branches of the mechanic arts, or standing at the desk of his master, keeping his books, and carrying on his correspondence. The time has been when public sentiment united with the law in prohibiting the education of the slave; but now, although the letter of the law stands, public sentiment is in favor of letting every man do as he pleases about educating those under him. Again, it was the settled conviction at the South twenty years ago, that white laborers could not endure the climate, and that the labor of blacks was therefore necessary; but now this notion is refuted by the thousands and tens of thousands of Irish and Germans who are scattered throughout the South, and may be seen every where, rolling cotton bales or hogsheads of sugar, driving hacks or drays, and actually supplanting the blacks in many departments of labor. Finally, many large planters at the South are coming to the conclusion, that they can make more money than they now do off their plantations, by cutting them up into small farms, erecting little cottages, and renting them to families of emigrants, they bringing to the sugar-houses a certain amount of cane annually for the rent.

The foregoing are given by the Observer's correspondent as specimens of the changes going on—changes which, he thinks, will sooner or later compel slaveholders to inquire, not how they can keep their slaves, but how they can get rid of them. If these statements can be relied upon, we agree with the writer, that there is hope for the slave, and much to encourage the hearts of his friends. But how he can see in these facts, as he pretends to see, an argument for colonization in Africa, is a mystery to us. If the slaves at the South, under such changes of public sentiment as he says are going on, are becoming good mechanics, bookkeepers, and clergymen, mingling freely with the whites in all the avocations of life, surely there is no occasion to transport them across the ocean to a benighted and unhealthy country for the sake of getting rid of them. They may safely be allowed to go free here, and will be sure to take care of themselves much better than they are now taken care of.

FORCED WORSHIP OF THE HOST.

Some time ago, a statement was made by letter-writers, that a portion of the American troops had been compelled, by an order from the Military Governor of Jalapa, to kneel to the Catholic host when carried along the street. This statement, doubted by many, and denied by a few, was soon forgotten. But a returned officer of a company of Philadelphia Rangers, declares that the statement was true. The orders were issued to the officers of the guard and to the officer of the day, Col. Roberts, of the second regiment of Pennsylvania Volunteers. Both regulars and volunteers, officers and men, were compelled to obey the order at the peril of their lives! As the host passed by, the men were brought to present arms, then dropped to one knee, the bayonet falling to the ground, the butt of the musket reversed, under the right arm, while the left hand lifted the cap from the head and hung it upon the cock of the musket! The men were during the whole morning *drilled* to this ceremony by the officer of the guard. The men protested. The officer of the guard replied, 'My orders are to drill you to the performance of this duty. If you refuse to perform it, you know the consequences.' Colonel Roberts kneeled down with the rest. If this story be true, as it certainly has the appearance of being, it is quite time that the question was raised, whether citizens forfeit their rights of conscience by enlisting in the army.

THE WAY TO STOP THE WAR.

David Hale, the senior editor of the Journal of Commerce, a man who is supposed to share in the secrets of the present administration, has come out over his own signature against the origin and prosecution of the war with Mexico. The following paragraph from his letter will show in what way he thinks we are most likely to get out of the difficulty. If the editors of all the leading newspapers of the country would take the same ground, who can doubt that a speedy cessation of hostilities would be witnessed?

"In the midst of the dangers which surround us, there is but one clear way of either sound morality or sound policy. It is to come out of the difficulty by the same path through which we entered it; in short, to abandon the war, to call home our young men, and leave Mexico whole and entirely to her own management, and ourselves to the full enjoyment of the boundless prosperity which Providence bestows upon us. The cry, No more appropriations for the war, must go up from all parts of the nation. It is the only cry that can place us in safety. To express opposition to the war, without declaring that the war is to be abandoned; to oppose it, and still vote supplies for it, is only to support the administration in carrying it on. No man in the nation would be more relieved than the President by seeing an end of the war. If I understand his feelings, he would have been happy if Congress had refused appropriations at their last session. But no one dares to take the responsibility of recommending an abandonment of the war. What a disgrace it implies upon the Christianity of our country!! The President recommended the war, and Congress, afraid of the people, voted it. He points out the means of carrying it on, and they vote the men and money through fear of the people. In my judgment the President and Congress underrated the intelligence and morality of the people. Let the people speak, then, and undeceive their rulers. Let them know that they stand at the head of a nation, not of military rowdies, but of Christian men, full of the wisdom of Peace and Good Will. At any rate, the tide must be turned by the people, and it can only be done by a bold and loud demand that the war should be abandoned. NO MORE APPROPRIATIONS FOR WAR!! COME AWAY!! LET MEXICO ALONE!! must be proclaimed through the land. Let no man call himself a friend of peace who is not willing to take this attitude. All other opinions are, upon the whole, in favor of war. But whatever my countrymen may please to do or say, I do not intend to live or die with any of the blood-stains of this war upon me.

DAVID HALE."

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The Church in Persia, N. Y.—Eld. Ray Green informs us, that the church in Persia, Cattaraugus Co., N. Y., which has been for some time past in a very low state, is now in an improved condition. Four persons have recently been added to the church, and two have embraced the Sabbath. At Clear Creek, also, some eighteen miles distant, the prospect is encouraging.

The Leland Family Meeting.—Henry Leland was one of the army of regicides who sought an asylum in America during the Commonwealth of England. His lineal descendants have been for some time past making great preparations for a family meeting to erect a monument to his memory. The meeting took place at Sherburne, Mass., about three weeks ago, and was attended by nearly 1,500 persons, from the east, west, north, and south. Services were held in the meeting-house, where an eloquent address was delivered "to the kindred of Henry Leland," upon the perpetuity and importance of individual influence, by Rev. Baron Stow, one of the family. Afterwards the assembly gathered around the place chosen for the monument, where another address was delivered, also by a member of the family, and the monument was let down into its bed of granite. The procession was then formed, and proceeded to a large tent, where a collation was provided, the disposing of which, together with various toasts and speeches, closed the exercises in honor of Henry Leland.

◆

Shameful.—The Washington Union publishes a notice of the commitment to jail, as a runaway slave, of a negro woman, who calls herself Ann E. Hodges. She is about 22 years of age, and says she is free, having served her time out with a Mr. Benjamin Daltey, of Southampton, Va. She has two scars on her left leg, near the knee, one on her left wrist, and one on the point of her breast bone. The owner is required to come forward and prove her, or she will be sold for her prison expenses, as the law directs. So it seems that a woman who claims to be free, may be seized, upon bare suspicion, imprisoned for a while, and then, without any proof that she is a slave, sold into a slavery worse than death. While such things are done in the city of Washington, the Capital of the United States, who can wonder that our boasts of freedom are held in derision by intelligent foreigners.

◆

Missionary Prospects in Siam.—Zion's Advocate publishes a letter from Mr. Jencks, missionary to Siam from the State of Maine. He sailed first to Macao, China, where he arrived on the 6th of October last. He had an opportunity of seeing considerable of China before embarking for Bangkok; which was on the 3d of November—the voyage occupying a fortnight. Riots in Canton he speaks of as being frequent, and questions whether there will be any great change for the better very soon. The city is closed against missionaries as well as other foreigners. Hong Kong, he says, is a British town, and an expensive place, and doubts whether it is more favorable than Canton for missionary operations; but neither of them appear to him as encouraging as Bankok.

◆

Return of a Missionary from China.—Dr. Devan, who was for a while stationed at Canton in connection with the Baptist Mission, is daily expected to reach New York by the ship Houqua. Ill health is the cause of his return. He had become quite familiar with the dialect of Canton, and was beginning to point the followers of Confucius to the Lamb of God that taketh away the sin of the world. Under such circumstances, it was almost as bad as death to be obliged to relinquish the field. But the advice of the missionary band and the resident physicians, has prevailed with him to return to his native land, where he will no doubt receive a warm welcome.

◆

Baptism at Rangoon.—In a letter to a female friend at Utica, says the Baptist Register, Mrs. Judson thus alludes to a baptism at Rangoon:

"The last time the Doctor baptized was in Utica, and there were crowds of lookers on. Now the only spectator is one of the assistants; and they have gone away to a tank seldom visited. A public baptism would send us from the country, if nothing worse, in double quick step, and expose the candidate to every kind of persecution, which might even result in death. I should be very sad at the strange contrast between the present scene and that nine months ago, but I am too much rejoiced at there being any body to baptize."

◆

Religion among the Cherokees.—A letter from Rev. Evan Jones, dated July 12, and published in the Macedonian, gives the following account of prospects among the Cherokees:

"The friends of our blessed Redeemer will, no doubt, sincerely rejoice to hear that the sacred influences that have been graciously shed on our feeble labors, in past years, have not been altogether withdrawn. Our brethren have received and baptized, since the 20th of April last, fifty-two Cherokees, on the profession of their faith in Jesus."

◆

Noble Example.—We learn from the Boston Whig, that Mrs. Farwell, of Cambridge, Mass., recently deceased, left her entire property, some $30,000, to the Baptist Board of Missions and the Newton Theological Seminary. It is stated that Mrs. Farwell, with her husband, the late Deacon Farwell, gave for benevolent objects, during their lives, equal to $100,000.

The New Hymn Books are now in the hands of the binder, and will be turned out complete at a rapid rate. Several hundred copies will be taken to the Anniversaries next week. It is hoped that the churches in central and western New York, particularly those in which only a few copies are wanted, will make arrangements to receive them at that time.

◆

Eld. James L. Scott requests his correspondents to address him hereafter at Berlin, Rensselaer Co., N. Y.

Wealth of Harvard College.—The New Haven Journal says that the bequests made to this institution are enormous. In the annual report of the overseers of the institution, we notice not less than nineteen bequests, which average more than $20,000 each! The available funds of the College, given for specific purposes, the interest of which is used, exceed six hundred thousand dollars! The Law Department has funds exceeding $40,000, and the Theological School more than $80,000! This opulence is the result of individual liberality of citizens of Massachusetts.

Foreign Missions.—The Missionary Herald for September states the amount of donations and legacies, received by the American Board of Commissioners for Foreign Missions during the month of July, to be 21,776 dollars. Total receipts for the year ending July 31, 1847, 209,365 dollars. This is a deficiency, as compared with the receipts of 1846, of about 50,000 dollars. The expenditures of the past year have been 264,783 dollars; and the Board has entered upon the current financial year with a debt of 30,000 dollars.

◆

D. D's.—The Journal of Commerce says that one college has turned out five pair of "D. D's." the present season; and as the 100 colleges in the country would at the same rate yield an aggregate of 500 pair in a single year, suggests the propriety of dubbing all the clergymen in the United States "D. D.," without distinction of sect. This would satisfy all, and leave no room for suspicion of favoritism. And what a glorious country we should be, with 25,000 or 30,000 Doctors of Divinity among us.

◆

Return of a Missionary.—Rev. Daniel B. Bradley, who has spent the last 13 years as a missionary of the A. B. C. F. M. at Bankok in Siam, arrived in this city on the 11th ult., with his three motherless children, and a daughter of Rev. F. B. Thompson, of Borneo. The children are all between the ages of three and eleven years.

◆

English Deputation.—Rev. Messrs. Burns and Goadby, the deputation from the General Baptists of England to the General Conference of the Freewill Baptists of America, arrived in the Cambria on the 18th ult.

◆

Benefactions of the Wealthy.—The Boston Chronotype publishes a list of Peter G. Stuyvesant's benefactions to the various benevolent Societies, and appends the following timely and suggestive remarks:—

"How this benevolent millionaire came to think of it to leave just one-tenth of one per cent of all his estate to these benevolent institutions, does not appear. Probably he attached to them a value, compared with other things, corresponding to this per centage. If a man worth $1,400 should in his will leave 50 cents to the Bible Society, 10 cents to the Tract Society, 30 cents to the Institution for the Blind, and 50 cents to an Orphan Society, it would be considered rather queer, but it would be precisely proportioned to what has been done by Mr. Stuyvesant. Millionaires appear to be blessed either with small souls or small knowledge of arithmetic beyond addition. If a man worth but $2,000 in the world gives $50 to some public object, it is not thought worth making a very great fuss about—but if, being worth $2,000,000, he gives $50,000, the universal newspaper press is expected to go into ecstacies—and for the rarity of the thing it very well may."

WRITTEN COVENANT AND ARTICLES OF FAITH.

Bro. Hull,—It is with pleasure that I respond to your kind letter in the Recorder of August 26. Perhaps, if we understood each other more perfectly, we should be agreed touching this point. I think you are not in favor of those formularies called articles of faith, or creeds; I mean, in favor of them as *they exist*, and *are used*, when they designate, and give identity to, a thousand splits, fragments, parties and sects, each disjointed from Christ's otherwise beauteous Church; whilst each sect, with its own peculiar creed for a foundation, arrogantly proclaims itself *the true Church*. I think you are in favor of faith—living, practical, good-works-begetting faith—wherein ALL that God has thought of sufficient importance to reveal or record, is of sufficient importance to demand our credence. Have I judged rightly? Can we, or can we not, meet upon this mountain of truth? We ought. But methinks I hear you object, that in your last letter you make certain allegations which, if true, would seem to prevent so desirable a consummation. This brings us properly to a review of your letter. I have read it with care. At first I almost thought that I had fairly become a trespasser against you, my brother, and against truth, my guide. But I soon became convinced that what you had assumed could not be sustained, nor stand the test of sound criticism. Whether I have misapprehended *you* or not, is of no importance to the question at issue. The negative of the question I am perfectly willing to discuss. Will you meet me on the *question?* I have proved, and will continue to bring additional proof, that it is not proper for churches to have a written covenant and articles of faith.

But to your letter. I will not pronounce it to be replete with instances of getting away from the question, nor with cunning sophistry. This is *unnecessary*.

1. After an interval of six months, you deem the question of sufficient importance to introduce it again to the Recorder, when our early correspondence is mostly forgotten; and then charitably conclude your epistle by saying, that "the *subject* is not worthy the room it occupies." Consistency, thou art a jewel! You, my brother, wrote the first article, and evidently wish to write the last—not per argument, but per force. You seem to understand the saying of Solomon, "He that is first in *his own* cause seemeth just, but his neighbor cometh and searcheth him out."

2. You disclaim all ambiguity. If at one time saying that you think that a written covenant and articles of faith are proper, and that we may have them, and at another time that you do not advocate the enforcement of man-made creeds and human formularies, is not ambiguous, it is at least very uncertain of signification. But again, you are "in favor of them, only let them be gospel-wise." How are we to know that they are gospel-wise? This position is full of ambiguity, or I know not the meaning of the word. The Methodist, Presbyterian, and Roman Catholic, all profess that theirs is "gospel-wise." The representatives of five hundred others step forward, and each of these conflicting witnesses proclaims his to be the *only* "gospel-wise;" all the rest are wrong. Last of all, Bro. Hull may be seen lugging his along at six months' intervals, and it of course is "gospel-wise." PROVE that articles of faith and creeds are in accordance with the spirit of the Gospel, the genius of Christianity, which says, "Call no man master," or "Rabbi," or Father, or Pope. "Other foundation can no man lay than that which is laid, which is Jesus Christ." 1 Cor. 3: 11. "Upon this rock will I build my church." Matt. 7: 24 and 16: 18. Until you can reconcile your creeds with these and numberless other passages of Scripture, and the laws of MIND, to qualify yourself behind a convenient "gospel-wise," is an armor of war which will melt away before the scorching rays of truth. To discover the sophistry of the position, look at its parallel in the following paraphrase on Phil. 2: 27—"You need not let your conversation be as becometh the gospel of Christ, neither stand ye fast in *one spirit*, with one mind, neither strive together for the faith of the Gospel; only converse, stand and strive gospel-wise." Gospel-wise makes all the wrong right, does it not? Or this—Wrong is proper, only let it be right-wise. How convenient!

3. Infidels *do not* object to our *differences*, but to their being *written* authoritatively, in *infallible* but *contradictory* creeds. This objection to creeds amounts to *something*. See, if you please, Volney's Ruins, an infidel work, p. 94. In his problem of religious contradictions, each creed is represented, speaking of itself, as crying out, "None but ours are true; all the rest are false." Infidel replies, "Be it so, but if they contradict each other, who shall reconcile them?" If you are not satisfied, *read* for yourself. Human opinions may change and differ on the same subject, on every subject; on religion, on morals even, the same mind may vary its opinion, according to the evidence of truth presented. Not so a creed. However false, a creed has no mind to change. It cannot compromise with or assimilate to truth; but, if false, it is immutably false. Now, says the infidel, "Pray tell which of your multitudinous, contradictory, infallible, and unchangeable witnesses, must I believe?" You reply, "We may take our choice." Suppose you a judge would thus reply to his jury, if a number of witnesses testifying of the same thing contradicted each other? The same objection, based upon the same premises, is found in Thomas Payne's Age of Reason. When Campbell and Owen met to discuss the evidences of Christianity, Mr. Owen offered the same objection. Had Mr. Campbell attempted the defense of creeds in the Christian system, he could not have triumphed over the wily infidel. See Campbell & Owen's Debate. The Church was the exclusive vicar of God. She must have the tonnage and poundage of all *free-spoken truth*. To accomplish this end, and establish her dogmas (creeds) she burnt men, beginning with Priscillian and the six Gnostics in the fourth century, at Tours, and ending, no one knows where, or when, or with whom. It had such zeal for the "unity of (articles of) the faith," that it put prophets in chains, and asked the sons of God if they were greater than Jacob. It made belief take the place of life. See Parker on Religion, p. 429. "For it must needs be that offences come, but woe to that man by whom the offence cometh." Matt. 18: 7.

4. To prove that it is more our duty to believe some of God's truths than others, great truths rather than small ones, you quote 1 Cor. 13: 13—"Now abideth faith, hope, and charity, these three, but the greatest of these is charity." Faith, hope, and charity, are Christian graces, not *truths* of God; and if they were truths, I do not dispute that some truth is greater than other, but this does not argue that we have a right to say to God, "This, thy little truth, 'one talent,' we will hide; but this, thy great truth, 'ten talents,' we will put out to usury." You cannot well hold to charity and the creed at the same time; they are opposed in principle. "Thou canst not serve God and Mammon." The reverse of charity is true of the creed. Articles of faith behave themselves unseemly, they seek their own aggrandizement, are easily provoked, think evil, rejoice in iniquity, but not in truth, (all truth,) have little knowledge, are not gospel-wise, shall vanish away. 1 Cor. 13: 4—8. Again, paying tithes of mint, annis, and cummin is not a lesser truth, whilst judgment, mercy, and faith are greater truths! They are *acts*. Ought the latter to be done? "Leave not *the other undone*."

5. I have less to do with "*Inquirer*" than with "*Answer*," my brother; you perceive, therefore, why I am not so anxious to end the controversy as yourself. "Come, let us reason together?"

6. James says truly, "I will show you my faith by my works;" but you want a creed to show your faith by. Agree with James, if you can.

7. The manner in which human formularies preclude the right of private judgment is plain enough. If a man would join a church having a creed, he has his articles of faith ready "cut and dried." He does not compose, and he must not oppose them, but adopt them as they are, or God's house, the Lord's table, and kindred privileges, are not for him.

8. With reference to your handsome allusion to Balaam and his donkey, and to Ahab, what reason have you to suppose that these are less true than the thunderings of Sinai, or the groanings of Calvary. That Sinai and Calvary are the greatest truths, I doubt not. What if the waters of Abna and Pharper were better than the little streams of Israel? Proud Naama, must dip in Jordan. So I think you may find the smallest truths to be important. Hoping that in truth God "will confirm us unto the end, that we may be blameless in the day of our Lord Jesus Christ," is the prayer of your brother in faith,

Jas. Summerbell.

Plainfield, N. J., Aug. 29, 1847.

General Intelligence.

FIVE DAYS LATER FROM EUROPE.

The steamship Caledonia reached Boston on Thursday of last week, bringing European news to Aug. 19, of which we give a summary below.

A serious depression has taken place in the grain market since the departure of the steamer of the 4th—only occasionally arrested by broken weather. The certainty of a bountiful harvest at home, coupled with the continued large imports of foreign breadstuffs forced upon the market by the necessities of holders, must even exercise still stronger depressing influence upon the trade.

The money market, owing to a variety of causes, has become seriously depressed since advices per Cambria. The pressure continues to effect all branches of trade with unrelaxed severity, forcing prices downward, and necessarily limiting operations to the smallest possible scale.

The political aspect of France is threatening enough. A fierce contest is waging between the Government and the Opposition press. The latter charges Ministers with corruption and the failure of the financial administration.

The affairs of Spain still continue in a very embarrassed state. The Queen has placed the King under complete surveillance, and has done everything to destroy his influence—short of imposing personal restraints upon him. An attempt was lately made to destroy General Serrano, the reputed paramour of the Queen, by sending a 'petard' to him through the office.

In Switzerland the federal diet has required the dissolution of the Catholic Sundenbund as being hostile to the general welfare.

The accounts from Italy are various; the progress of liberal opinions, particularly in the Papal States, is viewed with great alarm by both France and Austria.

Frauds on Travelers.—The Albany Evening Journal tells the sorrowful tale of two Scotch boys, of the ages of 13 and 15 years, modest and ingenuous looking lads who sailed from Aberdeen to join their mother at Buffalo, their father having deceased. After a tedious passage of some forty or fifty days, they landed at Boston, having escaped the dangers of the sea, but not destined to be so fortunate as to the land-sharks that awaited them on shore. The vessel was boarded by a swindler named Ellis, who extorted $18 from the lads, giving them a ticket purporting to be good for a passage to Buffalo. The ticket was repudiated at Albany, where they were obliged to pay between $4 and $5 more before they could proceed. The fair and regular price for sending both these boys through from Boston to Buffalo, in the manner in which they were sent from Boston, would have been $7 80.

☞ We frequently hear of persons who purchase tickets in New York for the railroad or canal west from Albany. They always get cheated. There is but one right way to do the business, and that is to purchase your steamboat tickets on board the boat, your railroad tickets at the regular office of the road, and your packet tickets on the packet. Following this advice will save all extra expense, and secure the best accommodations.

An Indian Prophetess.—The Cherokee Advocate says that a young girl of the Creek Nation recently fell into a *trance*, and has since been prophesying to the tribe. She says that while in this inanimate state she held communion with invisible spirits, who learned her a song, which she sings with great beauty and effect. She has predicted one or two deaths which have come to pass, and told, from her own feelings, of a murder, at the very time it was committed, at a distance of several miles from her home. She has also purchased her burial clothes, foretold at what time her death would take place, and certain signs which would then be seen, and from which the world could judge of the sincerity of her professions and the truth of her revelations. People from all sections are flocking to see her. There are many who consider her case a remarkable one, and who, believing in her inspiration, have become alarmed and forsaken the error of their ways.

The Slave Trade.—The National Era of Sept. 2d, says that last Thursday forenoon, at 11 o'clock, a coffle of slaves, to the number of eighty-five, was marched from this city, across the Long Bridge over the Potomac, for the South. They consisted of men, women, and children; the men chained together; some of the women carrying children, walking with them; other women and children riding in two wagons which accompanied the train. Some were weeping; many were ragged; nearly all were barefoot; one was playing a fiddle—a not unfrequent accompaniment of such scenes!

The coffle, we presume, was chiefly made up of slaves purchased from the surrounding country in Maryland, which seems as if emptying its slaves wholesale into the "far South."

It is but two weeks since we had occasion to notice the departure of another coffle of one hundred slaves by the same route!

The Annexation of Texas with Slavery is producing its legitimate fruit.

Important Abolition Movement.—The N. Y. Journal of Commerce says that letters received here by the Caledonia, from unquestionable sources, announce that, on the 28th of July last the King of Denmark issued a decree declaring that all persons who should thereafter be born in his dominions, should be BORN FREE; and that all persons in servitude in his dominions on the 28th of July last, and remaining so on the 28th of July, 1859, shall then be absolutely free, without compensation to the owners. In the negotiation with the colonies which preceded the issuing of this decree, he offered them the alternative of three years with a compensation of $60 per head for each slave, or twelve years without any compensation, and they chose the latter. Denmark has three small islands in the West Indies, viz. St. Croix, St. Thomas, and St. Johns. St. Croix contains about 30,000 slaves. St. Thomas and St. Johns perhaps 5,000 more.

SUMMARY.

The St. Louis Union has information from a person directly from the scene of outrage, that the anti-Mormons in Lee county, Iowa, between Charleston and Montrose, have been engaged in stoning the houses of the Mormons who reside there. They made an attack upon the house of Mr. Hatch, a revolutionary soldier. At the time of the attack, the old gentleman and his wife were in bed; he arose, requested his wife to be still, took his rifle, and went out to look after the assailants. Mrs. Hatch became uneasy, also got up, and went out. The old gentleman saw her in the dark, and supposing her to be one of the assailants, fired at and killed her instantly, the ball taking effect in her side.

The Onondaga Standard annonnces the death of E. Sherman Keeney, Esq., editor of the Skeneatelas Democrat, on Friday last,—his death having been caused solely by over application to mental and physical labor. His constitution was naturally feeble, and sunk under the weight of his necessary duties as editor, publisher, compositor and pressman, added to the labor of compiling a history of Mexico, a work upon which he was engaged at the time of his death. He was 30 years of age, and has left a wife and two children to mourn his loss.

During the month of August the number of emigrants arriving here has been as follows:—From Great Britain 8,241; France, 4,476; Bremen, 1,696; Hamburg, 630; Belgium, 1,114; Holland, 605; Norway and Sweden, 100; all other parts, 242. Total, 17,264. This is a very large number. It is a fact worth relating, that of the immense emigration this year, a larger number come with money, and go immediately to the West, than ever.

A correspondent of the New-York Journal of Commerce, writing from Vermont, states that there are in Addison county, in that state, over one hundred thousand good sheep that must be driven to other states or killed for their skins before winter, on account of the scarcity of fodder, owing to the deficiency of the hay crop and the destruction by grasshoppers.

The family of Mr. William Gorham, at Troy, consisting of himself, wife and child, contracted the ship fever from a family of emigrants whom he received into his house a few days since. Mr. G. was seized with delirium, and supposing his wife to be dead, started out to make arrangements for the burial, and fell dead in the street.

The St. Louis Republican of the 25th Aug. says: The telegraph has been fairly put in operation to Cincinnati, and last night's mail brought us the steamer's news and dates from New York to the evening of the 20th—four days from New York! When the connection is made to Louisville, we shall communicate with New York in three days; and, so soon as that wonder is accomplished, we must have the wires put on to St. Louis, and then our readers will be informed in the morning of all that has transpired during the previous day. Time and space will be thus annihilated!

The Louisville Journal of Aug. 27, says: We are informed that House's printing apparatus is to be attached to the battery of the electric telegraph in this city. By this arrangement the managers inform us that they will be able to furnish copies of the President's message for the newspaper offices in this city within five minutes after the reading of it by the Clerk of the House of Representatives!

Lt. Monroe, late of the second regiment of Life Guards, has been found guilty of the murder of Col. Fancett, whom he slew in a duel about four years ago. The verdict of the jury has caused considerable excitement and surprise.

Mr. Kleid, who was sent to Bogota to treat with the Government of New-Granada for the establishment of a railway across the Isthmus of Panama, has returned to France. He has completely succeeded in his mission, having obtained most advantageous conditions for the company he represented. The works will shortly be commenced.

The Buffalo Commercial Advertiser notices the death in that city by suicide, of Mrs. Mary E. Parker, who in a state of mental depression, caused her own death by taking a large dose of opium. She was about 25 years of age, and has left a husband and children in New York city.

The Newark Advertiser, giving a sketch of a recent conversational meeting, at which the subject of iron was discussed, says that iron ships were first introduced into this country by a company at Savannah in 1843, being imported from England in sections, and workmen with them, to put them together.

On Wednesday of last week, says the Amherst Express, there were mowing in the same field in Wendell, four generations of a family named Wilder, consisting of a great grand father, grandfather, father and son. The oldest was ninety-six, and the youngest ten years of age.

There is a starch factory in Lapeer Co., Michigan, which will consume 200,000 bushels of potatoes the present year. The average price paid is 10 cts. a bushel.

Mr. Terence Silby, of Massachusetts, on his way from Buffalo to Detroit, with his wife, left his state-room at night in a state of somnambulic fright, leaped overboard and was drowned.

The site for a Free Academy in the city of New York has at length been decided upon. It is at the corner of 23d street and Lexington Avenue, opposite Gramercy Park. For ten lots $25,000 is to be paid.

It is stated that in the fight between Major Lally's command and the guerillas, Captain Lagall's Company of Georgia Dragoons killed twenty-five Mexicans at one charge.

There was a fire at Potter's Hill, in Westerly, R. I., on Tuesday night last week, which totally destroyed Babcock's dye-house. Loss about $2,000; insurance, $1,000.

It is stated on good authority that the crops of corn from the North to the South of Germany are most abundant, and the harvest in many places is already completed.

In France the harvests are every where abundant, and prices of breadstuffs have declined in all parts of the country except Paris.

The Buffalo Courier says that two young men, who had been employed in the Republic newspaper, in this city, having foolishly got 'on a spree,' entered the office of that paper on Sunday afternoon, and wantonly threw three and a half pages of type, consisting of advertisements and other matter prepared for publication, into 'pi,' as it is technically termed by printers. The young men were sentenced to be each imprisoned in the county jail for three months, and to pay a fine of $10 each—to stand committed until paid. They were previously tried on a civil suit, and a verdict of $50 rendered against them, in favor of Mr. Q. Graves, the proprietor of the Republic, for the damage done him.

As a schooner, (name not ascertained,) was passing down the Connecticut on Wednesday afternoon, she was struck by lightning, and her mainmast shivered to pieces. The vessel was heavily laden with powder, from Hartford, (bound to this city,) and packed away on her deck were no less than one thousand kegs of that combustible material, and the lightning passed within four inches of one of these kegs, but fortunately did no harm.

A strange failure of an attempt to kill occurred in Baltimore on Monday. A Mr. Potts having suspected a Mr. Dorsy of improper intercourse with his wife, met him in the street, told him that he had but three minutes to live, and drawing a six-barrelled revolver, pulled every barrel, but without a single explosion, it being discovered that no barrel was capped. A struggle ensued, but the parties were separated, and Mr. Potts was committed to jail on complaint of Mr. Dorsey.

A baggage car attached to a passenger train, which left Syracuse, was discovered to be on fire when about six miles east of that place. Before the train could be stopped, the flames had made such progress that it was impossible to save the car, or any portion of its contents, which numbered about twenty packages and trunks, belonging to the passengers. The fire is supposed to have originated from a spark thrown from the smoke-pipe of the locomotive.

The steamer Washington will sail on the 24th inst., and she has a good number of passengers already engaged. The alterations in her are completed; they consist in the removal of the top hamper or houses, &c., from her deck, and the enlargement of her bilge, so that she will stand more steadily in the water. The result is that when fully loaded she will draw sixteen inches less water than before; her owners are now confident that she will make the voyage to Southampton in eleven days.

A proposition has been started in Philadelphia, to have a large iron tube, three feet in diameter, to extend from Port Carbon to Philadelphia, a distance of ninety miles, to convey coal from the mines of Port Carbon to Philadelphia. The expense is estimated at about $14,000,000. It is said there is sufficient descent to make it practicable.

Mr. Russell, editor of the Redlander, was killed in San Augustine, Texas, by Mr. Kendall, of the San Augustine Shield. A very bitter newspaper controversy had been going on between the parties for several weeks, and finally led to the shedding of blood. Report says that Mr. Kendall and Mr. Russell fired three shots at each other without taking effect, and that in a day or two after they met again, when Mr. Russell fell mortally wounded.

One day last week, the children of the Catholic School in James-st. N., Y., went on an excursion to New-Rochelle accompanied by several ladies connected with the Church. While there a number of the boys left the main party and went in bathing at some distance from it, when several were drowned. Among the lost were Michael McGowan and John Mullin.

The N. Y. Tribune says that a colored man named Peyton Hays, formerly a slave-driver in Tennessee, was on examination before Justice Downing for tying up his wife, who was formerly a slave in North-Carolina, and inflicting upon her bare skin eight lashes with a rope's end. He had provided brine and molasses to stop the bleeding. At the request of his wife, though he pleaded guilty, sentence was suspended.

The Evening Post says that it is supposed that Silas Wright had prepared before his death the address he expected to deliver before the State Agricultural Society at the next Fair; and the same paper learns that it will probably be read at Saratoga by either Mr. Van Buren or Mr. Flagg.

Louis Philippe's yacht, the Comte d'Eu, during a trial excursion on the 3d of Aug., burst her boiler. Nine men were killed, and thirteen sent to the hospital with little hopes of recovery, two of whom have since died. The Government has decided that the sons of the persons who perished by the accident shall be admitted gratuitously to the Ecole des Novices.

The Prussian Government has consulted all the Universities of the kingdom upon the question whether any inconvenience can arise from the appointment of Jews to Professorships at the Universities. That of Berlin has expressed an opinion in the affirmative.

Two patriotic Poles, Wisniowski and Kaausczinski, were executed on the 31st of July, on the scaffold. They urged the people to persevere for the liberation of Poland.

Great mortality prevails this year in Galicia among the peasants and the lower classes. In the district of Gadowiz, about 40,000 persons have died within a short time.

The Paris Constitutionnel states that the cholera is raging with intense severity among the Russian army of the Caucasus. It is added that the cholera has appeared in some of the mountain districts not under the dominion of Russia.

John A. Sutter, of Helvetia, California, advertises for two threshing machines for wheat, of a size and sufficient power for a crop of *forty thousand bushels!* He is one of the largest farmers in the world, and supplies the Russian traders with grain and provisions.

The Chicago Tribune says, the recent Convention held in that city, put into the pockets of the citizens from $50,000 to $100,000.

It is said in a letter from London, that Fanny Ellsler has lost 600,000 francs by the failure of a banker at Venice.

The Albany Atlas says the average rate of canal tolls per week the present season, for 12 weeks, is $150,000. At the same rates for the remainder of the season, say 16 weeks, the tolls will be $4,100,000. This would give over 1,000,000 for the public works. What is truly remarkable in connection with this large increase, and the present heavy receipts, is the fact that the average freight of a barrel of flour from Buffalo to Albany, in July, was less than it had ever been in that month, down to 1842. And in such good condition is the Erie canal, that boats make a passage from Buffalo to Albany in less time than they did in 1841, and carry double the cargo!

About a year since Boston capitalists got possession of the Michigan Central Railroad, which is now constructed from Detroit to Kalamazo, and which will terminate, it is thought, at Chicago. The stock which then cost about $75 per share is now selling for $120, an advance of $45 in one year, which is a net gain to the stockholders of $990,000, the whole number of shares being 22,000. The earnings for May were about $41,000. It is estimated that when the heavy track is laid over the road, the receipts will amount to $1,000,000 per annum, and pay a dividend of 15 per cent.

A horrible murder was committed last week near Sing Sing, N. Y., by Amos Northrop, a shoemaker, 45 years of age, on a girl named Mary Goodhart, 15 years of age. She refused to marry him, and he stabbed her with a shoe-knife so as to cause her death. He then fled to the woods, where he attempted in several ways to kill himself, first by cutting his throat, then by opening a vein in his arm, and twice by hanging. He was found alive, however, and it is thought will recover.

The Legislature of New York will reässemble at Albany on Wednesday, Sept. 8, to finish the business left undone at the late regular Session, and to effect such farther changes in our Judicial and other institutes as the two great Commissions may respectively suggest or the New Constitution may seem to render necessary.

Mr. Kendall says, that the northern troops endure the climate of Mexico better than the southern. Seger, in his history of the expedition to Russia, states that the Italian troops and those from the South of France endured the horrors of the retreat better than the more northern men.

J. A. Taplin, of Union Village, Washington County, in this State, has invented a threshing machine, which takes up little more room than a wheelbarrow, and with a Horse Power which the inventor has attached to it will thresh out one hundred sheaves in five minutes. So says the Scientific American.

Gen. Tom Thumb will be among the prominent American productions exhibited at Saratoga Springs during the approaching Great State Fair. In order to accommodate his numerous admirers, he has contracted for the erection of a building 100 feet in length expressly for his exhibitions, the building to be taken down at the end of the Fair.

The Chronotype says that a physician in Manchester, N. H., a few days ago opened the stomach of a patient, and removed several hard substances which had completely obstructed the passage from it. However singular this may seem, it is nevertheless true. The patient, we are glad to learn, is doing well, and will undoubtedly recover.

The Springfield Gazette thinks that the potato rot is more extensive than is supposed, and relates that a gentleman who had dug and put away a quantity in good order, found them fast decaying in a few days.

The Michigan Central Railroad Company are building a freight house at Detroit, of brick, 800 feet long by 400 feet wide. It will be capable of storing 100,000 bbls. of flour and 200,000 bushels of wheat.

The first cotton factory in the United States was built on the Brandywine, about four miles from Wilmington, where Dupont's lower powder mill now stands.

A whirlwind passed over the city of Schenectada, in the afternoon of August 28, prostrating trees, overturning barns, and carrying off portions of the roof of the buildings of Union College.

The Lowell Courier estimates that some fifteen hundred young women employed in the factories of that city, are now absent on summer visits to their friends.

In Stamford, Ct., on Monday, Aug. 30, the boiler of a steam engine used in the Logwood Extract Mill burst, injuring several persons so that they were not expected to survive.

Review of New York Market.

MONDAY, SEPT. 6.

ASHES—Pearls $7 62 a 7 75. Pots 5 25.

FLOUR AND MEAL—The market for Flour is heavy. Genesee 5 62 a 5 75; Western mixed brands 5 25 a 5 37. Western and State Meal 2 50 a 2 75; Jersey 3 50. Rye Flour 4 25.

GRAIN—Wheat can be bought some five cents per bushel cheaper than before the steamer arrived. A cargo of inferior Southern sold for 1 05. Corn 65 to 70c. Rye 80c. Oats 45 a 47c.

PROVISIONS—No change worthy of note in the price of provisions since last report.

LETTERS.

S. S. Griswold, Ray Green, Jabez Burdick, Silvanus Carpenter, James Summerbell, L. G. Baldwin, G. W. Hinkley, A. D. Smith, D. E. Maxson, Maxson Green, John P. Livermore, Jason B. Wells, N. V. Hull, Ephraim Maxson, George Greenman, Simeon Babcock.

RECEIPTS.

R. Brown, Hopkinton, R. I.	$2 00	pays to vol.	4	No. 52
A. Langworthy, "	2 00	"	4	" 52
Geo. Irish, "	2 00	"	4	" 52
James Babcock, "	2 00	"	4	" 26
Thos. Langworthy, "	2 00	"	3	" 52
Solomon Head, Albion, W. T.	5 00	"	3	" 26
L. G. Baldwin, Milton, W. T.	2 00	"	5	" 13
S. Fahnestock, Gettysburg, Pa.	2 00	"	4	" 52
L. R. Green, Adams, N. Y.	2 00	"	4	" 39
E. W. Whitford, "	2 00	"	4	" 52
Luke Kellogg, "	2 00	"	4	" 52
L. Carpenter, Lebanon Springs,	2 00	"	4	" 52
J. Burdick, Little Genesee,	2 00	"	4	" 52
J. C. Burdick, Leonardsville,	2 00	"	4	" 39
Nathan Rogers, Oxford,	2 00	"	4	" 52
Ambrose C. Spicer, Alfred,	6 00	"	6	" 13
Thomas Lewis, Almond,	2 00	"	4	" 52
Wm. B. Clarke, Andover,	2 00	"	4	" 52
Asa C. Burdick, Independence,	2 00	"	4	" 52
D. M. Clarke, "	2 00	"	3	" 52
S. S. Clarke, "	2 00	"	2	" 52
Aug. Williams, New York.	2 00	"	4	" 52
George Jarritt, "	50	"	4	" 13

MISSIONARY NOTICE.

Eld. Charles M. Lewis having accepted the invitation to labor for the Eastern Seventh-day Baptist Association, has removed to Newport, R. I., and entered upon the duties assigned him by the Board.

Those churches that have pledged contributions to sustain this mission, will see the necessity of forwarding the same to H. S. Berry, the Treasurer, at Westerly, R. I., as soon as practicable. S. S. GRISWOLD, Rec. Sec.

Hopkinton, Aug. 30, 1847.

TRACT SOCIETY NOTICE.

The Fourth Anniversary of the American Sabbath Tract Society will be held at DeRuyter, Madison Co., N. Y., on fifth day, September 16th, at 10 o'clock A. M. Auxiliary Societies, agents, and tract distributors, are requested to communicate to the Corresponding Secretary, without delay, such facts connected with the circulation of Sabbath Tracts as are calculated to show the usefulness of that field of labor. Annual Members of the Society, Auxiliary Societies, or Churches, owing or having contributions designed to be included in the Treasurer's Annual Report, are requested to forward them to the Treasurer before the 5th of September, at which time he will make up his report.

Paul Stillman, General Agent.

MISSIONARY ASSOCIATION.

The Fifth Anniversary of the Seventh-day Baptist Missionary Association will be held at DeRuyter, Madison County, New York, on the sixth day of the week, September 17th, at 9 o'clock A. M. Sermon by Rev. L. Crandall, of Plainfield, N. J.; N. V. Hull, of Alfred, N. Y., his alternate.

"Any person contributing one dollar annually to the funds is a member." "Societies, Churches, or Associations, may become auxiliary by contributing to its funds, and shall be entitled to one vote for every five dollars." "Each subscriber of twenty-five dollars, at one time, shall be a member for life." Churches, Societies, or Associations, would do well to make some of their members life members, by the payment of twenty-five dollars, especially the Pastors of their Churches. W. B. Gillett, Rec. Sec.

New Market, N. J., August 8, 1847.

PLUMBE NATIONAL DAGUERREAN GALLERY AND PHOTOGRAPHERS' FURNISHING DEPOTS; awarded the gold and silver medals, four first premiums, and two highest honors, at the National, the Massachusetts, the New York, and Pennsylvania Exhibitions, respectively, for the most splendid colored Daguerreotypes and best apparatus ever exhibited.

Portraits taken in exquisite style, without regard to weather.

Instructions given in the art.

A large assortment of apparatus and stock always on hand, at the lowest cash prices.

New York, 251 Broadway; Philadelphia, 136 Chestnut street; Boston, 75 Court and 58 Hanover streets; Baltimore, 205 Baltimore street; Washington, Pennsylvania Avenue; Petersburg, Virginia, Mechanics' Hall; Cincinnati, Fourth and Walnut, and 176 Main streets; Saratoga Springs, Broadway; Paris, 127 Vieille Rue du Temple; Liverpool, 32 Church street.

DERUYTER INSTITUTE.

JAS R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music.

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First	commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second	" "	Dec. 15,	"	March 22
Third	" "	April 5,	"	July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, August 3d, 1847.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next general election to be held on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

STATE—A Secretary of State, Comptroller, State Treasurer, Attorney General, State Engineer and Surveyor, Three Canal Commissioners, and Three Inspectors of State Prisons.

DISTRICT—One Senator for the Third Senate District, consisting of the First, Second, Third, Fourth, Fifth and Sixth Wards of the city of New York; One Senator for the Fourth Senate District, consisting of the Seventh, Tenth, Thirteenth and Seventeenth Wards of the said city; One Senator for the Fifth Senate District, consisting of the Eighth, Ninth and Fourteenth Wards of the said city; and One Senator for the Sixth Senate District, consisting of the Eleventh Twelfth, Fifteenth, Sixteenth, and Eighteenth Wards of the said city.

COUNTY—Also the following officers for the said city and county, to wit:—Sixteen members of Assembly—One to be elected in each Assembly District.

Yours, respectfully,
N. S. BENTON, Secretary of State.

SHERIFF'S OFFICE,
New York, August 5th, 1847.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided. J. J. V. WESTERVELT,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See revised Statute, vol 1, chap. 6, title 3, article 3d, part 1st, page 140. Sept. 2, tE.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" James H. Cochran.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
Darien—Ethan Saunders.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P Langworthy.
Hounsfield—Wm. Green.
Independence—J P Livermore.
Leonardsville—W B. Maxson
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—T. E. Babcock.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—S. S. Griswold.
" A. B. Burdick.
Newport—E. D. Barker.

NEW JERSEY.
New Market—W. B. Gillet
Plainfield—E. B. Titsworth
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock

VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke

Miscellaneous.

TOUCH US GENTLY, TIME.

Touch us gently, Time!
Let us glide adown thy stream
Gently—as we sometimes glide
Through a quiet dream!
Humble voyagers are we,
Husband, wife, and children three—
(One is lost—an angel fled
To the azure overhead!)

Touch us gently, Time!
We've not proud or soaring wings;
Our ambition, our content,
Lies in simple things.
Humble voyagers are we,
O'er life's dim, unsounded sea,
Seeking only some calm clime;
Touch us gently, gentle time! [Barry Cornwall.

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A TALE OF CIRCUMSTANTIAL EVIDENCE.

A farmer in one of the western counties of England, was met by a man whom he had formerly employed, and who again asked for work. The farmer (rather with a view to be relieved from his importunity than with any intention of assisting him) told him he would think of it, and send word to the place where the man told him he should be found. Time passed on, and the farmer entirely forgot his promise. One night, however, he suddenly started from sleep, and awakening his wife, said he felt a strong impulse to set off immediately to the county town, some thirty or forty miles distant; but why, he had not the least idea. He endeavored to shake off the impression, and went to sleep again, but awoke the second time with such a strong conviction that he must start instantly, that he directly rose, saddled his horse, and set off. On his way he had to cross a ferry, which he could only do at one hour of the night, when the mail was carried over. He was almost certain he should be too late, but nevertheless rode on, and when he came to the ferry, greatly to his surprise, though the mail had passed over a short time previously, the ferryman was still waiting. On his expressing his astonishment, the boatman replied, "Oh, when I was on the other side I heard you shouting, and so I came back again." The farmer said he had not shouted; but the other repeated his assertion that he had distinctly heard him call. Having crossed over, the farmer pursued his journey, and arrived at the county town the next morning. But now that he had come there, he had not the slightest notion of any business to be transacted, and so amused himself by sauntering about the place, and at length entered the court where the assizes were being held. The prisoner at the bar had just been, to all appearance proved guilty, by circumstantial evidence, of murder; and he was then asked if he had any witness to call in his behalf. He replied that he had no friends there, but, looking around the court amongst the spectators, he recognized the farmer, who almost immediately recognized in him the man who had applied to him for work; the farmer was instantly summoned to the witness-box, and his evidence proved, beyond the possibility of doubt, that at the very hour the prisoner was accused of committing murder in one part of the country, he was applying for work in another. The prisoner was of course acquitted, and the farmer found that, urged on by an uncontrollable impulse, which he could neither explain nor account for, he had indeed taken his midnight journey to some purpose, notwithstanding it had appeared so unreasonable and causeless. "This is the Lord's doing, and it is marvelous in our eyes."
[Churchman's Companion.

◆

NUTRITIVE QUALITIES OF FOOD.

The relative nutritive and digestive qualities of the food we eat are matters which concern the health of every individual. Various experiments and analyses have been made by competent persons to determine these points, and the result of them appears to be as follows:—Wheat is the most nutritious of all substances, except oil, containing ninety-five parts of nutriment to five of waste matter. Dry peas, nuts and barley are nearly as nutritious as wheat. Garden vegetables stand lowest on the list, inasmuch as they contain, when fresh, a large portion of water. The quantity of waste matter is more than eight tenths of the whole. Only one fortieth of a cucumber is capable of being converted into nutriment. The nutritious part of the different meats varies from one fifth to one eighth of the whole. Veal is the most nutritious; mutton next; then chicken; then beef; last pork. Fruits vary between two and three tenths of nutritious matter, and their order is as follows, the most nutritious being placed first: Plumbs, grapes, apricots, cherries, peaches, gooseberries, apples, strawberries, melons. Milk contains less than one tenth of nutritious matter, as it is mainly composed of water.

Of all the articles of food, boiled rice is digested in the shortest time—an hour. As it also contains eight-tenths of nutritious matter, it is a valuable substance of diet. Tripe and pig's feet (strange to tell) are digested almost as rapidly. Apples, if sweet and ripe, are next in order. Venison is digested almost as soon as apples. Roasted potatoes are digested in half the time required by the same vegetables boiled, which occupy three hours and a half—more than beef or mutton. Stewed oysters and boiled eggs are digested in three hours and a half—an hour more than is required by the same articles raw. Turkey and goose are converted in two hours and a half—an hour and a half sooner than chicken. Roasted veal, pork and salted beef, occupy five hours and a half—the longest of all articles of food.

◆

Co-operation of the Wife.—There is much good sense and truth in the remark of a modern author, that no man ever prospered in the world without the coöperation of his wife. If she unites in mutual endeavors, or rewards his labor with an endearing smile, with what confidence will he resort to his merchandise or his farm, fly over lands, sail upon the seas, meet difficulty and encounter danger, if he knows that he is not spending his strength in vain, but that his labor will be rewarded by the sweets of home! Solitude and disappointment enter the history of every man's life; and he is but half provided for his voyage, who finds but an associate for happy hours, while for his months of darkness and distress no sympathizing partner is prepared.

A WOMAN OF GOOD TASTE.

The following very happy and equally true sketch is from the London Quarterly Review:

"You see this lady turning a cold eye to the assurance of shopmen, and the recommendations of milliners. She cares not how original a pattern may be, if it be ugly, or how recent a shape, if it be awkward. Whatever laws fashion dictates, she follows laws of her own, and is never behind it. She wears beautiful things which people generally supposed to be fetched from Paris, or at least made by a French milliner, but which as often are bought at the nearest town, and made up by her own maid. Not that her costume is either rich or new—on the contrary, she wears many a cheap dress, but it is always pretty, and many an old one, but it is always good. She deals in no gaudy confusion of colors—nor does she affect a studied sobriety; but she either refreshes you with a spirited contrast, or composes you with judicious harmony. Not a scrap of tinsel or trumpery appears upon her. She puts no faith in velvet bands, or gilt buttons, or twisted cordings. She is quite aware, however, that the garnish is as important as the dress; all her inner borders and beadings are delicate and fresh, and should any thing peep out which is not intended to be seen, it is quite as much so as that which is. After all, there is no great art either in her fashions or her materials. The secret simply consists in her knowing the three grand unities of dress—her own station, her own age, and her own points! And no woman can dress well who does not. After this we need not say that whoever is attracted by the costume will not be disappointed in the wearer. She may not be handsome, nor accomplished—but we will answer for her being good tempered, well informed, thoroughly sensible, and a complete lady.

◆

DIFFICULTIES OF GENIUS.

Ambrose Pare, in the time of Francis I., introduced the *ligature* as a substitute for the painful mode of stanching the blood after the amputation of a limb, namely, by applying boiling pitch to the surface of the stump. He was, in consequence, persecuted with the most remorseless rancor by the Faculty of Physic, who ridiculed the idea of putting the life of a man upon a thread, when boiling pitch had stood the test for centuries! Paracelsus introduced antimony as a valuable medicine; he was persecuted for the innovation, and the French Parliament passed an act making it penal to prescribe it; whereas it is now one of the most important medicines in daily use. The Jesuits of Peru introduced to Protestant England the Peruvian bark, (invaluable as a medicine,) but, being a remedy used by the Jesuites, the Protestant English, at once rejected the drug as the invention of the devil. In 1693, Groenvelt discovered the curative power of cantharides in dropsy. As soon as his cures began to be noised abroad, he was committed to Newgate, by warrant of the President of the College of Physicians, for prescribing cantharides internally. Lady Mary Montague first introduced into England small-pox inoculation, having seen its success in Turkey, in greatly mitigating that terrible disease. The Faculty all rose in arms against its introduction, foretelling the most disastrous consequences; yet it was in a few years generally adopted by the most eminent members of the profession. Jenner, who introduced the still greater discovery of vaccination, was treated with ridicule and contempt, persecuted and oppressed by the Royal College of Physicians; yet he subsequently received large pecuniary grants from government for the benefit he had conferred on his country, by making known his valuable discovery; and at the present time its observance is very properly enjoined by the whole medical profession and the legislature.

◆

"THE UNKINDEST CUT OF ALL."

A jeweler in this city, who shall be nameless, was lately applied to by a "nice looking" man, to make a gold ring for him, having in it a blade very delicate and keen, concealed except on a narrow scrutiny, and opening with a spring. A bargain was made to finish it for thirty dollars. On the appointed day the purchaser paid the stipulated price, (which was fobbed very complacently) and with an air of high satisfaction put it on his finger. The jeweler, of course, *very innocently* asked what he wanted to do with such an article, to which he replied to "cut pockets open with." "Ah," replied the jeweler, doubtless in amazement, "how *can* you do such things with such an instrument, and not be detected?" The performer replied, that his art consisted in diverting the attention of people from every thing that looked like a design upon them—that he rubbed his forehead, adjusted his hat, &c., and that discovery came too late. He then bade him good morning, and went his way. Shortly after, the jeweler, as he walked round his counter, was accosted by his clerk—"Why! what is the matter with your pantaloons? How came you to tear them so?" "Nothing," was the answer, "that I know of. Why?" "Why, just look." When lo! his pocket was found to have been cut by the "artist," with his new instrument, and his pocket book gone, with not only the thirty dollars just paid, but four hundred besides. Verdict of the public—"Served him right." [Alb. Spec.

◆

CAPS FOR HAY.

It was an old adage, "in peace prepare for war;" but I say, in winter prepare for summer, so I proceed. A year ago last summer I used hay caps, that is, pieces of cloth about five feet square, with a stick some eighteen inches long fastened to each corner, and spread one over every cock of hay, and the sticks inserted in the hay, which prevented the wind from blowing them off. This I did every night, and did not allow even the dew to blacken my hay. When the weather looked bad I put up my hay, sometimes when it was hardly wilted; and had it stand, at one time, seven or eight days with almost incessant foul weather, and when I opened it, the hay was completely cured to the top. All that was injured was a little near the ground, and this so little, that the hay in winter was pronounced, by good judges, first rate. All my neighbors' hay that was out, was literally spoiled, for none wore caps. I have no doubt but in that single storm fifty tons of hay were spoiled in the town of Sangerville, which would have commanded eight dollars per ton. Yes, four hundred dollars in the little town of Sangerville! [Maine Farmer.

Dog Story.—Mr. S. kept a calf tied in his yard, but the rope occasionally got untied and the calf was left loose. One day a neighbor called in and said, "Squire, I presume your calf has made his escape from the yard." Mr. Stone replied he presumed not, and inquired on what he founded his opinion. He replied, "I know your dog well, though I do not your calf. I overtook your dog near Mill Creek, with the rope in his mouth, leading a calf towards the city," (about a mile west of Mr. Stone's house.) Mr. Stone went into the yard, found the calf gone, mounted his horse, and took the road for the mouth of Mill Creek. When he had gone about half the distance, he met his trusty dog, tugging on with the rope in his mouth, leading the calf. He gave him a word of encouragement, and turned his horse and went home, leaving the dog to finish his undertaking. He had been home but a short time when the faithful dog brought the calf to the gate, and he was let in. [Cist's Advertiser.

◆

Value of a Newspaper.—Dr. Franklin remarks that a man as often gets two dollars for the one he spends in informing his mind, as he does for a dollar he lays out in any other way. A man eats up a pound of sugar and it is gone, and the pleasure he has enjoyed is ended; but the information he gets from a newspaper is treasured up to be enjoyed anew, and to be used, whenever occasion or inclination call for it. A newspaper is not the wisdom of one man or two men; but it is the wisdom of the age, and of past ages too. A family without a newspaper is always half an age behind the times in general information; besides, they can never think much nor find much to talk about; and then there are the little ones growing up in ignorance without any taste for reading. Who, then, would be without a newspaper?

◆

Street Sweeping Machine.—The Scientific American says that a Mr. Whitworth has invented a machine for sweeping the streets of London. It is fixed on a cart drawn by one horse and attended by one man. It has on one of the wheels a toothed wheel working into a pinion, which gives motion to a drum over which pass two endless chains, passing around also another drum, which is at the lower extremity of a light frame suspended at the tail of the machine, forming an inclined plane depending from the drum frame. These endless chains carry a series of broad brushes formed of Indian rush, very elastic and durable; they travel at a velocity depending on the speed of the horse, and sweeping on the ground with a force which is regulated by a coiled spiral spring carrying the dirt up the inclined plane into the cart.

◆

Science for the Kitchen.—Professor Liebig, in a letter to Professor Silliman, says: "The method of roasting is obviously the best to make flesh most nutritious." But it does not follow that boiling is to be interdicted. "If a piece of meat be put in cold water, and this heated to boiling, and boiled till done, it will become harder and have less taste than if the same piece had been thrown into water already boiling. In the first place, the matters grateful to the smell and taste go into the extract—the soup in the second, the albumen of the meat coagulates from the surface inward, and envelopes the interior with a layer which is impermeable to water. In the latter case, the soup will be indifferent, but the meat delicious."

◆

Magic Carriage Step.—The Scientific American says that a beautiful carriage step has been invented by Mr. D. Davis, of Wigmore street, London, called the Alhektobathorn (a Greek word signifying "a step not required to be touched by the hand.") These steps are constructed to be folded up beneath the body of the carriage out of the way, so neatly made as to be invisible and well protected from dirt. From this snug depository the steps are projected by the act of opening the carriage, the shutting of which returns them again to their natural place. This is undoubtedly a valuable appendage to every description of pleasure carriage. The steps are moved by a spring acted upon by the door of the carriage. We expect to hear of some of our carriage makers adopting this step soon.

◆

Glass Pens.—Wonders will never cease. Glass is now made into all sorts of things. There is cloth manufactured in England of glass, and it has even been used as the main-spring of a chronometer, and answered well for such a purpose. But for a pen to be made of glass, who would have believed it? Yet it is so, and most excellent writing pens they are. It is well known that with a flux of lead in combination with the silicon, in right proportions, glass can be made very ductile. Those pens are now becoming not uncommon, and they are perfectly anti-corrosive by the most impure ink. [Scientific American.

◆

A Consistent Servant.—A very good lady in Boston had in her employment a young man from the country. On a certain occasion, he was instructed to inform any company who might ring at the door, that "Mrs. —— was not at home."

One day, John made this reply to an intimate friend of the lady, who shortly went away, leaving a card and a promise to call again. As the card was handed to Mrs. ——, she said,

"John, what did you say to the lady?"

"I told her you were not at home."

"Well, John, I hope you did not laugh?"

"Oh! no, ma'am," said John, "I never laugh when I tell a lie!"

◆

Creatures with Thousands of Eyes.—What would be thought of a quadruped whose head, with the exception of the mouth and places of juncture with the neck, was covered with two enormous masses of eyes, numbering upwards of 12,000 in each mass? Yet such is the condition of the organs of vision in the dragon-fly. In the common bee the same structure is not less apparent. The fiery eyes of many gad-flies, (*Tabyni*,) when presenting vivid bands of purple and green, are composed of similar lenses, and each eye contains nearly seven thousand. The ant has fifty lenses; the house fly four thousand; while above seventeen thousand have been counted in the eye of the butterfly, and more than twenty-five thousand in that of a species of beetle.
[Batterson's Introduction to Zoology.

VARIETY.

The Eaton (O.) Register says that Preble County is the greatest flax growing County in that State or the Union. This year the crop exceeds any previous one, in the quantity sown; and the yield of seed will be about an average. It is computed that 100,000 bushels of seed will be raised this year; of this quantity one-tenth will be required for home consumption, leaving 90,000 bushels for market. This, at the price at which seed now rates, 55 cents, will bring into the county the neat sum of $46,500. The flax crop, if some means of preparing the lint could be divised, would be very profitable. Lint, just as it comes from the brake, is worth $15 per ton.

The Albany Evening Journal says that a young printer named Boyington, who served his time in the office of the New-Haven Palladium, was hung a few years since in Alabama, upon a charge of having murdered a companion, with whom he was traveling. He protested his innocence to the last; but without avail. Recently the landlord, in whose house the murder was committed, confessed the crime on his death-bed! Boyington was a young man of fine talents, and prepossessing appearance, whose guilt was deemed conclusive only from the fact that he was the last person seen with the murdered man.

The London Correspondent of the National Intelligencer says that it has been calculated, by those who possessed correct materials for so doing, that not more than one book in fifteen pays the expenses of printing, and not more than one in every fifty pamphlets; that only one of about two hundred books reaches a second edition, one in every five hundred a third, and one in every thousand a fourth. He also says, that there are probably not less than ten thousand persons who live by literary labors in London, and more than double that number who strive to do so.

Cowper says:—He that slanders me, paints me blacker than I am, and he that flatters me, whiter, they both daub me; and when I look in the glass of conscience, I see myself disguised by both. I had as lief my tailor should sew gingerbread nuts on my coat, instead of buttons, as that any man should call my Bristol stone a diamond. The tailor's trick would not at all embellish my suit, nor the flatterer's make me at all richer. I never made a present to my friend of what I dislike myself.

The Medical Intelligencer states, that from a Register of the Society of Friends, or Quakers, it appears as a consequence of their temperance, that *one-half* of those that are born, live to the age of forty-seven, whereas, says Dr. Price, that of the general population of London, one half live only 23—4! Among the Quakers, one in ten arrive at 70 years of age; of the general population of London, only one in 40! Never did a more powerful argument support the practice of temperance and a virtuous life.

The Rev. Eustace Carey, the missionary, was one day visiting a young native convert. Inquiring as to the state of her mind, she replied, "Happy! happy! I have Christ *here*," laying her hand on the Bible, "and Christ *here*," pressing it to her heart, "and Christ *there*," pointing towards heaven. There was no part of the universe in which this happy Christian could be deprived of Christ, or of the enjoyment of his love and favor.

A singular custom prevails among the Sioux Indians. Whenever a white man has resided among them for the space of a month, he is required to take unto himself a wife. The chief of the band, among which he is, at the end of this time, comes to him with a young and handsome squaw, whom he must espouse and protect according to their customs, or leave the country immediately.

Chataubriand, the great writer and good man, bears the following testimony in his closing remarks to a friend:—"If I could begin my life anew, I should not write a single line, and would wish to die unknown; but I should ever be a Christian, as I always have been, and even more than I ever was. All things considered, there is but one thing in life—religion! It is religion that gives order and liberty to the world, and after life a better existence."

An Arkansas hero was lately convicted of horse stealing, and when the sentence had passed on him, he took a survey of the court-room, and gave vent to his feelings in the following manner: "Well, this is rather the briskest place I ever did see. Traveled fifteen miles this morning, stood an election, and unanimously voted by twelve men to be maintained at the public expense ten years."

Prof. Johnson, the celebrated Scotch agricultural chemist, has an interesting article in Blackwood, upon the comparative substance in fine and coarse wheat flour. He argues conclusively to show that whole meal—or flour containing the entire of the ingredients of the wheat—is not only more healthy but more profitable, than fine flour, from which the bran, &c., is excluded.

A clever thief, named Chamescot, was brought up before the Correctional Police of Paris, charged with stealing four five franc pieces. He hustled a man who had money in his hands, and contrived to get possession of the several pieces by treading on them, after having covered the soles of his shoes with cobbler's wax.

The London Lancet gives the particulars of an attorney who burnt his hands by endeavoring to extinguish the flames which had caught his bed curtains—the blisters were not broken, and the patient immersed his hands in a solution of chloride of soda in water, and wrapping his hands in lint, in the morning only one patch remained.

The Salem Observer gives the following—A *dividend* is the surplus, the remainder, result, *end*, of a transaction, divided amongst the shareholders—hence the words *divide ends*. An *Apothecary* originally carried his medicines about in jars—he was a pot carrier—and from thence came the word *A pot he carries*.

Some thieves in Paris dress as servants, and visit the different tradesmen, requesting certain accounts; they then dress as tradesmen, take the accounts to the parties, receive the money, and bolt.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., on his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. It speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the psess of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES,

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847; and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

The Sabbath Recorder,

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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

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The Sabbath Recorder.

ANJIER AND THE ISLAND OF JAVA.

☞ The following letter from Mrs. Carpenter to Mrs. Thomas B. Brown, of New York, will be read with interest by those who have followed the missionary band thus far on their voyage. This is our apology, if one is needed, for making public what was no doubt intended simply as a private letter.

China Sea, April 2d, 1847.

My Dear Mrs. Brown,—I commenced a letter to you before we put ours ashore at Anjier, but threw it aside, and shall now write you, what had then never entered my heart to write, a description of that lovely spot. Fair tropical Island! Never was I so disappointed as in that selfsame place. A heathen isle, yet one that would do honor, as far as improvements are concerned, to many an *unheathen* spot. Our ship came to anchor after sunset, about three-fourths of a mile from shore; and there, spread out before us, like an enchanted picture, lay the Island of Java. Gradually rising from the shore appeared one hill above another, covered with strange trees, or well-cultivated fields, and the whole crowned with the still higher summit of Anjier hill. The quiet bay reflected the image of many a white sail, for the native fishing boats were scattered thick upon its surface, and those which were near enough to be distinctly seen, were crowded with natives, some of them making their way to our ship, eager to secure the first opportunity of monopolizing a trade with us which all desired. The color of the natives is a deeper copper than I have ever seen before. They wear only a simple cloth about the waist, with few exceptions, for I found that there were those who dressed more, and even some quite tastefully. At 9 o'clock we [passengers, nine in all] were taken ashore, the captain accompanying us. Imagine the luxury of treading on terra firma, to those who for just twelve weeks had trod no firmer foundation than the reeling decks of a wave-tossed ship. Imagine, too, the novelty of stepping from the stone-paved wharves of New York, amid the desolations of a winter which left no green thing for the eye to rest upon, to the "coral strand" of a tropical isle, crowned with the rich verdure of a tropical zone, and thronged with beings who, "in their blindness, bow down to wood and stone." This was our landing place—the coral pavement extending back for some distance, up the street, and from which we almost instinctively turned aside, to indulge ourselves a few moments beneath the deep shade of a mighty banian tree! Its size had been a subject of wonder and delight to us from the vessel, and for a moment every other thought was lost in the luxury of hiding ourselves beneath its wide-spread limbs,

> "Branching so broad and long, that in the ground
> The bended twigs take root, and daughters grow
> About the mother tree, a pillared shade,
> High over-arched, and echoing walls between."

From this delightful spot, we made our way to the Government House, where we deposited our letters, and sat for a long time, enjoying the refreshing breeze which swept through the cool mansion, with its open doors and unglazed windows, its shadowy piazza and well-furnished rooms, and listening to the various remarks which a meeting of this kind naturally excited, especially as we were there joined by another sea captain, just arrived from Rotterdam, and who, of course, had much to ask and answer on the occasion. Leaving this delightful abode, we sauntered up and down the town; now pausing in front of the "Hotel," which stood invitingly near us, and whose exterior was very fine; then stopping to admire the beauty of the Governor's residence, which we should certainly have entered, but that the Governor himself was away for the recovery of his health; thence to the market, which resembled the markets in Philadelphia, but which certainly excelled, in neatness and quietness, many, perhaps I might say *any*, I ever saw in America. Hundreds were sitting quietly beneath the shade of its bamboo roof, arranging their commodities, or, in the intervals of *business*, plaiting little bamboo baskets, or performing other little tasks, which seemed to keep all happy, and leave none idle. I cannot write you an inventory of their bills of sale, for such strange-looking *marketables* never met my eyes before. The animal, vegetable, and mineral kingdoms were well represented, and untold treasures left, which I could not arrange under either. Plantain leaves served for plates, baskets, napkins, and basins, and neatly and tastefully were they arranged. We saw many whose dresses, too, were really pretty—a neat body garment or petticoat, worn alike by all, was *set off*, among the ladies, occasionally, by a becoming spencer, made with skirts, and resembling much the outer coats worn by the fashionables in Broadway when we left. All wear the hair long, and done up at the back of the head; but the *ladies* often displayed much taste in the arrangement of theirs. One thing affected me painfully, the want of life, of enjoyment, of vivacity, which was every where apparent. There was no social chat of neighbor with neighbor, no haranguing matrons or gossiping maids, no frolicksome boys and romping girls; "buy, sell, and get gain," seemed to be the prevailing theme, from the wily speculator who boarded us long before we anchored, and who boasted that he had seen us "seven, eight miles, and said, 'that the Houqua,'" to the little child who could only hold up his tiny shells, and say, "Buy, buy." But our eyes would not linger among these. We were marveling at the well-turned streets and lanes; the bright green leaves; the turf fences, with their flower-crowned sides and tops; the strange tall trees, with their long broad leaves, and huge, crowded fruits; the cocoa tree, with its scores of nuts; the plantain, with its leaves, any one of which would have served mother Eve for an apron without sewing; the enormous spikes of crowded bananas, which looked too weighty to be sustained by ought but an iron trunk; the castor oil tree, with its richly-shaded leaves; and the orange groves, with their deep green foliage. But I cannot enumerate all; indeed there were many of which, neither by fruit, flower, or leaf, nor by any means from the natives, could we ascertain their names. There was no annoyance from beast or insect; only a few goats were quietly ranging around, or reclining on the soft green grass, and two or three horses stood here and there about the market. We scarcely saw a fly, or kindred nuisance, even in the market, the place of all others most liable, one would think, to call them together. One street through which we wandered took us a long way beside the government aqueduct, which supplies the water for ships at a dollar a cask, whatever their capacity may be.

Crossing the bridge that leads to the Fort, we saw suspended from one of its timbers a bamboo plate, on which was spread what could have been no other than an offering to some heathen god,—flesh, fruits, and various articles too numerous to mention, all carefully arranged, and apparently quite fresh from the hand of the devotee. The Fort was guarded by sentinels in full dress, displaying, by the insignia of their uniforms, the dignity of their calling, but looking far from comfortable beneath their broadcloth coats, and glittering buttons. The Fort, like every thing else, was clean, quiet, and picturesque. Even the native huts, with their bamboo walls, and thatched roofs, were entirely destitute of that heathenish *cast* which I had supposed inseparable from heathenism. But I shall weary you. One thing you will infer, which you may justly, that *that* day, our first, our only one (as yet) on heathen soil, was one never to be forgotten. It was a full, a deeply-written page, folding as it were over the blank of a three-months sea voyage, and obliterating for the time the whole space which it occupied. What but a dream is the memory of storm and sunshine, mountain waves and yawning depths, sweeping winds, and even death itself, (for death has been among us,) to the rovers on the enchanted Isle of Java? We have seen many isles since; we have threaded the Straits of Gasper as well as the Malay Sea, and are now in the open sea of China, but the memory of that day is still bright in our hearts. I will not trouble you with emotions excited. I will leave you to infer them. One thing I will say—our hearts were deeply enlisted for those poor harmless Javanese, in whose slight figures, and feminine countenances, were conspicuous those traits of mildness and simplicity which have long characterized them, and we could not but mourn over the obstacles which have hitherto prevented a permanent mission among them. Yet these too are numbered among "the isles of the sea," which shall yet "wait for the law of God," shall yet rejoice in His blessed gospel.

ANECDOTE OF A GERMAN FARMER.

In Germany, during the war, a captain of cavalry was ordered out upon a foraging expedition. He put himself at the head of his troop, and marched to the quarter assigned him. It was a lonely valley, in which one could perceive hardly anything but woods. Finding in the midst of them a small cottage, he approached, and knocked at the door, which was opened by an old and venerable man, with a beard silvered by age. "Father," said the officer, "shew me a field where I may set my troop to foraging." The old man complied, and conducting them out of the valley, after a quarter of an hour's march, came to a fine field of barley. "Here is what we are in search of," exclaimed the captain; "Father, you are a true and faithful guide." "Wait a few minutes more," replied the old man, "follow me patiently a little farther." The march was accordingly resumed, and at the distance of a mile they arrived at another field of barley. The troop immediately alighted, cut down the grain, trussed it, and remounted. The officer then said to his conductor, "Father, you have given yourself and us unnecessary trouble; the first field was better than this." "Very true, Sir," replied the good old man, "but it was not mine."

[Churchman's Companion.

THE NEEDLE.

BY MRS. L. H. SIGOURNEY.

What hast thou seen with thy shining eye,
Thou needle, so subtle and keen?—
"I have been in Paradise, stainless and fair,
And fitted the apron of fig leaves there,
To the form of its fallen queen.

The mantles and wimples, the hoods and veils,
That the belles of Judah wore,
When their haughty mein, and their glance of fire,
Enkindled the eloquent prophet's ire,
I helped to fashion of yore.

The beaded belt of the Indian maid
I have decked with as true a zeal
As the gorgeous ruff of the knight of old,
Or the monarch's mantle of purple and gold,
Or the satrap's broidered heel.

I have lent to Beauty new power to reign
At a bridal, and courtly hall,
Or, wedded to Fashion, have helped to bind
Those gossamer links, that the strongest mind
Have sometimes held in thrall.

I have drawn a drop so round and red
From the finger small and white,
Of the startled child, as she strove with care
Her doll to deck with some gewgaw rare,
But wept at my puncture bright.

I have gazed on the mother's patient brow,
As my utmost speed she plied,
To shield from winter her children dear,
And the knell of midnight smote her ear,
While they slumbered at her side.

I have heard in the hut of the pining poor
The shivering inmate's sigh,
When faded the warmth of her last, faint brand,
As slow from her cold, and clammy hand,
She let me drop—*to die!*" [Union Mag.

THE MOTHER OF JOHN WESLEY.

Of the mother it is difficult to speak without panegyric. Singularly clear and commanding in intellect, she seems to have rivaled her son in her transparent sense of truth. In her powers of mind, we may best compare her with our own Mrs. Hutchinson, whose strong intellect raised such unwonted commotion amongst the fathers of New England. Her prudence and equanimity must have been most admirable, for we read that her husband, having observed that she did not say Amen to the prayers for King William, questioned her upon the subject, when she admitted that she had never done so, not regarding him as king. "Whereat he was so greatly enraged, that he mounted his horse and rode away, declaring he would never live with her as husband while she held to that opinion." The good woman busied herself with her household, and betook herself to prayer; but strongly attached to her husband as she was, we read of no imbecile complaints or misgiving, or any change of political sentiments. Susan Wesley was not the woman to lightly adopt or yield an opinion—she had known too well the sturdy arrogance of the man she loved, and his steady exercise of family authority, to hazard collisions upon this unessential point, and therefore had for years kept a submissive silence, but he at length detected the absence of her voice in the Amen of the household, and demanded the cause. She confessed the truth, and the advocate for political reform rode away as we have seen.

Fortunately King William died at the end of the year, and Samuel Wesley returned to his noble-minded wife, for the founder of Methodism as yet was not, and he was to be the first fruits of this reünion.

It will be seen from these things that the family was made up of no ordinary materials. The fine matronly woman, who gave nineteen children to the world, governed her household with wise yet energetic sway. In the absence of her husband, she was in the habit of sustaining prayer and the reading of the Scriptures in her own family, to which the neighbors upon the Sabbath begged admission, as at that time she read a sermon aloud and went through with the services of the church. This was reported to Mr. Wesley, and he wrote to her concerning it, desiring her to abstain from practices which were not in order in the church and unbecoming a woman. Hear her reply, given partly in the words of Southey:

"As she was a woman, so was she also mistress of a large family; and though the superior charge lay upon him as their head and minister, yet in his absence, she could not but look upon every soul which he had left under her care as a talent committed to her under a trust by the great Lord of all the families of heaven and earth. 'If,' she added, 'I am unfaithful to Him or to you, in neglecting to improve these talents, how shall I answer unto Him, when He shall command me to render an account of my stewardship?' The objections which arose from his own station and character, she left entirely to his own judgment. Why any person should reflect upon him, because his wife endeavored to draw people to church, and restrain them, by reading and other persuasions, from profaning the Sabbath she could not conceive, and if any were mad enough to do so, she hoped he would not regard it. 'For my own part,' she says, 'I value no censure on this account: I have long since shook hands with the world; and I heartily wish I had never given them more reason to speak against me.' As to the proposal of letting some other person read for her, she thought her husband had not considered what a people they were; not a man among them could read a sermon without spelling a good part of it, and how would that edify the rest? And none of her own family had voices strong enough to be heard by so many. After stating these things clearly and judiciously, she concluded this in reference to her own duty as a wife. 'If you do, after all, think fit to dissolve this assembly, do not tell me that you desire me to do it, for that will not satisfy conscience; but send me your positive command, in such full and express terms as may absolve me from guilt and punishment for neglecting this opportunity of doing good, when you and I shall appear before the great and awful tribunal of our Lord Jesus Christ.'" [Literary World.

DR. CHANNING'S LAST DAYS.

The Rev. Dr. W. E. Channing, if not the father of Unitarianism in this country, was one of those most active and successful in promoting it. His polished eloquence gave him, in connection with his general refinement and high moral tone, a notoriety which none of his class enjoyed. Dr. Channing was originally orthodox, if we are rightly informed, on the fundamental doctrine of the Trinity, but gradually sunk down till he became a mere Unitarian, regarding Christ only as a highly virtuous man, and his religion only as an excellent system of ethics. With these sentiments, we suppose—we fear—he died; but we find in an instructive little volume, by the Rev. Dr. Burgess, of Hartford, Conn., a statement, which to our mind implies, that in his last days, Dr. Channing felt the chilliness and meagerness of his system, and would fain, if it had been possible, have put into it a life and power which properly belongs not to it, or to any system which does not make Christ "very God," as well as "very man." Dr. Channing died in 1842. During that year the noted Mr. Brownson, who had been a theological follower, and styled himself the spiritual son of Dr. Channing, addressed him a letter, declaring that he had discovered the hollowness of the system which they both in common held, and that it satisfied neither the claims of truth nor the wants of the human heart. What effect this warning had cannot be known; but it appears, that, attending a meeting of a society in Lenox, Mass., soon after, Dr. Channing delivered an address in which he used language, which, to say the very least, sounds strange to our ears, coming from the lips of a man of his views. As if, says Dr. Burgess, through all his negations a gleam from the heaven of truth had shot in at sunset, he said, that "the doctrine of the Word made flesh, shows us God uniting himself most intimately with our nature, manifesting himself in a human form, for the very end of making us partakers of his own perfection." "The doctrine of grace, as it is termed," he said, "reveals the infinite Father imparting his Holy Spirit, the best gift he can impart, to the humblest human being who implores it." In the concluding paragraph, he uttered what, as a rhetorical apostrophe, would be almost profane, and as a prayer would be at variance with the efforts of his life:—"Come, friend and Saviour of the race, who didst shed thy blood upon the cross, to reconcile man to man and earth to heaven!" A few days after, he died at Bennington, Vt. [Southern Churchman.

DAILY RESOLUTIONS OF LAVATER OF DURICH.

I will never, either in the morning or evening, proceed to any business, until I have first retired, at least for a few moments, to implore God for his assistance and blessing.

I will neither do nor undertake any thing which I would abstain from doing if Jesus Christ was standing visibly before me; nor any thing which I think it is possible that I shall repent, in the uncertain hour of my certain death.

I will, with the divine aid, accustom myself to do every thing, without exception, in the name of Jesus Christ, and as his disciple; to sigh continually for the Holy Ghost, and to preserve myself in a constant disposition for prayer.

Every day shall be distinguished by at least one particular wish of love.

Wherever I go, I will first pray to God that I may commit no sin there, but be the cause of some good.

I will never lay down to sleep without prayer, nor, when I am in health, sleep longer than at most eight hours.

I will every evening examine my conduct through the day by these rules, and faithfully note down in my journal how often I have offended against them.

O God! thou seest what I have here written. May I be able to read these my resolutions every morning with sincerity, and every evening with joy, and the clear approbation of my conscience.

ADVICE TO NEWLY-ORDAINED CLERGYMEN.

Make up your minds deliberately, if you mean to be faithful, to lead a life wherein hardy and venturous faith will be daily tested by calls to unflinching self-denial. Your own work is to win souls to Christ, not to produce a certain general decency and amendment in the face of society around you, but, as God's instruments, and through the power of Christ's name, to work in living souls the mighty marvel of true conversion. How painful soever be the thoughts which it excites, never lose sight of this truth, that your ministry has failed as to every soul entrusted to you, who is not under it converted to the Lord, or built up in its holy faith. And such a work must be full of toil and self-denial. The strong man armed will not allow you to spoil his house, and be free the while from molestation. And he is ever ready with his assaults and craft; unless you slumber he will not seem to sleep. Reckon, then, first, on opposition; and then, secondly, remember that in all this you will have a real work to do. Go out to visit in your parish; not because you ought to spend so much time in visiting your people, but because they have souls, and have committed to you, feeble as you are, the task of saving them, in Christ's strength, from everlasting burnings. Be real with them, strike as one that would make a dent upon their shield of harshness, yea, and smite through it to their heart of hearts. When you preach, be real. Set your people before you in their numbers, their wants, their dangers, their capacities; choose a subject, not to set yourself off, but to benefit them, as you would beg your life, or conusel your son, or call your dearest friend from a burning house, in plain, strong, earnest words. Let your sermons be no other than your own, made up of truths learned on your knees, from your Bible, in self-examination, amongst your people. And to make them such as this, spare no pains or trouble. Deal much in the great truths which the blessed God has taught us of himself; beware of always tarrying amongst the graves and corruption of our fallen, tempted state, but rise up to God and Christ and the Holy Ghost, and bear your flock with you there. To lead them for themselves indeed, through the Spirit, to believe in the person of the eternal Son, and so to stand before the Father, accepted in the Beloved—this is life eternal. [Rev. S. Wilberforce.

WILLIAM HERBERT.

"O dear, Martha," said William Herbert, in a tone of despondency, to his older sister, "I don't believe I shall ever be good."

"Why, my dear," said his sister, raising her eyes from the print which she was examining, "what has happened to discourage your attempt to-day?"

"Nothing more to-day than any other day; but somehow it seems as if I don't know how to be good; I can do my chores, and get my lessons, and mind what you tell me pretty well, but," as he continued, he came close to his sister's side, and spoke in a more subdued tone of voice, "I don't love to think about God, Martha. I can't be good, as you and father, and Aunt Hannah are, and as dear mother was good. There is a strange feeling, when I think of the words which she said to me when she was dying. I don't want to forget them, but sometimes they make me feel afraid."

Martha put her arm around her brother's waist, and kissed the cheek, which was glowing with the excitement of unwonted feeling. She felt a christian sister's strong sympathy for the motherless boy, who, it was evident, had just begun to seek for that light, which is darkened by corruption within, and by bad influences without. With a silent prayer for the Divine Spirit's aid, she said—

"I know not what you mean, William. There are times when all around must look dark and cheerless to those who do not love God. And even a loving mother's dying counsel, when it has been neglected, is recalled with a mysterious dread. But, my dear, there is one who is both ready and willing to remove all your gloomy fears. If you will only be persuaded to give your heart to him, you will find a peace and joy in believing, of which you cannot now conceive. You say you can't be good—you don't know how, and that is very true. It is true of every person in the world. No one can change his own heart. But God has promised to do this great work for all who will wait upon him. If you will only sincerely and perseveringly seek his favor, pray for the influences of his Spirit, regard its teachings, and trust in the Saviour, you will be a child of God, and then you will wonder how it could be that you did not love him before."

William listened with much attention to his sister's words, and when she had stopped speaking, he said with an appearance of much feeling:

"I sometimes wonder I don't love God now. He has done so much for me, I will try and seek him, I am resolved."

And this resolution was kept, and William soon happily realized the truth of the promise, "I love them that love me, and they that seek me early shall find me."

DESOLATION OF JUDEA.

As I traveled from Jafa to Jerusalem, some as fine soil as could be found any where, I did not see so much as one blade of grass, though I looked for it as one would search for a diamond. This is to me very strange, for I know that in England grass will grow where nothing else will; but here, neither among the fine stubble fields, nor even along the road side, where no plough comes, was to be found so much as what might with strict propriety be called a blade of grass. This is something very astonishing. Not having seen this ever taken notice of in books of travel that I have read, I cannot help thinking that surely I must be the first English farmer who has paid a visit to this land. Upon my arrival in Jerusalem, and perceiving that all the milk that was brought into the city in one day, for about twenty-four thousand inhabitants, did not exceed ten or twelve quarts; and that even that small quantity was goat's milk well watered; and when I could find no honey, but a small piece which I had the pleasure of tasting while taking tea with the bishop's chaplain; I could not but exclaim, how completely have God's judgments been executed in this devoted land! And most clearly did I perceive that the natural cause of all this evil was the absence of seasonable rain. Rain, which waters the earth and blesses it with fertility, God has withheld, and thus brought all these evils and many more which I need not stay now to enumerate, upon the land which once flowed with "milk and honey." [Lowthian.

Well Done.—Alexander Hamilton was once applied to as counsel, by a man having the guardianship of several orphans. These infants would on their coming of age, succeed to a large and valuable estate, of which there were some material defects in the title deeds. This fact, and the manner in which it happened, was known only to the guardian, who wished to employ Hamilton as a counsel to vest in himself the title of the estate. He related the whole affair circumstantially, and was requested by his lawyer to call again, before he would venture to give his advice in a matter of so much importance. On his second visit, Hamilton read over to him the minutes of their previous conversation that he had reduced to writing, and asked him if the statement was correct. On giving an answer in the affirmative, Hamilton replied, You are now completely in my power, and I look upon myself as the guardian of the unhappy children. Take my advice—settle with them honorably to the whole amount, or I will hunt you from your skin. It is proper to add, that this advice was punctually followed. [U. S. Gaz.

The Sabbath Recorder.

New York, September 16, 1847.

RADICAL AND CONSERVATIVE REFORMERS.

It falls to the lot of nearly every reform to suffer from the too radical or too conservative policy of those who alike profess to be its friends. Perhaps this is one of the necessary consequences of the great variety of mental constitutions given to men, and can not therefore be wholly prevented. Be that as it may, something certainly ought to be done to bring the radicals and conservatives nearer together, and prevent the lamentable results which often flow from their separation. If either one of them could be induced to compare his theory of reform with the facts in the case, that comparison would be likely to exert a restraining influence over him. But instead of doing this, the radical compares his theory with that of the conservative, and seeing the deficiency of the latter, he endeavors to get as far away from it as possible. Hence the more they are brought into contact, the farther are they driven from the standard of truth, and the less likely are they to see and act alike. Let us look at two or three reforms of the day, and see how fully this view is illustrated.

A great deal has been said within a few years past upon the subject of prison discipline, and the policy of treating prisoners with more tenderness. There is, no doubt, plenty of room for reform in this department. In times gone by, all prisoners, irrespective of their ages or the character of their crimes, were treated as the enemies and outcasts of society. The idea of dividing them into classes, and endeavoring to reform the less hardened, while the condition of the worst was rendered as comfortable as a proper regard for safety would admit of, seems not to have been entertained. But now it is different. Prisoners are regarded as not necessarily beyond the reach of good influences. Indeed, facts have proved that they are in many cases remarkably susceptible of improvement, particularly if the efforts to secure it are tempered by sympathy and kindness. In view of this, a class of reformers have sprung up, who seem to think, not only that kindness is better than severity, but that nearly all kinds of punishment are wrong, and ought to be abandoned. In listening to their addresses, one would think they regarded prisoners as the most abused set of men on the face of the earth, to whom it would be perfectly safe to say, "Go, and sin no more." But another class of reformers doubt this theory, and think they see in it great danger to society. They express their doubts, and are so violently opposed, that they grow stronger and stronger in their opinions, until they are actually frightened at the sight of a prisoner, and would sooner increase than diminish his restraints. Probably the true standard of prison reform lies between these two classes. They may both do good in one way, and that is by calling attention to the subject. But at the same time they give such distorted views of it as either to prejudice or mislead those who become acquainted with their theories.

The Sabbath reform furnishes another illustration of the evil consequences of pursuing too conservative or too radical a course in advocating a favorite theory. Here is a class of men—good men, it may reasonably be hoped—who see the great importance of a day of weekly rest to the social, political, and religious well-being of community. They therefore set themselves to work to secure uniformity in the observance of such a day of rest. They hold conventions, issue addresses, and circulate books upon the subject, in which they urge the cessation of all secular business, public and private, on a given day of each week. Were they content simply to do this, and so preserve and strengthen whatever sabbatic feeling now exists, no one would find fault with them. But with this they are not content. They must go to the directors of railroads, and to the various legislative bodies, for power to compel men to cease from traveling and working on the day which they have decided to be the Sabbath. Hereupon another class of reformers rise up, who think their personal liberty is in danger, and are determined to defend it. They believe—or profess to—that the duty of observing the Sabbath as a religious institution is no longer binding, and that to require its strict observance, either by law or public opinion, is calculated to hinder the social enjoyments of the people, and increase the already overgrown power of what they call the priesthood. With such views, they feel bound to oppose the efforts of the persons first named; and so begins a warfare between the two parties, which waxes hotter and hotter with every new battle. Now the true standard to which efforts for Sabbath reform ought to be adjusted, is no doubt mistaken by both classes. The one, in its zeal to preserve a good institution, invokes aid for which it has no business to apply; the other, in its hostility to all restraint, magnifies the danger to which this course is exposed—thus producing discord and contention between the two. For ourselves, we not only earnestly hope, but confidently expect, that the cause of truth will be promoted by the strife which is going on relative to the Sabbath. It shows how far the whole world is from being agreed as touching the claims of the sabbatic institution, and the consequent necessity of referring "to the law and the testimony" to establish them. Nevertheless, the facts in the case furnish a good illustration of the point in hand, and show how men may defeat their own objects by pursuing them in a wrong spirit.

By what means the radical and conservative reformers are to be brought together, is difficult to say. But it will not be by comparing their various theories; nor will it be by referring them to any world's convention. Indeed, there is no plan which strikes us as at all plausible, except that of squaring all reformatory theories to the one and only authoritative standard, which is the Word of God. Let that be magnified and diffused as it ought to be, and it is capable of settling all differences, and removing every evil under which the world now groans.

◆

Catholic Mission in Abyssinia.—It is well known that Abyssinia (Africa) is chiefly inhabited by a numerous and powerful body of religionists, whose ecclesiastical system is a strange medley of Judaism, Christianity, and Paganism. The Catholic Herald says that "in the year 1838 a Catholic mission, under the direction of the Lazarists, was established among them; and we are happy to learn from a foreign paper that it has lately met with great success. During the past year, twenty-one natives, who had been previously educated and prepared by the missionaries, were admitted to priestly orders. The preaching of the members of the mission has been productive of great good. Ten thousand Abyssinian Coptics have embraced the Catholic faith, and every day crowds of persons are coming forward to be admitted to the same privilege. It is stated that an Abyssinian monk who has ten convents under his jurisdiction, has asked to be admitted, together with all his monks, into the bosom of the Catholic Church; and there is every prospect that the whole of Abyssinia will soon become Catholic." Such is the Catholic account of the matter, which should be received, probably, with some allowance.

◆

Conscientious.—The Free-Will Baptists have a flourishing Biblical School at Whitestown, N. Y. An article from one of its officers, published in the Morning Star, says that no Catalogue has been published this year, "mainly for the reason that we could not voluntarily aid, in the smallest degree, in carrying on the infamous Mexican war. At the last session of Congress, it will be remembered, that one of the expedients devised for raising money to prosecute this war for the extension of the area of slavery, was a tax of three cents each imposed on catalogues, circulars, &c., to be prepaid by the person sending them. Had we, therefore, issued 500 catalogues, in addition to the cost of publication, we must pay $15 to the Post Office department, which expense, as it was, we presume the friends of the School would not wish us to incur."

◆

Dr. Burns.—This distinguished clergyman, a delegate from the General Baptists of England to the Free-Will Baptists of this country, is now visiting the different cities, and giving occasional addresses upon the subject of temperance and peace. He spoke in Albany, N. Y., a few evenings since, to a large audience, who were quite delighted with his facts and opinions. We have in times past had plenty of delegates from the English churches, who were satisfied to be hospitably entertained, and allowed to pay for their entertainment by complimentary notices of this country and its institutions. But now there is a delegate among us who does not fear to identify himself with the reforms of the day, and to speak his mind about them. He is welcome, and ought to be candidly heard.

◆

Property Qualification.—Joseph Sturge, in an address before a large public meeting at Leeds, Eng., told an anecdote of Dr. Franklin to illustrate the folly of depriving a man of a vote because he has not a certain amount of property at his command. At one time in, Pennsylvania there was a property qualification, required. Dr. Franklin in early life possessed property there, but in order to make it sufficient for a vote, he included the value of his donkey. It so happened that the day before the election came on, the donkey died. However, the Doctor went up to the poll to give his vote, and when he came there the officer told him that he had got no vote. "Why?" said the Doctor. "Why," reiterated the officer, "your donkey is dead." The Doctor retired, making this observation, "Then it seems it was the donkey, not I, who had the vote."

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Number of Slaveholders.—The National Era says, that in Kentucky, where the number of small slaveholders is greater in proportion than in the Southern States, there are, according to the auditor's books, but 31,000 slaveholders, out of a population of 275,000 whites over twenty-one years of age. The estimate is not too low, which reckons the whole number of slave owners at 250,000. The total white population of the South, over twenty-one years of age, must be, at least, 1,500,000 souls. But, according to Mr. Calhoun, 1,200,000 Southern non-slaveholders are nonentities—the only real persons are the 250,000 slaveholders.

◆

A Christian Colony for Oregon.—A correspondent of the New York Evangelist, at Fort Leavenworth, Mo., states that about 50 Christian families were there in July, on their way to Oregon. Among them were seven evangelical preachers. They were carrying with them a good Sunday School Library. It was their purpose carefully to observe the Sunday on their journey, and they had arranged for a Sunday School.

Sabbath-keeping Churches in England.—The last English mail brought letters from Bro. Wm. H. Black, pastor of the Mill Yard Church, London. In a letter to the General Conference, dated the eighth day of last month, he says that the two churches in London are not increased, but diminished. Yet they maintain regular worship on the Sabbath as heretofore, and are striving to keep the commandments of God and the faith of Jesus. The church at Natton has been much revived. The former preacher, who was not a Sabbath-keeper, died in 1845, and was succeeded by Bro. John Francis, the Elder of a neighboring first-day church, but a sincere and zealous Sabbath-keeper. Under his ministry, the church is "increased and flourishing." Probably Mr. Black's letters, or copious extracts from them, will be published at a future day.

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Hard Case.—The Pittsburg Morning Post tells of a colored man, named John H. Winston, who left his home in that city some time last spring, and went as a fireman on a steamboat, and is now in the jail of Henderson County, Ky., committed because of the absence of a certificate of freedom. He will soon be sold unless the jail fees be paid. His mother, brothers, and sisters, reside in Pittsburg, but are quite poor. This man, a citizen of Pennsylvania, guilty of no crime, goes to Kentucky in the regular prosecution of his business, and though, by the Constitution of the United States, he is entitled to all the privileges of citizenship, he is seized and imprisoned because he has not in his pocket a certificate from some magistrate that he is free. Shameful!

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Chinese Scriptures.—The April number of the Chinese Repository, published at Canton, says that delegates for the purpose of revising the Chinese version of the New Testament, were to assemble at Shanghai on the first of last June. The following persons had been appointed delegates: From Shanghai, Bishop Boone and Rev. Dr. Medhurst; the Rev. W. M. Lowrie, from Ningpo; the Rev. J. Stronach, from Amoy; and the Rev. Dr. Bridgman, from Canton. Additional appointments, it was supposed, would be made, among them that of the Rev. Mr. Goddard, of Bangkok; the importance of the business to be performed making it desirable there should be a full meeting.

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North British Review.—The August number of this popular Review is one of the best that has been issued. It contains articles on "Simeon and his Predecessors," "Doubleday's Financial History of England," "DeWette's Introduction," "German Lady Novelists," "China," "The Scotch Law of Entail," "Photography," "Agrarian Outrages in Ireland," "Life and Correspondence of David Hume," "Dr. Chalmers." The article on China is one of great value. We thought of giving our readers a synopsis of it, but have concluded to publish it entire at an early day. Meanwhile we commend the Review in which it appears to the attention of those in want of a work of the kind. Published by Leonard Scott & Co., 79 Fulton-st., corner of Gold.

◆

Roman Catholic Missions.—A paper published in Paris, gives a table of the receipts and expenditures, during the year 1846, of an institution for the dissemination of the religious views of the Roman Church. The total receipts for the year were somewhat less than heretofore, but amounted to $668,986, of which $15,722 was from North America. The total disbursements were $726,300, of which $190,541 was for missions in America.

◆

Rev. I. T. Hinton dead.—The New Orleans Delta announces the death, in that city, of this distinguished Baptist minister. He fell a victim to the yellow fever, on the 27th of August, at the age of forty-two years. He came to this country from England about twelve years ago, since which time he has labored in Richmond, Va., Chicago, Ill., St. Louis, Mo., and for the last three years at New Orleans. His works are well known, and have secured for him a favorable reputation.

◆

More Missionaries.—The ship Samuel Russell, Capt. Palmer, which sailed from this port for China last week, took out Rev. John Taylor Jones, his wife, and Miss Morse, for Siam; and the Rev. John Johnston and wife, for China. Interesting services in reference to their departure were held at the First Baptist church in Brooklyn on the Sunday evening previous.

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Christianity Renounced.—The New York Reformer says that Miss M. Anna Minor, of Hudson, N. Y., has publicly renounced the Christian religion, and joined the Jewish faith. The ceremony took place at the Jewish synagogue in Albany, after which she was united in marriage to Mr. Judson, a Jew, of Hudson.

◆

Baptist Mission at Ningpo, China.—We learn that Rev. E. C. Lord and wife, who went to China by the ship Houqua, in company with brethren Carpenter and Wardner, have removed to Ningpo, leaving Mr. Dean alone at Hong Kong.

◆

New Mission.—The Free-Will Baptists contemplate establishing a mission among the Santals. They have opened a subscription for $1,000 to pay for the outfit and passage of a missionary family, and another subscription to pay $600 a year for ten years for the support of such a family.

WHAT IS HE GOING TO MAKE?

When one of our young men is inclined to devote to study more time than is generally allowed by this money-making, money-loving age, the question is asked whether he is to make a lawyer, a doctor, or a preacher; as though of necessity he must pursue one of these three professions, if he sought the advantages of school. We all acknowledge the importance of education to the professional man. But do not farmers and mechanics fill a responsible place in our social compact? They have learned by experience, that they too are subject to the shameful intrigues of designing men. To meet these, they need a perception as keen as the tempered steel—a mind that can cut its way through the battlements of error up to the throne of truth. We do not expect that all will charm the multitude by their eloquence, or be versed in all the technicalities of our present lawyers, yet they are to make our governors, and our legislators are subject to their will. Yes, these very youth are to entwine around our social and political interests the silken chords of love and justice, or rivet the galling chains of tyranny upon future generations. How indispensable to our prosperity as a denomination, and our welfare as citizens, that every mind should have a moral and intellectual training. We trust the time hastens, when the question will be seriously asked, what he will make if he neglects to give his youthful days to study and improvement—when fathers and guardians will feel that they are serving God and their country, by making sacrifices to prepare the young for the responsible duties of life.

MECHANIC.

◆

OUR COUNTRY AND ITS LAWS.

To whatever age of the world we refer—in whatever country we trace the effects of certain causes—a uniformity of sequence is noticed from ages most remote. It were well for politicians of modern times to heed the instructive lessons thus taught, and by more judicious proceedings avoid like calamities. The careful student soon unveils the mysteries of fallen Babylon, nor longer asks, Why has Rome fallen, Greece sunk to barbarism, and the desolate gloom of modern Petræ succeeded to the brilliancy of ancient Edom? Long ages of starless night have hung over the unreserected remains of fallen greatness; the thunders of an insulted God have blasted them from existence, and the march of time is hastening to obliviate them. But why thus fallen? The first step to ruin, in every instance, was the undue exercise of irreponsible power—the subjection of men to the restraints of laws which they had no voice in making, and which threw around them no protection. Rome fell not till internal slavery gnawed upon her vitals, and injected its deadly poison into her life's blood. While Athens was united under wholesome laws, bearing equally upon *all*, the swarming millions of the east withered before her invincible arm; but when oppressors sat in her high seats, the man of Macedon looked on her, and she perished. Thus it ever *has* been, and ever *will* be. That nation whose God is *not* the Lord, *can not* escape the scathing lightnings of provoked Omnipotence; but, like shattered Tyre, shall yield to the cankering rust of a stronger chain than galled the limbs of her own oppressed.

While we turn from the gloomy past, and listen to the enthusiastic commendations of our own "free, happy country, basking in the sunshine of just and equal laws," our hearts leap for joy. We love to contemplate the termination of that stern conflict, in the establishment of the heaven-born principle of man's equality. We read with reverence the names of those tried souls who came up from the furnace of oppression seven times heated, and in the integrity of their hearts incorporated the unstained principles of liberty, of universal freedom, into our Constitution. Under its healthful provisions, the most perfect union is formed, justice established, domestic tranquillity insured, the common defense provided for, the general welfare promoted, and the blessings of liberty to *every* man secured. But is it true? Ah, false, delusive hope! The goddess of freedom has long drooped her weary wings, as she has hovered hopelessly over the unrebuked dominion of sin, more daring and damning than sunken Ninevah ever reveled in, in the night of her deepest pollution. She has taken successive steps in that downward road in which forgotten nations traveled to destruction. Bloody-handed oppressors sit in her high seats, and heartless tyrants have inscribed in her statute books laws more black and hateful than ever found a place in the codes of Algerine piracy. But I am preferring grave charges, and must begin to prove them, in doing which I shall accomplish the object for which I have taken the pen at this time, viz., to examine somewhat critically some of the laws, both State and National, now existing in relation to slavery in the United States—laws which falsify the Declaration of Independence, trample on the provisions of the Constitution, make a nullity of the most sacred obligations and relations which God and nature have ordained to exist between man and man; which seal the Bible, and shut the book of knowledge upon starving millions—make virtue and chastity a prey to unbridled lust—place the life and labor of the defenseless at the control of detestable villains, and forbid the Christian to obey God and humanity by administering to the wants of the crushed and needy. Men! Christians! examine with me some of the laws alluded to, and let us ask ourselves, who is responsible for their existence, and see to it that the declaration of Nathan to David be not applicable to us.

1. Of National laws, or laws enacted by the National Legislature. It is well known, that the District of Columbia is under "the exclusive legislation of Congress in all cases whatsoever." (See Constitution.) Here, then, we will look for specimens of legislation. In the city called by the name of Washington, "any Justice of the Peace may commit to the United States prison any person he may choose to suspect of being a fugitive slave." The commitment being noticed in the papers, and the *owner* warned to take away his *property*, if no one appears he shall be sold to pay his jail fees. What civilized government on earth practices more execrable wickedness? Look at it! The nation has built three jails on her very hearth-stone to lock up innocent men and women in, and when sufficient time has elapsed after their advertisement to prove that they were not slaves by the non-appearance of an owner, they are doomed by this damnable act to a life of interminable toil in the rice swamp of some far-off land. But we have not sounded the whole depth of this villainy. The Marshal, or his deputy, the Jailor, is the only person to whom the prisoner can have access—he the sole judge and jury in the matter—the arbiter of liberty or slavery;—at his bidding the victim comes forth to freedom, or sinks to slavery. Ought he to be disinterested? He is required to support the prisoner in custody, and has no means of remuneration but the sale of the slave. Thus, should it appear that the person in keeping *was* a freeman, the Marshal must sell him to slavery or sacrifice his maintenance. The law then offers a high and tempting bribe to this irresponsible judge to sell men he knows to be free, to pay the cost of their unjust imprisonment. If Turkish despotism is disgraced by an act of equal atrocity, history bears not the record. The practical bearing of this and similar laws appears from a report of a Committee of the House of Representatives on the 11th of January, 1827. Here is official documentary proof, that in one County [Washington] in three years, 179 human beings were arrested on no allegation of crime, but merely to aid the slaveholder in trampling on those great rights for the protection of which the government was formed. Of this number 26 were, by the confession of the Marshals, free men, whom this law empowered him to consign to hopeless bondage, because too poor to pay him for the depredation he had already committed on their rights. The Committee also reported that in that part of the District ceded by Virginia, a free negro may be arrested and put in jail for three months on suspicion of being a fugitive. He is then hired out to pay his jail fees, and if in twelve months he fails to prove his freedom, shall be sold into slavery. In the part ceded by Maryland, the Committee reported that "if a free man of color should be apprehended as a runaway, he is subject to all *fees* and *rewards* given by law for apprehending runaways; and upon failure to make such payment, shall be sold as a slave." Strange legislation this; a man acknowledged to be free, and accused of no offence, snatched from all that is dear on earth, and doomed to servitude more intolerable than death, because some soulless shadow of a man happened to suspect that he might be a runaway, arrested him, and incurred a little expense, for the liquidation of which this *Christian Republic* struck from his brow the image of divinity, and clothed him in the habiliments of brutality. If any citizen of any free State, having black eyes, dark skin, hair somewhat curly, and nose a little flattened, should happen to visit Washington on business, or for a pleasure tour, he may be thrown into prison, shut out from the light of the sun and human intercourse, and then compelled to prove himself free, or be sold to a returnless distance from the scenes of his early days. Strange anomaly this; a government built on the principle of equal rights, requiring shades of complexion, and shapes of face, as indispensable qualifications to entitle men to its protection. A government predicated on the axiom of man's universal freedom, requiring man, under the shade of the high dome of her proud Capitol, to *prove* the very thing which the founders of that government declared to be a self-evident fact—a fact above all proof, stamped with indelible certainty upon every sane mind. Men are licensed by government, for the payment of three hundred dollars, to traffic in God's image—to sever nature's most tenacious ties. Thus has our Capital been converted into the greatest slave mart on earth. On the 13th of July, 1847, the Government of the United States did levy upon and sell Elizabeth, and her daughter Caroline, for $530, which money lies in our treasury along side the $300 yearly paid by individuals for license to commit the same piratical deeds. Husbands! fathers! look on *your* wives and *your* daughters. Are you ready to place them on the auction stand, to be sold as beasts and inanimate things, to satisfy the beastly lusts of vile men. In vain did that mother and daughter point to the free-floating escutcheon above them, and claim its protection. While Manlius pleaded in sight of the Roman Capitol, the people would not condemn him; but *here*, all the pleadings of virtue and innocence are vain. The *people* do daily consign, in the shade of the Capitol, hundreds of men and women to a fate inconceivably worse than Manlius eventually met. Did I say the people? It is true, as I will prove, after noticing other acts more heaven-daring and extended than those already alluded to. More anon. D. E. M.

Alfred, N. Y., August 9, 1847.

General Intelligence.

WAR NEWS.

On Friday last, news was received in this city by telegraph, that Gen. Scott arrived at the city of Mexico on the 20th of August—that he had two engagements with the enemy, in both of which he was victorious, driving them from their fortifications into the city, and, creating great consternation—that a truce was demanded and granted for the purpose of allowing time to consider the peace propositions of Mr. Trist—and that there was every prospect of a speedy termination of hostilities. This news comes through such a medium that it is generally credited. A letter from Mr. Lumsden, of the New Orleans Picayune, to the Charleston Courier, says that Gen. Scott has been elected President of Mexico, to serve until the 18th of January next. So say the New York papers of Monday morning.

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Yellow Fever at New Orleans.—The present has been an uncommonly sickly season at New Orleans, the yellow fever raging with great fatality. During the 48 hours preceding the last advices, there were 104 deaths from the epidemic in the city, 38 at the Charity Hospital, and 29 at Lafayette. The N. O. Delta describes the condition of the city as follows :—

"How distressing a contrast it makes to compare our city at the present time with what it is in the winter season. One may look upon the broad, populous streets, that during other seasons are crowded with the brave, the beautiful, and the fashionable, and yet now could scarcely find any thing to relieve the eye. Cast your eye from St. Peter up Chartres street—instead of finding the street filled with all that is redolent of life in New Orleans, you find a blank. Here you see a solitary citizen, who, through his business, is obliged to remain tugging at his desk; and another, who, from some cause or other, pulls his occupation after him, in the same manner that a dray-horse pulls his load. The Levee is deserted, and the forests of masts that skirted it have dwindled down to almost nothing. The streets that in the winter time were filled with all sorts of happy, joyous persons, are now almost desolate, and in fact the whole appearance of our city is sadly against the prevalence of health. It is useless to conceal the fact—we are now in the very centre of an epidemic."

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Swindling.—Cist's Advertiser tells that a Mr. Tobin, who seems to be very unsuspicious kind of man, visiting St. Louis, was accosted at the public house, where he put up, by a genteel looking stranger, who was also boarding there, and advised to beware of thieves and swindlers who would cheat him if they had a chance out of his last cent. The old gentleman listened with surprise. "Is it possible !" "Yes, even advise you to leave it in their care, just for the purpose of saving it out of the hands of the very people they themselves are." The old gentleman by this time was thoroughly alarmed. "Well, my dear sir, what would you advise me to do with my money ?" "Why, sir," replied his new friend, the best and safest thing you can do is to put in into my hands until you want to use it, when you know you can get it any moment." Tobin accordingly handed his deposits, amounting to one hundred and twenty dollars, over to his honest and disinterested adviser. He has seen neither friend nor money since.

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Railroad Sprinkler.—On the Stonington Railroad they carry a "Sprinkler," for the purpose of watering the track and the road bed, thereby diminishing the friction of the cars upon the track, preventing the boxes and journals from being heated, by keeping away the dust, preserving the paint and varnish by not having to clean the cars so often, relieving the passengers from great annoyance, and saving breakmen a large share of their labor at the through stations. This improvement has been fully tested for the past two months upon the road, and found to be very popular with travelers. It requires about two thousand gallons of water for the Stonington Road, (forty-seven and a half miles.) The machine is attached to the train behind the usual water tank, and is under the control of the engineman by a rope attached to a valve which he shuts and opens at pleasure. When it is in operation, there is not a particle of dust inside or outside of the cars. In warm or dry weather the car windows can be left open without objection. [Prov. Jour.

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Munificent Bequests.—Julien Poydras, Esq., late of the parish of Point Coupee, in Louisiana, bequeathed to several parishes in the State, individuals, orphan asylums, and other charitable associations, property of immense value, and a large amount of funds. Among the institutions thus aided are the Poydras Orphan Asylum of New Orleans, and the Charity Hospital in that city. To the parish of Point Coupee the deceased gave $30,000, the interest of this sum to be employed in giving a dowry to all the girls of said parish who may get married; the unfortunate to be always preferred. Also $20,000, the interest to be employed towards contributing to an academy or college, to be especially established in the parish. He also bequeathed to West Baton Rouge $30,000, the interest to be employed in giving a dowry to the girls of the parish when they marry.

◆

Sam Patch Outdone.—A fine young heifer a day or two since, says the Rochester Democrat, took the wind out of the sails of Sam Patch, in the way of jumping. She was feeding on the brink of the precipice, over 100 feet high, at the Lower Falls, and by a misstep was precipitated into the water below, which luckily was deep enough to prevent her from being dashed to pieces on the rocks underneath. She disappeared; but soon rose to the surface and attempted to gain footing on "terra firma," but could not from the steepness of the bank. Some men procured a boat, and fastening a rope to her horns, towed her some distance down the river to a place where she clambered up the banks as if nothing had happened.

Jewish Newspaper.—It is said to be in contemplation to commence, at an early day, in this city, the publication of a weekly paper, devoted to the Jewish faith, to be edited by Major Noah and the Rev. Mr. Lyon.

SUMMARY.

A letter from Vera Cruz, dated Aug. 27, says that on Sunday last the city was startled with the intelligence from Yucatan that the whole Indian population of that State had risen against the whites, and in some districts massacred entirely the white population, with the exception of the women, whom they only spared for a fate still worse than death. There is, perhaps, some exaggeration in the accounts of the extent of the massacre, but of the main facts there is not a doubt.

In N. Y., on Friday last, an Englishman, named John Musgrave, who had just arrived n the ship Matilda, attempted to drown his wife by pushing her into the river. She was rescued from drowning by officer Green, who immediately took Musgrave into custody. He stated the reason for attempting to drown his wife was his extreme poverty; that he intended to drown his wife and son, a boy fifteen years old, and then drown himself. He was committed to prison to answer.

John Quincy Adams attended an ordination at Roxbury, Mass., on Wednesday last week. He was a delegate from the Church in Quincy, of which he is a member. The Boston Journal says that, although his steps were feeble, owing to his late severe indisposition and the accumulated infirmities of eighty winters, yet judging from his appearance, from the fire which sparkled in his eyes, and the deep interest which he seemed to take in all the proceeding, the general health of this much respected sage and patriot has recently greatly improved.

The Brooklyn Advertiser says that six or seven months ago, Mr. G. B. Clarke, a merchant-tailor of New-York, who resides in Tillary-st. in Brooklyn, had a valuable silver watch stolen from his house, but by whom, it could not be discovered. A few days since he received the missing property through the medium of a reverend gentleman of the Catholic Church to whom confession of the theft had been made by a girl formerly in the employ of Mr. Clarke, who has since become repentant, and by her priest made the restitution now mentioned.

One of the first efforts of the telegraph to Cincinnati well-nigh proved disastrous to some of the parties concerned. A merchant of that city received an order from the East, by telegraph, to purchase fifteen thousand dollars worth of *corn*, and ship it to New Orleans. Such an order at this time surprised the recipient, and he concluded to defer the purchase for further information. He was afterwards informed that the order was for *coin*—a mistake of but a single letter with the operater, but of great consequence to those interested in the speculation.

There has lately been discovered near Sceaux, in the Loiret, a large stone jar, of rude workmanship, containing six hundred Roman coins. The jar is about sixteen inches in height and eight inches in diameter. It was found in a species of chamber about two yards square, the walls of which were coated with a cement of extraordinary polish. It was at the same time enclosed in a niche, which had only one opening of sufficient size to admit a man's hand to drop in the coin.

The Cincinnati Commercial tells of a novel balloon adventure that happened in that city during the storm on Tuesday last. A little girl was seated upon the top of a hay wagon holding an umbrella over her head; the sudden gust which came up carried her entirely clear of the wagon, through the air to the sidewalk, upon which she alighted safely. The umbrella served, of course, as a parachute, and she clung stoutly to it.

The Paris Constitutional states that the cholera is raging with intense severity amongst the Russian army in the Caucasus. It has already carried off the General Kowalewski and Col. Prince Orbelain. The malady has diminished in some detachments of the army and increased in others. It is added that the cholera has appeared in some of the mountain districts not under the dominion of Russia.

By an official document, printed by order of the British House of Commons, it is shown that in five years, to 1826, there were 5,286 persons convicted on capital charges, and 307 executed; in the next five years, 7,077 persons were convicted, and 304 executed; in the next, 3,877, out of which 175 were executed; in the next, 767, out of which 44 were executed.

A correspondent of the Syracuse Journal states that there is more peppermint manufactured in Wayne County, in this State, than in all other parts of the United States. A company of manufacturers of the oil from New York, have recently purchased the manufacturing establishment in Palmyra, with all the mint now growing, and have also bound those engaged in the business not to grow the mint or make the oil for a certain number of years; for all which they have paid $200,000!

The Bunker Hill Aurora mentions the case of a woman in Lincoln, who has done all her home work, and earned eight dollars a week in picking berries, and of a woman and a daughter who did all the work for the family, having several men to work upon the farm, took care of the dairy of eight cows, and earned *fifty dollars* in one month, in picking berries.

It is stated that 1,800,000 yards of cloth are made at Lowell, Mass., every week, amounting to 93,600,000 yards per year—enough to extend twice around the entire world! Sixty-five thousand bales of cotton are worked up annually. Of printed calico, there are made 14,000,000 yards per year. In these manufactories one million pounds of starch are used annually.

Texas bids fair to be a fine potato country. Both the soil and climate seem to be well adapted to the cultivation of this valuable root. The Galveston News says that a small piece of land on Yoster Creek, has yielded for several years an average of about 500 bushels of Irish potatoes to the acre. This is probably more than an average crop in Texas. The price at which they are now sold in the Galveston market, is $1 to $1 37 1-2 per bushel.

The Journal of Commerce estimates, in view of the number of emigrants who have arrived in this country during the past eight months, that the total number of the present year will amount to a quarter of a million.

In Hingham, Mass., they have the oldest inhabitable church in North America. There are the ruins of one in James-town, (Va.) which is older than this, but this is the oldest now occupied in the country. It was built one hundred and sixty years ago, and in it is some of the timber of the church built by the first settlers in 1635 or 6. It is perfectly sound, and almost as hard as iron.

An emigrant ship, the Emma Watts, which arrived last week, full of passengers, had not a single case of fever on board, nor a death on the voyage. Captain Watts compelled every passenger to bathe daily, and the ship was every morning thoroughly cleansed and sweetened. A surgeon, practicing among the typhus, in one of the most wretched districts in Ireland, declared that with the liberal use of water, externally and internally, he had not lost a single patient.

Some twenty years ago—more or less—a gentleman by the name of Dudley died intestate in England, leaving a fortune estimated at $150,000,000. An advertisement has appeared several times in the London Times to the heirs (if there be such) to come forward and prove their relationship to the "dear departed." The rich are seldom without heirs, and we presume many persons have adduced or offered to adduce, their claims upon the property.

An old man who went by the name of Billy Duff, and who has been an inmate of the Roxbury Alms-house for 90 years, died in that institution on the 23d of August, at the advanced age of 102 years. During the whole of the time he was in the Alms-house, he enjoyed uninterrupted good health, having never been ill until within a few days of his death.

Rev. Dr. Hawkes, a clergyman well known in this city, is now settled in New Orleans, with a salary of $6,000, and a professorship in a University, which increases his income to a round ten thousand a year—a sum which would give a comfortable support to twenty home missionaries, each capable of doing as much good as Dr. Hawkes.

A large establishment for supplying the Philadelphia market with peaches, sold, in 1845, 25,000 bushels, from 50 cents to $2 per bushel, averaging 50 cents per bushel. For several weeks two sloops and one steamboat were required to carry the fruit to market. One of the proprietors has just commenced an orchard in Ohio, beginning with setting out 10,000 trees.

Two men, father and son, by the name of Campbell, were recently drowned in the Passaic, at Patterson, N. J. On account of some disagreement, the father attempted to take the life of the son. The latter escaped and tried to ford the river. The father pursued; and getting in beyond their depth, both were drowned; as neither could swim.

Wall-st., New York, was greatly agitated on Thursday last, by the announcement that the highly respectable exchange and banking house of Prime, Ward & Co. had suspended payment. They have published a card stating the cause to be the failure of certain houses in England, whose bills they have taken to a large amount.

The Editor of the National Watchman, a "colored" paper at Troy, N. Y., says that one of the thirty-seven southerners who issued a circular to establish a pro-slavery paper in Washington, to his "certain knowledge, has a colored family, consisting of a beautiful woman, 'a swarthy prototype of Hagar,' and five children."

The President of the United States is allowed a salary of $25,000 a year. The Queen of England has for her private purse $300,000; household expenses, $862,000; salaries of household, $656,300; royal bounties, $65,000; pensions, $6,000; and some other matters which make up an aggregate of $1,725,000.

Among the medical novelties of the day may be mentioned, on the authority of the Gazette Medicale, that establishments have been recently opened at Berlin, for the open sale of horseflesh as an article of human food. In order to render this innovation popular, a public banquet was recently held in the Prussian capital, at which seventy persons sat down to feast upon the body of a mare which had reached the age of seven years.

A trial was made on the 18th of June last, over seven miles of the London and Birmingham Railroad, of a new locomotive with driving wheels eight feet in diameter. It ran the seven miles, with a full train of twelve cars attached, over a grade of sixteen feet to the mile, in five seconds less than seven minutes, or at the rate of something over a mile a minute.

The Constitutional Convention of Illinois have adopted, by a large majority, the following amendment to the Constitution of that State :—"The Legislature shall pass laws with adequate penalties, preventing the intermarriage of whites and blacks, and no colored person shall ever, under any pretext, hold any office of profit or honor in this State."

Mr. Beauchamp, of Skaneateles, has a sunflower on his farm with the astonishing number of 85 heads on it, and several with 70 heads. Making sun-flower oil has now become a business of no little consequence, and we think that it might be profitably applied to the making of gas for villages and farm houses.

A man named Francis Keeper was arrested on Saturday for cruelty to animals. It appears that a cow broke into his place, and in turning her out he threw an axe at her, cutting her very severely, so that she is not expected to live. He was held in $200 bail to answer.

The highest fountain in the world is on the grounds of the Duke of Devonshire, in England, where a single jet is thrown up to a height of 267 feet, more than 100 feet higher than Niagara Falls. The eight acre reservoir which supplies it is 339 feet above.

All the engine drivers on the Jamaica (W. I.) Railway are American blacks, who have undergone a strict examination by a European engineer, and who are said to discharge their duties with exemplary skill and attention.

The Saturday Evening Post says "the loss of life thus far, in the Mexican war, on the battle field, and by sickness, is estimated by one of our cotemporaries, at twenty thousand men. Few conquests and triumphs are worth what they cost in blood, treasure, broken hearts, and tears."

A correspondent of the Knoxville (Tenn.) Register, writing from Sullivan county, says: "On Thursday last, John Van Hoozer, of this county, who is one hundred and fourteen years old, went one and a half miles to the place of holding the election. He has voted at every Presidential election that has been held in the United States.

The Monmouth Gazette says, "On Monday, a corn stalk, from Sheriff Conover's farm, in Middletown township, was exhibited in this village, which measured *fifteen feet two and a half inches in height!!* It had two sets on it, to the top of the highest of which was *ten feet two inches.* The stalk was very heavy as well as tall.

A Massachusetts volunteer, writing from Monterey, makes the following statement: "The mothers here have a great practice of *selling* their daughters to the soldiers. I saw two beautiful girls, one 18, and the other 16, sold last week, the first for $64, and the last for $60!"

The valuation of the property of Providence, R. I., by the assessors this year, is $57,301,900 against $25,593,200 last year. The rate of tax is 45 cents on the $100. The valuation in 1837 was only $14,516,000, and the tax 31 cents on the $100.

Miss Burdett Coutts, the daughter of the deceased wealthy banker, has contributed the sum of $350,000, at different times, for erecting new churches in England. She gave the fund for endowing two colonial bishoprics, and also for a church and schools in each.

They have a mouse in Philadelphia, which sings like a canary bird. He is owned by a private citizen, who gives a very interesting account of his musical performances in one of the city papers.

The Liberty State Convention of Massachusetts has nominated Samuel F. Sewall for Governor, and John M. Brewster for Lieutenant Governor. A resolution nominating John P. Hale for the Presidency, was rejected by a close vote.

It is said that the Syracuse Railroad promptly paid $700 to the passengers whose baggage was burnt on the cars, the other night. One passenger is said to claim several thousand dollars for bills burned in his trunk.

The Spanish Real, in Massachusetts, is called a "ninepence," in New York a "shilling," in Maryland a "levy," in South Carolina "sevenpence," and Louisiana a "bit;" the half Real in Massachusetts "fourpence-ha'-penny," in Maryland a "fip," and in Louisiana a "picayune."

The "Scientific American" says: "What is generally considered as constituting a *horse-power* is a power sufficient to raise three hundred and thirty pounds one hundred feet in one minute."

The Northampton Courier says the late Silas Wright was the sixth in descent from Samuel Wright, one of the first settlers of Springfield and Northampton, Mass., who died in 1665.

A parcel of $10 bills of the New Haven Bank have been stolen from the printer's office, and filled up with forged signatures. "H. Denison, President, and A. Townsend, jr., Cashier."

There remains in the Post Office Department at Washington, a diamond ring, valued at one hundred dollars, returned in a dead letter.

The second child born in Cincinnati still lives, and has not seen the middle age of life, while that city contains 80,000 inhabitants.

An attempt has been made to establish woollen manufactures in the Sandwich Islands; and some blankets of very good quality are said to have been produced.

At the late commencement at the Oberlin Institution, degrees were conferred on 16 gentlemen and 6 ladies.

Dr. S. P. Townsend pays to one paper in this city nearly $4,000 per annum for advertising his medicines, &c., To this cause, rather than to any intrinsic merit, is attributable the celebrity of the most popular nostrums of the day.

An old German in Baltimore has acquired by street begging, with the aid of his wife and children, a sufficient sum to purchase a comfortable tenement in which he has long resided.

In 1807 there was only one flouring mill in the county of Genesee, New York. There are now in Rochester alone, twenty mills, with upwards of 100 runs of stone.

A farmer in Shurburne, Vt., cuts 1,000 tons of hay, keeps 3,000 sheep and 400 head of neat cattle. He has sold this year 1,000 bushels of rye.

The Boston Post understands that Rev. Mr. Huntington, of the South Congregational Society of Boston, has received a call from Rev. Dr. Dewey's Society of this City—salary $7,000 per annum.

A company has been formed at Utica, and the stock subscribed, to construct a plank road from that city to Watertown, or Sackett's Harbor, in Jefferson county.

A rich Jew, in New Orleans, has made his congregation a present of a synagogue—a building formerly occupied as an Episcopal church.

◆

Review of New York Market.

MONDAY, SEPT. 13.

ASHES—Pearls $7 00. Pots 5 25.

FLOUR AND MEAL—No marked change in prices. Genesee Flour 5 50 a 5 75. Western 5 25 a 5 50. Meal 2 75 for State, 3 50 for Brandywine and Jersey. Rye Flour 4 00.

GRAIN—Genesee Wheat 118 a 120. Ohio 112. Corn, mixed, 65c.; flat yellow 71c. Rye 80 a 74c. Oats 42 a 45c. with fair demand.

PROVISIONS—Prime Pork 11 75; Mess 14 75. Beef 8 75 a 12 75. Lard 10 a 11c. Smoked Beef 11c. Butter and Cheese without change.

RECEIPTS.

P. Clarke, Hopkinton, R. I.	$2 00	pays to vol. 4	No. 52
Alfred Clarke,	2 00	" 4	" 52
Clark Rogers, Preston	2 00	" 4	" 52
Nicholas Rogers "	2 00	" 4	" 52
James Rogers "	2 00	" 4	" 52
Wm. M. Utter, Unadilla Forks	2 00	" 4	" 52
N. Reynolds, N. Petersburg	2 00	" 4	" 52
Chas. Saunders, Berlin	2 00	" 4	" 52
Lyman Saunders, "	1 00	" 4	" 52
O. A. Osgood, Tallmadge, Mich.	3 00	" 4	" 52

MISSIONARY NOTICE.

Eld. Charles M. Lewis having accepted the invitation to labor for the Eastern Seventh-day Baptist Association, has removed to Newport, R. I., and entered upon the duties assigned him by the Board.

Those churches that have pledged contributions to sustain this mission, will see the necessity of forwarding the same to H. S. Berry, the Treasurer, at Westerly, R. I., as soon as practicable. S. S. GRISWOLD, Rec. Sec.

Hopkinton, Aug. 30, 1847.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

PLUMBE NATIONAL DAGUERREAN GALLERY AND PHOTOGRAPHERS' FURNISHING DEPOTS; awarded the gold and silver medals, four first premiums, and two highest honors, at the National, the Massachusetts, the New York, and Pennsylvania Exhibitions, respectively, for the most splendid colored Daguerreotypes and best apparatus ever exhibited.

Portraits taken in exquisite style, without regard to weather. Instructions given in the art.

A large assortment of apparatus and stock always on hand, at the lowest cash prices.

New York, 251 Broadway; Philadelphia, 136 Chestnut street; Boston, 75 Court and 58 Hanover streets; Baltimore, 205 Baltimore street; Washington, Pennsylvania Avenue; Petersburg, Virginia, Mechanics' Hall; Cincinnati, Fourth and Walnut, and 176 Main streets; Saratoga Springs, Broadway; Paris, 127 Vieille Rue du Temple; Liverpool, 32 Church street.

THE CHRISTIAN PARLOR MAGAZINE, formerly under the care of Rev. D. Mead, commences its fourth volume under the editorship of Rev. J. T. Headley, author of "Napoleon and his Marshals," "Sacred Mountains," "Letters from Italy," &c. We hazard nothing in saying that this Magazine, so deservedly popular hitherto, is destined to fill a large place in public estimation; that it will not only maintain its present enviable distinction, but earn to itself a far higher popularity, and become the companion of many a circle to which it is now a stranger, gladdening by its presence, while it exerts an influence pure, elevating, and healthful. The Editor will bend his energies to make this the most popular Magazine of the day, and while he avails himself of articles from the best writers, he will draw freely from his own exhaustless store.

DERUYTER INSTITUTE.

JAS R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music.

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday,	Aug. 25, and ending	Dec. 1
Second " "	Dec. 15, "	March 22
Third " "	April 5, "	July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, August 3d, 1847.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next general election to be held on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

STATE—A Secretary of State, Comptroller, State Treasurer, Attorney General, State Engineer and Surveyor, Three Canal Commissioners, and Three Inspectors of State Prisons.

DISTRICT—One Senator for the Third Senate District, consisting of the First, Second, Third, Fourth, Fifth and Sixth Wards of the city of New York; One Senator for the Fourth Senate District, consisting of the Seventh, Tenth, Thirteenth and Seventeenth Wards of the said city; One Senator for the Fifth Senate District, consisting of the Eighth, Ninth and Fourteenth Wards of the said city; and One Senator for the Sixth Senate District, consisting of the Eleventh, Twelfth, Fifteenth, Sixteenth, and Eighteenth Wards of the said city.

COUNTY—Also the following officers for the said city and county, to wit:—Sixteen members of Assembly—One to be elected in each Assembly District.

Yours, respectfully,
N. S. BENTON, Secretary of State.

SHERIFF'S OFFICE,
New York, August 5th, 1847.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided. J. J. V. WESTERVELT,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See revised Statute, vol 1, chap. 6, title 3, article 3d, part 1st, page 140. Sept. 2, tE.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" James H. Cochran.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
Darien—Ethan Saunders.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P Langworthy.
Hounsfield—Wm. Green.
Independence—J P Livermore.
Leonardsville—W B. Maxson.
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—T. E. Babcock.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—S. S. Griswold.
" A. B. Burdick.
Newport—E. D. Barker.

NEW JERSEY.
New Market—W. B. Gillet
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock

VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke.

Miscellaneous.

SPARE THE BIRDS.

BY REV. GEORGE W. BETHUNE, D. D.

Spare, spare the gentle bird,
Nor do the pretty warbler wrong,
In the greenwood is heard
Its sweet and happy song;
Its song so clear and glad,
Each listener's heart hath stirred,
And none, however sad,
But blessed that happy bird.

And when at early day
The farmer trod the dew,
It met him on the way
With welcome blithe and true;
So, when at weary eve,
He homeward wends his way,
Full sorely would he grieve
To miss the well-loved lay.

The mother who had kept
Watch o'er her wakeful child,
Smiled as the baby slept,
Soothed by its wood notes wild;
And gladly had she flung
The casement open free,
As the dear warbler sung
From out the household tree.

The sick man on his bed
Forgets his weariness,
And turns his feeble head
To list its songs that bless
His spirits, like a stream
Of mercy from on high,
Or music in the dream
That seals the prophet's eye.

O! laugh not at my words,
To warn your childhood's hours;
Cherish the gentle birds—
Cherish the fragile flowers;
For since man was bereft
Of Paradise, in tears,
God the sweet thing hath left,
To cheer our eyes and ears.

THE SAND-HILLERS.

We find in the Winyau Intelligencer, published at Georgetown, South Carolina, the following notice:—

"The poor laborers on Black River, and in that neighborhood, are in a state of starvation, many of them being without corn or meal, and none of them having meat. The occasion calls for the aid of the charitable, and efforts will be made to obtain relief for them."

Who are these "poor laborers?"

There is a class of poor whites in the Carolinas, and most of the Southern States, peculiar in character, and unknown generally to the country. They are called *sand-hillers*. They are so called because they cluster together in the poorest regions, and there live by hunting, fishing, raising a little stock, making tar and charcoal, and attending to poultry. They are very ignorant. Not one out of fifty can read or write, and, what is worse, they change not as time winnows down the old and supplies their places with the young. As is the sire, so is the son.

And these sand-hillers are as peculiar in dress and look as they are in character. You know them whenever you see them. They are *marked* in any crowd. Dressed always in the plainest homespun, homemade and widely cut, often without shoes, but when using them wearing the coarsest kind, with slouched hats of the cheapest texture, having no blood in their cheeks, their eyes black, and their hair lank, they are as distinct a race as the Indians. In some respects they are not unlike them. They love to roam the woods, and be free there; and get together for frolic and fun; to fish and hunt; to chase wild cattle;—but here the similarity ends: for they are wanting in personal daring, and in that energy of character which makes a man. We do not know one of them who ever gained station in society, or became distinguished by his deeds. And it is this class to whom the Georgetown Intelligencer alludes, we conclude, when it speaks of the "poor laborers" on Black River and neighborhood.

How came they in their present condition?

Their history is quickly told. It is a sad one, and we never think of it without sorrow.

In the early settlement of the Carolinas, everybody pressed upon the water-courses. Poor as well as rich, made lodgement upon or near their banks. There were, at first, very few negroes; consequently the latter needed the labor of the former, to house their crops and clear their lands. All got along well, then. But the slave-traffic, with its accursed ills, began soon after, and, by and by, planters had their places stocked with slaves. As these slaves increased, the poor began to feel their degradation. A bitter hatred grew up between these classes. It led often to violence. The larger planters, in consequence, began to buy up the poor men's land, and the poor men, in turn, became anxious to sell. And they did so. But where were they to go?—South Corolina was a wilderness; the good lands on the water-courses, in the state, were in possession of rich planters. They had no alternative left, as they thought, but to herd together on the sand-hills, and there they and theirs still live.

Their choice of place is significant enough of their feeling, and of the *cause* of their removal. They made their location in neighborhoods where neither large nor small planters could molest them. They got where they could live without being disturbed or worried by the continued sight of slaves. Now and then, you will find a few of the more debased sort gathered close to towns; but generally they are some ten, fifteen, or twenty miles back. What the land would yield which they call their own —for often they "squat," as the phrase is, on the state's or others' property—it is difficult to say. But the best of it, on the average, would not return ten bushels of corn to the acre; the most of it not five. They grow sweet potatoes, melons, a little cotton for home use, and now and then a bag, or a half bag, for market. But things are where they are, because slavery, with its biting social ills, beat them away from the richer soil, and keeps them hopelessly down and debased on the barren hills.

What are their peculiarities of mind?

The fact that they left the neighborhood of large plantations, and sought a sort of wild-wood liberty, shows that they have some notions of personal freedom. They have. But they are very crude. It was their condition which induced us to think first on the subject of slavery, and we endeavored, in conjunction with the lamented Grimke, to hit upon some plan by which we could improve this. We sought them out in their hovel-homes. We endeavored to win their regard, and secure their confidence. We succeeded in this, but we failed, wholly, in every effort to induce them to change their mode of life. The ruling idea uppermost in their minds seems to be *hatred of labor*, under the conviction that it degraded them, because it put them on an equality with the slaves. An anecdote will illustrate this feeling.

One of their number had a fine, intelligent boy. He was one that would have attracted notice in any boyhood gathering. We proposed to the father that he should be educated. "Let him go with us to the town," said we, "and we will send him to school, and see what can be done with him." "And what then?" asked he, eyeing us, as if suspicious that something wrong was to follow. "Why," we continued, "when he has been educated, we can send him to the carriage-maker, Mr. C., and let him learn a trade." "Never!" he quickly, almost fiercely, rejoined, with a harsh oath. "My son shall never work by the side of your negroes, and Mr. ———'s negroes, (calling certain planters' names whose slaves were being taught the trade,) and be ordered about as he orders them about." He was fixed. No argument, entreaty, appeal to interest, could move him. The idea uppermost in his mind was the idea of his class—that labor was degrading; and he would rather his son should be free in the forest, if ignorant, than debased in the city, though educated, by a menial task.

What hope is there for them?

We see none. Nothing, certainly, but the removal of slavery can induce them to change their present condition. They will not labor in the field while they think it degrading; nor become artisans or mechanics, while slaves are such. As for educating them, scattered as they are, the effort seems almost hopeless! Up and down the river where these "poor laborers," that the South Carolina paper talks of, live, and all around Georgetown, there are large rice and cotton estates. Many of the owners of them are very wealthy; a majority rich. Yet there is no sort of connection, or sympathy, between these planters and the sand-hillers. They are as far apart as two races can be. We speak now of social separation: for we are sure the moment they heard the "poor laborers" were starving, these planters did what was necessary, and more, to relieve their wants. But, we fear, coming time will find them as they are now—alone, ignorant, degraded, the victims of a blighting curse!

The condition of these sand-hillers illustrates the effect of slavery in its extreme, or when pushed to its farthest limit. Take one town, near the centre of South Carolina, and make a line for ten miles south of it along the river on one side, looking three miles back, and we question whether you will find over ten planters! They have each from one hundred to two, three, four or five hundred slaves! Many of these slaves, too, are mechanics! Necessarily, therefore, the towns wane, the poorest classes emigrate, as well as the young and enterprising; and the ignorant or sand-hill class escape to the barrens for freedom! according to their notion of it.

So much for the "poor laborers" of Black river and its neighborhood! for the unfortunate sand-hillers of the Carolinas!

NO FICTION.

Not a very long time ago, says the Journal of Commerce, one of the most eloquent divines of Great Britain, occupying one of the most important pulpits of the kingdom, became so much affected by the use of wine repeatedly, that he was summoned to give an account of himself. He could not bear, he said, to stand for trial on such a charge, before men whose only superiority over him consisted in the possession of harder heads, which could endure portions that overthrew him. He accordingly left his high position, and, under an assumed name, took passage in the steerage of a ship bound to America. At one of our principal interior towns he took lodgings at an obscure hotel, where for a while he bore up under all the pressure upon him, and lived without excessive indulgence, but at length he returned to his glass more recklessly than ever, got into a broil with low fellows, for which he was arrested and with others compelled to labor in prison. There of course he was temperate, but the deep degradation of his condition prevented him from disclosing his real name. At length a visitor looking at him thought he discovered traits not common in the prison, and, having procured liberty from the keeper, addressed the prisoner, saying—"Sir, I judge from your bearing that you have seen better circumstances than these which you are in at present." "Yes, I have;" replied the prisoner, shedding tears. By persevering kindness, the visitor was able at length to obtain the real name of the fallen man, and the story of his degradation. He repaired to a clergyman of the place with the secret. The clergyman had a parishioner from the church of which the prisoner said he was a minister. He was invited to the prison. It was so; there was his eloquent pastor, working among felons! By application to the proper authorities, the prisoner was released from confinement, and under the care of kind friends it is hoped that his great talents may be employed in high usefulness again.

THE WIDOW'S DAUGHTER.

One, two, three rings on your finger—four, five—yes, true as we live—there are five gold rings on your finger—and Monday too—the regular washing day. We'll be bound to say you have not been to the wash-tub with your mother to-day. A poor girl as you are, whose mother can hardly earn enough to make both ends meet, and with gold! Shame on you! What could you do, if she should be taken away? You are not fit for a wife, and as for being a lady that is out of the question. You have not beauty to recommend you to some wealthy fop, nor industry to secure an honest mechanic. What in the world are you proud of? Why do you dress so extravagantly? Everybody knows that your mother is not able to support you in this way, and your neighbors will talk so long as you behave so like a fool.

Our advice is, take every ring from your fingers, and commence an apprenticeship to the trade of housewifery. Learn to sew, to knit, to bake, to wash, to cook. You have nothing to expect from rich relations, and the only chance before you is, that you may become the wife of some honest mechanic. This chance will slip, if you are not careful, and you perchance may be thrown for support upon the town. Believe it, or not, many a foolish and haughty girl like yourself, has come to such an end or a worse one. If our advice is worth any thing, take heed to it, and the next time we call upon you, we shall find you more happy in spirits—cheerful and contented. [Exchange.

A STORM IN THE POLAR SEA.

One of the grandest scenes that can be witnessed in this world, is a storm in the Polar Sea, and the collision of the mountain icebergs which tower in some instances several hundred feet above the level of the sea. The ocean violently agitated, is at all times a sublime and awful sight; but when, in addition, it encounters immense masses, which it has set in motion with violence equal to its own, its effect is prodigiously increased. At one moment, says Beechey, in his "Voyage towards the North Pole," it bursts upon the icy fragments, and hurries them many feet beneath its waves; and the next, as the buoyancy of the depressed body struggles for the re-ascendancy, the water rushes in foaming cataracts over its edges, whilst every individual mass, rocking and laboring on its bed, grinds against and contends with its opponent, until one is either split with the shock or is upheaved upon the surface of the other. Nor is this collision confined to any particular spot, but is going on as far as the sight can reach, and when, from this convulsive scene below, the eye is turned to the extraordinary appearance of the sky above, where the unnatural clearness of a calm and silvery atmosphere presents itself, bounded by a dark hard line of stormy clouds, as if to mark the confines within which the efforts of man would be of no avail, the reader may imagine the sensation of awe which must accompany that of grandeur in the mind of the beholder.

[Sailor's Magazine.

ORIGIN OF THE CORONER'S JURY.

The following paragraph, which may convey some information to the unlearned public, we copy from a recent number of the London Times:

"A lady in London, having buried six husbands, united herself to the seventh. For months the newly married couple lived happily together, the lady frequently declaring that she had met with a good husband, all her former ones having disgusted her with drunkenness. To ascertain her real character, her seventh mate pretended drunkenness, which provoked reproaches and menaces. He returned home another evening, apparently very drunk, and, having gone to bed, affected to be asleep. While he was in that state, the wife took from her gown sleeve a piece of lead, which she melted, and then approaching her husband, attempted by means of a pipe, to pour it into his ear. He instantly started up, seized and accused her of the crime, which she could not deny. The bodies of six husbands were disinterred, when it was discovered that they all died by the same means. She was hung, amidst the execrations of the people. To this wholesale tragedy we are indebted for the law which forbids the interment of a body without a proper certificate of the nature of the disease which caused death. Until lately, a personal inspection by searchers was requisite; and to this fact also is the origin of the coroner's inquest attributed."

CHINESE LOVE OF MONEY.

Of all the men on the face of the globe, (and I have sojourned among several nations in my life, says a Canton correspondent of the Journal of Commerce,) I have never seen any equal to the Chinese in the love of money. It is said that this people have many idols, and so they have; but they are all worshiped as a means to an end; and their worship appears to be narrowed down to that one grand end—riches and the enjoyment of riches. Every city, and every street, nay, every house of every street, is dedicated to the god who brings riches. And impious would that man be esteemed, who neglected to light a taper, and burn three incense sticks every evening before that all-adorned idol. Even now, how do my ears ring with the exclamation of horror which burst from my landlord, some few evenings ago, when, on taking possession of his premises, his incense pot was thrown into the street. The landlord now, on his own accord, comes almost every evening to my study to join in reading the Bible, and uniting his prayer to the true God with the disciples.

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THE MINT AT PHILADELPHIA.—The machinery in the mint is very beautiful. The engines are constructed in the very highest sense of mechanical perfection. Symmetry, power, and harmony of the parts, are all displayed in beholding the rapid motion and the silence with which the work is performed. Milling in the mint is an interesting process. A man takes a basket full of what appears to be the heads of copper nails, and proceeds to pile them flatwise into a brass candlestick setting closely against a steel millstone that goes swiftly and noiselessly round, catching every single nail head from the brass candlestick, and turning it into the shape of a pearl-edged button. These are given to the die, where, oddly enough, they are first authorized to live. Here, being popped into another candlestick, which holds them each a quarter of a second under the foot of a steel-bottomed lever, which keeps stamping away as if beating time to a perpetual soldier's hornpipe. The last process is the miracle, forming the dead and dingy buttons into a golden, glowing, bright-faced personality of every beholder's hopes.

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A CASTLE OF CHEMICAL ICE.—At a lecture last month delivered at the London Western Institution, on the "Qualities and Uses of Ice," a remarkable object in the room was a model castle, with towers and battlements complete, the whole raised of *chemically created* ice from the manufactory of Lings and Leith, Prince street, Leicester square. The mode of manufacturing the ice is exceedingly simple, viz: A cylinder is half filled with pure cold water, and a preparation of soda being mixed with it, water in a tube, sizeable in proportion as the sylinder is large, freezes at a temperature of thirty-two degrees. The "patent ice safe" is an improvement on the ordinary safe by the introduction of closets that are kept cool by being supplied with ice compartments on either side, and further protected by other compartments filled with charcoal or a similar nonconducting substance.

VARIETY.

Towards the end of the fall may be often observed in the field, marks of footsteps, which appear to have scorched the grass like heated iron: a phenomenon formerly regarded with superstitious dread, but can now be explained upon very simple chemical principles. When the grass becomes crisp by frost, it is exceedingly brittle, and the foot of a man, or even a child, is sufficiently heavy to break it completely down, and effectually kill it; therefore, when the sun has thawed the frosty rime from the fields, these foot-tracks appear brown and bare in the midst of the surrounding green grass.

Paper is now manufactured in all its stages by machinery, and thus, instead of a single sheet being made by hand as in the olden time, a stream of paper is poured out which would form a roll large enough to extend round the globe, if such length were desirable. The proprietors of one of these improved machines in England, it is said, spent the enormous sum of £40,000 in vain attempts to render it capable of determining the exact length of the roll, and at last accomplished the object at the suggestion of a bystander, by a strap revolving on an axis, at a cost of *three shillings and sixpence!*

A good man—he must have been conscientious and verdant also—residing in the country, and employed as a sort of agricultural laborer, having contrived to scrape together fifty dollars, took it to his employer with a request that he would take charge of it for him. The request was complied with. The year rolled round, and the laborer applied to another friend to know what would be the interest upon it. He was told three dollars. "Well," said he, "I wish you would lend me three dollars for a few days. My boss has been keeping fifty dollars for me for a year, and *I want to pay him the interest for it!*" This is true, says the Commercial Advertiser.

It is related of a farmer on Long Island, that he planted an ordinary field of fourteen acres with suckers from the locust, (a native of this country,) on the year of his marriage, as a portion for his children. His eldest son married at twenty-two. On this occasion the farmer cut about fifteen hundred dollars' worth of timber out of his locust wood, which he gave his son to buy a settlement in Lancaster county. Three years after, he did as much for his daughter. And thus he provided for his whole family; the wood in the meantime repairing by suckers all the losses it suffered.

Pitcairn's island was visited on the 26th of Feb. by the British Government brig Spy. The officers went ashore and were received by Geo. Adams, son of the founder of the colony. They met with a cordial welcome, and after partaking of a repast in Adams' old cottage, the party returned on board the Spy. Forty-six whalers, mostly American, had called during the year 1846. It will be remembered that this Island (in the South Pacific Ocean) was settled about half a century ago by several Englishmen, mutineers of an English ship, who took with them Otaheitan women.

The N. Y. Tribune says that among the members elected to the Legislative bodies and Executive stations of the Cherokee Nation, we notice the following queer names: Tsoo-wa-loo-gi, Standing Deer, Wee-lie Too-wah-lie, Six Killer, Bark Flute, Takestaskee, Wrinkle-sides, Lightningbug Bowels, The Mortar. Some of the unsuccessful candidates were: Feel-him, Coo-la-chi, Tiger, Ahsena Bag, Tuh-ye-skee, Laugh-at-Mush, Chicken Cock, Ah-quah-tah-kee, Um-mer-su-ya, and Chu-wah-chucker.

An important invention has been brought into use near Philadelphia, by means of which all perishable articles, fruit and vegetable, and even animal, can be preserved for months, and even years. It consists of an immense chamber, so cut off from the influences of heat as always to be at an uniform temperature, a degree or so above the freezing point. There is hardly a perishable article which has not been experimented upon with perfect success.

A man asked another, which was the heaviest, a quart of rum or a quart of water. "Rum, most assuredly," said the other, "for I saw a man who weighed 220 pounds staggering under a quart of rum, when he could have carried a gallon of water with ease."

Adieu is an expression of farewell, familiarly used by classic people; but its derivation, which is a beautiful one, is not generally known. It comes from the friend *a Dieu*—to God—implying I depart from you, but leave you to the protection of Heaven.

The man of the world looks to himself, and calls those things evil that are displeasing to himself. The Christian looks to God, and calls those things evil which are displeasing to Him.

Many of our greatest men have sprung from humble origin, as the lark, whose nest is on the ground, soars highest in the air. Narrow circumstances are the most powerful stimulants to mental expansion, and the early frowns of fortune the best security for her final smiles.

"Never mind him," said Sir Joshua Reynolds to a friend who complained of the sarcasms of a witty enemy—"never mind him, he only shows his sense of his own inferiority." 'T is ever the least in talent who becomes malignant and abusive.

A person residing in England placed an effigy in his garden to frighten the birds, but soon one of the family, on examining the scare-crow, found in one of the pockets a nest ready for the reception of eggs.

Every man certainly has a fair right to live, and the duty of every just man is, *to let him live*. Blessed be the day, if come it ever should, when man will learn that his own true prosperity is essentially involved in the prosperity of his neighbor.

Evils in the journey of life are like the hills which alarm travelers upon the road; they both appear great at a distance, but when we approach them we find they are far less insurmountable than we had conceived.

Eternity was well defined by a Parisian mute, on a public exhibition occasion: 'Eternity has neither birth, death, youth, infancy, nor old age. It is to-day, without either yesterday or to-morrow.'

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. It speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the press of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, IRA SAYLES, } Principals,

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

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The Sabbath Recorder.

OUR COUNTRY AND ITS LAWS.

[Continued.]

We have examined a few of the laws pertaining to the District of Columbia. We will briefly notice a few more, and proceed to the consideration of others more extended in influence. The following has existed ever since Washington became the seat of General Government, in 1801:—"A slave convicted of setting fire to a building, shall have his head cut off, and his body cut into quarters, and the parts set up in the most public places." Again, an Act of May 15, 1820, gave the local authority of Washington power to "punish corporeally any slave for a breach of *any* ordinance." In the same year, Congress passed a law authorizing the WHITE citizens of Washington to elect WHITE city officers, thus making a white skin an indispensable qualification for office. Now these *white* officers, on the 31st of May, 1827, enacted, that if any *colored* person should play cards, or look on and see others of the same color play, he should be fined not exceeding five dollars. Or, if he should appear out of his own house after ten o'clock at night, without a *pass* from some *white* man, he might be compelled to *pass* the rest of the night in a lock-up house. For swearing, or drunkenness, the *colored* man might be fined ten dollars. We should raise no special objection to most of the last-mentioned Acts, provided they were equal in their bearing. But what language can express the ineffable foolishness, and superlative turpitude, of that distinction on account of color, nowhere found in the precepts of Christianity, or the dictates of common-sense. Upon what system of ethics is the proposition founded that an act performed by a man colored *black*, is criminal, and yet the same act is *not* criminal if done by a man colored *white?* This principle, insulting as it is to the dignity of manhood, opposed as it is to every prompting of the unperverted heart, and blasphemous as it is against the God who created of one blood all nations of the earth, nevertheless enters largely into the code of morals adopted by almost every community. That wicked prejudice which compels the blacks, however virtuous and talented, to occupy the second place in all social relations—which points them to the "negro pew" when they enter the sanctuary of the negro's God, and gives them second-class cars and deck passages on our thoroughfares—is a legitimate offspring of the parent tree. Shame on such a senseless perversion of Republicanism and Christianity!

2d. The General Government is responsible for the existence of slavery in the States; for Florida, Louisiana, Missouri, Arkansas, Texas, &c., were once territories, under the exclusive control of Congress. There, on her *own* soil, Government planted and hoed the noxious weed, the bitter fruit of which she is *now* reaping. Again, the National Government is constitutionally bound to make sure to *every* State a republican form of government. Now, any government that enslaves men is *not* republican. The governments of fifteen States in this Union do enslave men. Therefore, they are anti-republican; consequently, constitutionally null and void.

3d. Not only is this withering Upas cultivated in States bounded north by Mason & Dixon's line, but its seeds have been wafted, on the wings of national legislation, to every foot of soil in the United States, as many can testify who have from time to time been compelled to swallow its bitter dregs. Let that unfortunate man in Pennsylvania testify, whose wife and loved offspring, when locked in the arms of slumber, were torn from his embrace, and hurried, ere the morning dawned, away to perpetual slavery. Think of that man and his feelings, when, in frantic agony, he appealed to the Supreme Court of the United States, which, instead of restoring happiness to this ruined family, sanctioned the deed of hell by authority of national law. This law has been in force since the 12th of February, 1793. It authorizes the slave-hunter, with gun and dog, to pursue the fleeing fugitive to *any* part of *any* State, and there lay his blood-hound clutches upon him. But not only so; he may seize whom he pleases. No matter if it be ex-President Adams or Van Buren, provided he makes oath before some magistrate that they have been his slaves, and escaped. The children above alluded to had *never* been slaves. Yet their capture was legal, and so would be the capture of "the old man eloquent." Reader, so would yours and mine. Have *we* ever sanctioned *this* law? But we have not yet scanned it. It not only allows *bad* men to do wrong, but forbids *good* men to do right. Rev. Owen Lovejoy, of Ohio, was a Christian. The Christianity he taught and *practiced* inculcated love to man, to be manifested by feeding the hungry, clothing the naked, sheltering the shelterless. He did so. The poor, helpless, hungry, naked, shivering victim of wrong and affliction, knocked at his door in the darkness of night. He sheltered it from the pelting storm, fed, clothed, and bid God speed. John Van Zandt, of the same State, did the same deed of benevolence. God, religion, humanity, bade them do so. They obeyed. The clutches of this law were fastened upon them. The one was fined $500; the other $1,700. A law so glaringly, so manifestly distinctive of every thing good and true, needs only to be looked upon to be hated. The philanthropist looks on it, and weeps, and wonders at nothing more than that it exists in the nineteenth century, in Christian America. He sees the panting fugitive, a child of God, born in the United States, the birth place of Washington and Patrick Henry, fleeing under cover of night, drinking the dew and eating the berries, from the bloody fangs of soul-rusting tyranny, and seeking safety under the protecting wing of a monarchy, nor daring to pause till the more congenial air wafted over British soil bids him stop and be free. Unwilling that the poor boon of living in Canada should be secure, the House of Representatives requested the President, on the 10th of May, 1828, to communicate with the British Government, and secure if possible the return of fugitives from Canada. This disgraceful resolution passed unanimously. Previous to this, in three successive communications, the Secretary of State [Mr. Clay] urged our Minister in London to secure such a stipulation as should shut the doors of Canada against fugitives. Thus has American diplomacy steeped itself in the dirty waters of a system which not only England and other powers of Europe, but piratical Algiers, have became ashamed of and abolished. But the list is too voluminous to pursue farther. Reference might be made to the invasion of Florida for the security of slavery, the invasion of Mexico for the same end, the national slave-trade, the efforts to prevent the abolition of slavery in Cuba, and many other acts equally opposed to the genius of our *Magna Charta.* Such has been the unwavering devotion of a nation to human bondage, whose Constitution was adopted to secure the blessings of liberty, and established justice. Who will rise and redeem our violated perverted Constitution, and our Christian name?

D. E. M.

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WORK OF GOD AMONG SEAMEN.

A sailor rose in the conference meeting of Rev. I. R. Steward's church, and gave the following thrilling account:—Between two and three years ago, he shipped in the Siberia, from Boston, bound, I think, for Calcutta. He had heard that there were two religious sailors on board, members of Mr. Steward's church, and being then but a scoffer himself, he thought that he should have a rare chance for fun in ridiculing them on the voyage. He thought piety in a sailor a very ludicrous thing, and over two such companions of the forecastle, he expected often to make himself and others quite merry all the way to India. Soon after he came on board, he said in a jocular way to a sailor, a stranger, "Well, I learn that there are a couple of *pious* fellows in our crew?" The stranger looked up at him with a meek, but earnest glance, and said, "Yes, sir, and I hope I am one of them." Then, before he could say any thing, a third sailor standing by, added, "And I hope I am the other!" Never was a man more crest-fallen than the scorner then. "My sport," says he, "was all over. Surely, said I, to myself, these men *are* Christians—the genuine kind—they are not ashamed or afraid to show their colors." He was led to reflection, and with their advice and prayer, he was soon led to the Saviour. These three sailors established a prayer-meeting in the forecastle, and six more sailors were converted before they arrived in India. Moreover, while their ship stopped at the Island of Mauritius, sailors from other vessels in port frequently came on board, and attended their prayer-meetings, and several conversions took place among them. Thus have those two sailors succeeded in laboring for God, and scattered the influence of the New York Bethel over the globe.

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THE SOUL RESIGNED TO CHRIST.

When a soul is busy asking after Jesus Christ, if it be inquired, "What would you do with him?" "Why this is my purpose," will it say, "I would worship him; I would not only be saved by him, but I would fall down and adore him, and acknowledge him my King; and if I had any thing better than another, I would offer it him." "But what hast thou? Hast thou rich persons for him?" "Alas! no, I am a foolish and a poor creature, and I have nothing to offer." "Nothing! Hast thou a heart?" "Yes, a heart I have: but, alas! there can be nothing more unfit for him; it is dark, and foul, and hard: all disorder and filthiness." "Yet wilt thou give it to him as it is, and be willing that he use and dispose of it as it pleases him?" "Oh that he would accept of it, that he would take it upon any terms! Here it is: if it would fly out from this offer, I would he would lay hold of it! O that it were once received by him; that it were in his hand, and then let him do with it what seems him good!" "Sayest thou so? Then it is done. Give it really and freely, and he will take and make it better, at its worst, than all the gold, and frankincense, and myrrh, of all those rich countries where they abound; and will purify, rectify, and make it quite another thing than it is; and it shall never repent thee to have made a gift of it to him. He shall frame it to his own likeness, and in return will give thee himself, and be thine forever." [Leighton.

ENTERING IN AT THE CELESTIAL GATE.

BY W. B. TAPPAN.

"Now just as the gates were opened to let in the men, I looked in after them, and behold the city shone like the sun; the streets also were paved with gold; and in them walked many men with crowns upon their heads, palms in their hands, and golden harps to sing praises withal." "There were also of them that had wings; and they answered one another without intermission, saying, 'Holy, holy, holy is the Lord.' And after that, they shut up the gates; which, when I had seen, I wished myself among them."—[Pilgrim's Progress.

Would I were with them! They are free
From all the cares they knew below,
And strangers to the strife that we
Encounter in this vale of wo.
From storms of sorrow and of pain
Forever are they garnered in,
Secure from sad defilement's stain,
The mildew and the blight of sin.

Would I were with them! They embrace
The loved ones, lost, long years before;
What joy to gaze upon the face
That never shall be absent more!
There friends unite, who parted here
At Death's cold river, O how sadly!
Forgotten are the sigh and tear,
Their hearts are leaping—O how gladly!

Would I were with them! They behold
Their Saviour, glorious and divine;
They touch the cups of shining gold,
And in his kingdom drink new wine.
How flash, like gems, their brilliant lyres
Along the sparkling walls of heaven,
When from the radiance-catching fires,
The song of songs to Christ is given!

Would I were with them! While without
Are sighs and weeping, they, within,
For every joy and gladness shout,
And well they may, who 're free from sin!
O this, indeed, is heaven above;
This fills the bliss of every soul—
To grow in holiness and love,
As age on age shall ceaseless roll.

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DR. CHALMERS.

He is apparently at the age of about fifty-five, with a short, thick-set, clumsy form, and a heavy, pock-broken face, exhibiting no external indications of talent. The first sentence he uttered showed, that the refinements of education have not divested his pronunciation of the broad Scotch accent, which is sometimes so marked, as to render his language scarcely intelligible to an English ear. It is not improbable that these national peculiarities of dialect have added somewhat to his popularity with the lower classes, although he has a much more substantial foundation for his fame.

Dr. Chalmers has none of the graces of oratory, either as it regards his elocution or his gestures. Both of these are positively bad. The effect of his preaching arises from vigor of thought, boldness of conception, and earnestness of manner. He throws himself forward as if he would pitch headlong from the pulpit; he clenches his white pocket handkerchief firmly in his fist, and brings down his hand, as if smiting some one at his feet; this gesture is uniform, answering fully to what Hamlet call "sawing the air," and nothing but the conviction that it is wholly involuntary can reconcile it to the hearer; the orator seems convulsed with the throes of thought, and the grandeur of his periods, rolling out, one after another in rapid succession, leaves the mind little time for dwelling on minor considerations.

His manner approaches very nearly to what in our country would be called methodistical. For some minutes he continues to kindle gradually, and the tones of his voice grow louder and louder, till he fairly thunders. As he ascends these climaxes of all that is sublime in imagery, or violent in gesture, the listener sits astounded at the bolts which are falling around him. The audience is silent as death, and "the boldest holds his breath for a time." Then comes a respite—a break, in which the language of the speaker is in an under-tone, so low as to be scarcely audible. I cannot illustrate his manner better, than by comparing it to a torrent of his native hills, which at one time, rushes impetuously down its rugged bed, and then glides away in a deep and silent current.

[N. H. Carter, 1827.

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THE SUTTEE.

When a wealthy Hindoo of any rank dies, his widow is immediately visited by the priests and brahmins, not for the purpose of sympathizing or praying with her, but to give her her choice, whether to be burnt on the funeral pile of her husband as a sacrifice, or have her head shaved and be sent away in disgrace and infamy to a state of perpetual seclusion. Large numbers prefer being burnt, because it is regarded as so disgraceful to refuse.

Mr. Campbell, when in India, had an opportunity of seeing one of these exhibitions, of the cruelties of heathenism, and has given the following vivid description of the scene. Of the poor woman, he says:—

"I saw her pacing her appointed circuits around the pile. I saw her ascend the bed of death, and tied to the dead body of her husband. I saw her take her jewels from her ears, her neck, and the various members of her body, and distribute them as parting memorials to her friends. I saw her son—whom she had nurtured, and whom she had nursed—take the torch into his hand, and in several places kindle the flame that was to consume his mother. I saw the servants of iniquity cut the ropes to let the canopy of fagots fall upon her head to crush her and to prevent her escape; and as the flames ascended and as the pile became one mass of fire, I heard the horrid yell and the shout of exultation from the surrounding multitude, to drown the shrieks of their victim in the plaudits of their joy. O! I thought I was standing on the borders of the infernal lake. I wondered that the earth did not open her mouth to devour the perpetrators of this horrid murder. Ye mothers of Israel! Ye whom the gospel has elevated to your proper rank! Pity your sex who are thus degraded in India."

Efforts have been made by the English Government to prevent these cruelties, but as yet they have not been wholly successful. Many victims are sacrificed in this manner, every year. Let the gospel be preached and believed throughout Hindostan, and suttees will be unknown. The people, of their own accord, will abandon them, because they will then be convinced of the folly, the cruelty, and the wickedness of such murderous ceremonies. Reader, will you not aid by your prayers and your contributions in the accomplishment of so glorious an object? [Macedonian.

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HOW TO MAKE THINGS EASY.

There are a multitude of prescriptions, new and old, and plenty of people to take any nostrum any body may set afloat, to get things to be easy. But we fell in with one the other day, widely differing from most of the counsels of our day on this point. But it pleased us much. That most worthy and excellent divine, John Newton, some sixty years ago, wrote, thus: "When I can find my heart in frame and liberty for prayer, every thing else is comparatively easy." Some people who may have glanced at the heading of this article, may not thank us much for fishing up out of antiquity such an old fashioned way of living comfortably. They had heard of this a thousand times, likely, and they wanted to hear of something new.

Had *heard* of it! But had they *tried* it? Newton had, and found it a capital remedy for trouble. And people farther back than he had tried it, and instead of scoffing at it, came out with precisely his conclusion. "Is any afflicted? let him pray," is a presciption given to the world without a fee, near upon twenty centuries ago. And more people than we have time to tell of, have used it, and it has done its work without a single failure.

Devout prayer makes the heart and conscience easy. These are the principal wheels. Get these right, and keep them so, and the whole machinery will run smoothly and pleasantly. The wheels grow dreadfully rusty without prayer, and it is very hard to start them; and when they go at all, they are in danger of breaking, or are sure to go creaking painfully on their way.

Much prayer puts one at ease with God. It is obedience to his will. It is the way of access to him. We then get under the shadow of his wings. We come over to his side, and get harmony of soul with him. And then there is such peace and joy in the heart, that it takes a very stiff breeze of worldly adversity to trouble us much; and when there is such a breeze, we have only to enter still farther into the secret place of the Most High, to the assurance of finding that consolation which the severest hurricanes of life can never sweep away.

And it should once more be said, that prayer makes one easy in circumstances most liable of all others to produce uneasiness. There is nothing that so effectually stirs the depths of the soul, and rouses hateful passions, and makes the blood hot, as the unprovoked ill-treatment of others. It is hard for a man to be easy when scoffed at, ridiculed, or actually injured by those about him. But we have an arrow for this mark. "Pray for them that despitefully use and persecute you."

Prayer is the oil cast upon the troubled waters. They can not rage and foam with this kind of pressure upon them. Prayer will bring one so nigh the infinitely benevolent God, that it will make one ashamed to be seen having any such vile drapery about him as any of the malignant passions. Nearness to so kind a being as God, will cause such passions to appear so hateful, that the soul will turn them out of doors in the greatest haste possible. [Boston Rec.

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THE GOSPEL IN JAMAICA.

A remarkable instance of the power of the gospel was given in the case of a mulatto female, a person of some little property, and a proprietor of slaves. Of a most overbearing and tyranical disposition, her conduct towards the unhappy victims of her power was cruel in the extreme. Her house was situated in the country near a public road, and it was proverbial that no one could pass her gate, scarcely at any hour of the day, without hearing the cries and groans of her wretched vassals under the infliction of punishment. Of these, none so often felt the effects of her passion as an aged negress, for praying. A missionary went into the parish, in the hope of securing a piece of land on which to form a preaching station. Disappointed in his expectation, through the influence of a white planter and magistrate, he was returning home, depressed in mind at the apparent hopelessness of further attempts to introduce the gospel into that benighted district, when he was met on the road by this female, attended by several of her neighbors. She heard of his failure, and after expressing herself in strong language against the leading men of the parish for combining to keep religion out of it, requested him to follow her. They ascended a piece of rising ground a little beyond her cottage, and looking round, her eye kindled with animation, she exclaimed, "They want to keep religion out of the parish, but, minister, here is an acre of land; take it, I will give it you; build a chapel upon it; and let them touch it if they dare."* The offer was accepted, and her cheerful consent also given to the occupation of her house or premises for occasional services without delay. These services were accordingly commenced; and for some time, in fine weather, were carried on beneath the shade of a mango tree that spread its wide branches by the side of her cottage. She was denounced and threatened for her conduct by the parish authorities, but with the spirit of a true heroine she ridiculed their menaces, and challenged any one to come upon her premises for the purpose either of molesting her or interrupting the worship. On one occasion, when the missionary was preaching beneath the tree to a considerable number of the poor slaves, a party of white men rode up to her gate, at the sight of whom the whole congregation were agitated, and were about to fly into the woods; she immediately advanced towards the party, and shouted to them to come in; but before she reached the gate they had galloped away. The converting and sanctifying influence of the Holy Spirit soon took possession of her heart; and after several months probation she was to be baptized, with several others, in a river that flowed along a part of the boundary of her little domain. The ceremony was performed at the appointed time, amidst a great concourse of spectators. The missionary regained the cottage before her. Her aged slave, whom she had so often punished for her steadfastness to Christ, was left at home to make some arrangements for the future services of the day. Scarcely had the missionary seated himself, when the tall, withered form of the old African disciple appeared before him as though paralyzed; her eyes alternately fixed on some object out of doors, and her clasped hands directed ecstatically towards heaven; he sprang from his seat to ascertain the cause, when he discovered among the trees a tall, noble-looking figure clothed in white, approaching the door. It was her mistress. In a moment they were in each other's arms, and the floor was literally sprinkled with their tears. "O, my misses," said the aged slave, "who ever tink me live to see dis day? Blessed Jesus, make him poor old neger eye see such a ting before her dead." While her mistress, now no longer a mistress, but a sister beloved, implored forgiveness for her past conduct, and ascribed all the glory of her change to God. A more affecting scene was never witnessed, and never can be obliterated from the memory. O, the transforming efficacy of redeeming grace and dying love! the

"Lion changed into a lamb,
The vulture to a dove."

The tyrant and the slave, one in Christ Jesus, falling on each other's necks and weeping tears of joy! Surely it was a spectacle that attracted the admiration of angels! [Phillipico.

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AFFECTING INCIDENT.

A woman it the state of the greatest distress rushed last evening into the shop of M. Reusset, an apothecary, rue de Jouy. She carried a little girl, of about ten years of age, covered with shreds of clothing blackened by flames. The shopkeeper, seeing that the child was in a horrible state from burning, the skin being completely corroded, the flesh falling in pieces at the slightest touch, and the bones themselves appearing to be calcined, hastened to render assistance, and whilst doing so he addressed several questions to the mother without, however, being able to obtain any reply. All at once he was supprised to hear the child address him, she being, on the very brink of death. The little girl stated that her mother had told her to warm her father's soup, and whilst lighting a fire for that purpose the flames caught her dress and spread all over her person. Being in a distant part of the house, her cries brought no assistance, and she rolled on the floor in the hope of extinguishing the flames, until she became senseless. In making this statement, not a word of complaint escaped the lips of the child, and she bore the dressing of her injuries, which must have caused her acute pain, with extraordinary fortitude. "My poor mother," said she, "has grief enough; I suffer cruelly, and am about to die. Why, then, should I add to her sorrow by cries which would not save me?" The heroic little creature was conveyed to the Hotel Dieu, where in two hours she breathed her last. [Galignani.

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CONSOLATION IN THE PROVIDENCE OF GOD.—"Whatever way I turned," says Mungo Park, in one of his travels, "nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of the rainy season, naked and alone, surrounded by savage animals, and men still more savage. I was five hundred miles from the nearest European settlement. At this moment, painful as my reflections were, the extraordinary beauty of a small moss irresistibly caught my eye. I mention it to show from what trifling circumstances the mind will sometimes derive consolation; far though the whole plant was not larger than the top of one of my fingers, I could not contemplate the delicate conformation of its roots and leaves without admiration. Can that Being, thought I, who planted, watered, and brought it to perfection in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and sufferings of creatures formed after his own image?—Surely not. I started up, and disregarding both hunger and fatigue, traveled forward, assured that relief was at hand; and I was not disappointed."

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VIRTUE.—The following brief but beautiful passage is from the Albany Citizen:—"The creations of the sculptor may moulder into dust; the wealth of the bard may wither; the throne of the conqueror may be shivered by an opposing power into atoms; the fame of the warrior may no longer be hymned by the recording minstrel; the hope may be disappointed; but that which hallows the cottage and sheds a glory around the palace—VIRTUE, shall never decay. It is celebrated by the angels of God—it is written on the pillars of heaven, and reflected down to earth."

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Man is not taught any thing to the purpose till God becomes his teacher, and then the glare of the world is put out, and the value of the soul rises in full view. A man's present sentiments may not be accurate, but we make too much of sentiments. We pass a field with a few blades; we call it a field of wheat; but here is no wheat in perfection; but wheat is sown, and full ears may be expected.

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* The motive by which this individual was induced to offer the ground to the missionary, appears to have been a spirit of opposition to the white inhabitants.

The Sabbath Recorder.

New York, September 23, 1847.

OUR ANNIVERSARIES.

The recent gathering of our denomination at DeRuyter, we trust, will long be remembered by those who participated in the occasion. We have not time to write much, but if the Lord was not with us, we have entirely mistaken the character of our feelings and exercises. Such manifestations of Christian love, such a disposition to yield each to the feelings of the other, such a drawing together of hearts of brethren from the east, west, and middle portions of the denomination, such a desire to let all minor differences go, and to come up in unison to the great work to which God has called us, we have not witnessed for many a day. Heaven grant that such seasons may be often renewed. Could our dear brethren and their wives, whom we have sent out to a heathen land, have witnessed the interest which was elicted in behalf of the Missionary cause, and heard, as we did, the fervent supplications to God for it and for them, it would have inspired them with new courage. We think we do not mistake the spirit of our people, when we say that they will sustain the Foreign Mission to the utmost of their ability. Yes, and Home Mission also; for we have no doubt that the late meeting has served to give an impulse to every department of missionary labor. Our Tract Society, we trust, will also be sustained hereafter with increased energy. True, our operations in this line during the past year have been very limited. We are ashamed that so meagre an account must go to the world. But we are not disheartened; another year will tell a very different story. We may hereafter express ourselves more fully in regard to the action which our people should take in our Missionary and Tract Societies. In the mean time we can not forbear saying, that those who were not present at our Anniversaries have lost much. Many of our people seem not to understand how there can be so much of a soul-reviving and edifying nature connected with these meetings; and they never will know, until they attend and see for themselves. There is, however, a decided improvement in this respect. Another year will probably show a greater improvement. The slowness with which we recover from our long apathy, calls for the most decided activity on the part of those who have begun to be awake. Never had we greater responsibilities resting on us than we now have. Never, perhaps, was there a crisis in the world's affairs, when God demanded so much at our hands.

We give below the account of our meetings at DeRuyter.

ANNIVERSARY OF THE TRACT SOCIETY.

The American Sabbath Tract Society held its fourth Anniversary at DeRuyter, Madison Co., N. Y., on fifth-day, Sept. 16, 1847. Eld. Nathan V. Hull, the President of the Society, took the chair, and gave out the 498th hymn of "Christian Psalmody," after singing which, the throne of grace was addressed by Eld. Wm. B. Maxson.

A question arose soon after the opening of the meeting, in relation to the reception of the delegates of auxiliary societies. By a rule of the Executive Board, auxiliaries are required to report themselves to the Board, giving a list of their officers, whereupon they may be received, and become entitled to the privilege of sending delegates. But for the present meeting several delegates were admitted from auxiliary societies which had not complied with this rule. A hope was expressed, however, that there would not hereafter be any occasion for setting the rule aside.

The Treasurer's Report was presented and read by Paul Stillman. From this it seems that the receipts have been somewhat smaller during the past year than heretofore, owing, probably, in part, to the extra effort which has been made to raise funds for the Foreign Mission. About five hundred dollars, however, has been received and expended since the last report in carrying forward the objects of the Society.

The Annual Report of the Board of Directors was read by Eld. Samuel Davison. It commenced by alluding to the fact that the receipts of the Society had been small and the operations consequently limited. It was determined at an early period to employ no agents, or tract distributors at the expense of the Society, but to make the American Seventh-day Baptist Missionary Association the principal medium through which to distribute such tracts as the Board thought prudent to appropriate to gratuitous distribution. Tracts to a considerable amount have accordingly been furnished to the missionaries of that Association. Besides this, tracts have been furnished for gratuitous distribution whenever an opportunity has offered which promised much usefulness. The Board presented to the Society for consideration, the question whether it would be expedient to employ a suitable person as a General Agent, who should devote his whole energies to the advancement of the objects contemplated in its organization. Since the last Anniversary, the Board have been enabled to stereotype and print three additional publications. The first, (Tract No. 10, of 16 pp.,) is entitled "The True Sabbath Embraced and Observed, by Eld. Samuel Davison." It is designed to show the operation of the truth in bringing the writer to a knowledge of God's Sabbath, and also to show some of the difficulties through which he was led. The second, (Tract No. 11, of 16 pages,) is entitled, "Religious Liberty endangered by Legislative Enactments, an Appeal to the Friends of Equal Rights and Religious Freedom," presented to the General Conference at Shiloh, N. J., in September last. It is designed to show the evil tendency of the Sunday laws now in existence. The third publication is a book of 168 pages, in defense of the Sabbath, written by George Carlow, in reply to Mr. Ward's Treatise on the Fourth Commandment. A branch depository has been established at Alfred, N. Y., for the purpose of furnishing to individuals who may wish tracts for circulation, a supply with less difficulty. A large part of the Report was occupied with encouraging extracts from journals, letters, &c., designed to show the great usefulness of the Society's publications.

Eld. W. B. Gillett, moved the adoption of the Report, and its publication under the supervision of the Board of Directors. He thought that such a detail of what had been done by the Society during the year could not fail to interest and encourage every friend of the tract cause. Several other speakers followed, who alluded to suggestions made in different parts of the Report, and all of whom seemed to regard the facts which it presented as quite cheering.

The subject of Sunday Laws was brought up in connection with certain suggestions in the Report of th Board of Directors. Several brethren engaged in its discussion, among whom were Eli S. Bailey, Wm. B. Maxson, James H Cochran, James Bailey, Leman Andrus, Samuel Davison, T. B. Brown, and David Dunn. The only point of difference between the speakers seemed to be in relation to the policy of asking legal protection upon the Sabbath for ourselves, (as the friends in the State of New York have done for years past,) and of asking the entire abolition of all Sunday laws. After a free and somewhat lengthy comparison of views upon the subject, the following resolution was passed:—

Resolved, That the laws of most of the States of the Union, which enjoin the observance of the first day of the week, and consequently subject the observers of the Sabbath to numberless social annoyances and civil vexations, are oppressive, and in violation of the spirit of our National Constitution, which guaranties to every man the rights of conscience, and prohibits any preference of one sect over another.

A resolution was presented by Eld. Varnum Hull, "that the present agitated state of the Christian world requires us to be zealously engaged in the diffusion of our denominational sentiments through the medium of tracts and other suitable publications." In advocating this resolution, Bro. Hull stated a great many facts designed to show the actual state of the Christian world, particularly in relation to the Sabbath. He believed that the views heretofore entertained, were by many either seriously doubted or held with very little tenacity. This renders it easy to find readers for tracts and other Sabbath publications, which he thought it would be highly criminal to neglect to furnish. He was followed by Elds. N. V. Hull and Eli S. Bailey. The latter expressed the opinion that the world was in danger of losing all respect for Sunday, and abandoning it entirely, as had been done in France. Under such circumstances, he deemed the instilling into the minds of the community of true views in relation to the claims of the original and only heaven-appointed Sabbath, a work of immense importance. The resolution was unanimously passed.

The following resolution was presented by Eld. James H. Cochran:—

Resolved, That an increase of the number and variety of our publications is greatly needed, and that the churches of our connection be requested to favor this object by generous donations to the treasury of the Society.

Mr. Cochran advocated this resolution in a very earnest and effective manner. The public meetings upon the subject of the Sabbath, and most of the pulpits, he said, were closed against us. But the press can be employed, and the public mind is accessible through the medium of tracts and other publications. There should be, therefore, such a variety of them supplied, that every case can be met. It was his opinion, that our publications prepare the way for many of the unconverted to become consistent Sabbath-keepers whenever they are brought to the knowledge of the truth as it is in Jesus. He was followed, in the advocacy of the resolution, by Eld. Wm. B. Maxson, who insisted upon our ability to furnish the publications spoken of in the resolution. He also referred to the difficulty of obtaining such publications years ago, and the duty of making the most of the advantages we now enjoy.

The foregoing are the principal items of business transacted. The question of appointing a general agent was referred to the Board, in whose judgment respecting such things the utmost confidence was expressed. The next Anniversary was appointed to be held at Piscataway, N. J., on the sixth-day before the second Sabbath in September, 1848.

Officers for the Ensuing Year.

President,
NATHAN V. HULL, Alfred, N. Y.
Vice Presidents,
1. GEO. B. UTTER, N. Y.,
2. DAVID DUNN, N. J.,
3. W. M. FAHNESTOCK, N. J.,
4. ALFRED STILLMAN, N. Y.
Recording Secretary,
THOMAS B. BROWN, New York.
Corresponding Secretary,
PAUL STILLMAN, New York.
Treasurer,
THOMAS B. STILLMAN, New York.
Directors,
JOHN WHITFORD, W. B. GILLETT,
WM. B. MAXSON, E. G. CHAMPLIN.
Life Director,
JAMES R. IRISH.

THE MISSIONARY ASSOCIATION.

The American Seventh-day Baptist Missionary Association held its fifth Anniversary at DeRuyter, on sixth-day, Sept. 17th. The meeting was opened by singing the 800th Hymn from "Christian Psalmody," after which the President, Thomas B. Brown, delivered a short address expressive of his feelings respecting the present meeting.

Mr. Brown said he knew not whether all had come to the meeting with such feelings as he had; yet, as far as those feelings were not stamped with the impurity and selfishness of human nature, he could wish they might find a response in the hearts of all. Never had the denomination been called to attend so important a meeting. We had come, not for the purpose of deliberating upon points which concerned only a narrow sphere within the scope of our own personal observation; but we had come to enter upon deliberations in which the whole heathen world were interested. Myriads of souls might, peradventure, feel the effects of that day's proceedings. And when I reflect that we can not prosecute our work in a foreign land without coming under the notice of other Christian sects, and perhaps coming into collision with them by reason of our peculiarities, and consider what a mighty bearing this may ultimately have upon the whole character of Christian missions, I look upon this day's proceedings as invested with an importance beyond what ever attached to any of our denominational actions. The idea, when contemplated in all its possible and probable bearings, is indeed overwhelming. May God be present with us, and by the unction of his Holy Spirit, make us wise for the present undertaking.

Bro. James H. Cochran offered a short and fervent prayer. The Constitution was then read, several churches reported themselves auxiliary, and letters from them were read, while a list of delegates was being made out.

The Treasurer's Report was presented by Bro. A. D. Titsworth. We learn from it, that there was in hand at the last Anniversary, June 5, 1846, $1,234 44. There has been received since, from churches and private individuals, $1,691 74, making in all the sum of $2,926 18. This money, with the exception of $554 38, now in the treasury, has been expended in carrying forward the objects of the Society.

The Annual Report of the Executive Board was read by Bro. Thomas B. Brown. It commenced by alluding to the embarrassments which surrounded the Board three years ago from the want of men and means. These embarrassments have passed away, or at least become greatly diminished. During the year, Eld. V. Hull and Eld. Alexander Campbell have been employed for a time in collecting funds and preaching upon the subject of missions. Eld. A. A. F. Randolph has continued to occupy the field in Crawford Co., Pa., where a precious revival has been enjoyed. Eld. Azor Estee has performed a missionary tour in Massachusetts, where an opportunity was found to lecture to some extent upon the subject of the Sabbath. The missionaries designated to a foreign field have had a prosperous voyage to the land of their destination, where a wide field of usefulness is open before them. Their passage to China was obtained in a first class ship at $225 each. They were furnished with money to the amount of $500, and the same amount has since been remitted to them. The Report explains very fully and satisfactorily the reasons for changing the field of labor from Abyssinia to China. It is a lengthy and able production, and will soon be published in a form for extensive circulation. For this reason, as well as because we feel unable to do it justice, we shall not attempt to make a complete summary.

Eld. Wm. B. Maxson moved the adoption of the Report, and its publication under the direction of the Executive Board. He spoke of the change which had taken place in the appearance of things connected with the mission within two years past. In this change he thought he could see the hand of God, and a pledge that his blessing would attend it. He was followed by Eld. Nathan V. Hull and Geo. B. Utter.

The following resolution was presented by Eld. W. B. Gillett:—

Resolved, That we acknowledge with devout gratitude the care of our heavenly Father over those whom we sent out to preach the gospel to the heathen, in preserving them from the perils of the sea, and in encouraging them, after a successful voyage to the country which is to be the field of their labors; and that we will not cease to implore the blessing of the Most High.

This resolution was spoken to by Elds. Gillett and V. Hull, who enumerated some of the circumstances in which God's protection was manifested, and the encouragement properly derivable therefrom. After the adoption of the resolution, at the suggestion of James H. Cochran, the whole audience kneeled, while Eld. Hull led them in prayer, expressive of gratitude, and invoking continued protection.

Resolved, That in order to the successful prosecution of the missionary enterprise, the influences of the Holy Spirit are indispensible, and that we therefore request our brethren throughout our denomination to observe with renewed interest the monthly concert of prayer.

Eld. Eli S. Bailey spoke to this resolution in an earnest and eloquent manner. He referred to various examples recorded in Scripture of the power of prayer, and closed with urging the necessity of relying, not upon the lives of men, or the multiplication of means, but upon the sustaining and guiding hand of God. He was followed by James Bailey, Wm. B. Maxson, H. P. Burdick, and V. Hull.

The following resolution was presented by Samuel Davison, and seconded by Thomas B. Brown, both of whom sustained it by interesting and appropriate remarks:—

Resolved, That the providence of God calls us, as a denomination, to prosecute zealously the work of foreign missions; and that the cultivation of a right spirit in regard to this work ought to be an important object with our ministering brethren in their pastoral labors.

The following resolutions were presented and passed after brief remarks by different members of the body, among whom were H. P. Burdick, Gurdon Evans, James Bailey, Wm. B. Maxson, Samuel Davison, and James H. Cochran.

Resolved, That the Western States and Territories of our own country demand the united missionary efforts of the whole denomination.

Resolved, That in view of the great field now open for missionary labor, and which is daily becoming wider and wider, it becomes us to employ every available means to prepare laborers for the field, that when, under God's blessing, they are needed, many may rise up to say, "Here am I; send me."

Resolved, That while we would bow with submission to the dispensations of Him who doeth all things well, we lament the removal by death of Bro. Franklin W. Stillman, a member of the Executive Board, and a sincere friend of the missionary cause.

At an early stage of the meeting, a Committee was appointed to consider certain changes in the Constitution which had been proposed. They recommended but one change. According to the second article of the Constitution, "Societies, churches, or associations, may become auxiliary by contributing to the funds, and shall be entitled to one vote for every five dollars, *but in no case shall one representative be entitled to more than one vote*." The Committee recommended that the last part of this article, (which we give in italics,) should be stricken out. Their recommendation was unanimously adopted.

After a lengthy and exceedingly interesting session, the Association adjourned to meet at Piscataway, N. J., on the fifth day of the week before the second Sabbath in September, 1848.

Officers for the Ensuing Year.

President,
DAVID DUNN, New Market, N. J.
Vice Presidents,
1. SAMUEL DAVISON,
2. ELI S. BAILEY,
3. MAXSON GREEN,
4. WM. B. MAXSON,
5. THOS. B. STILLMAN,
6. GEORGE GREENMAN.
Treasurer,
A. D. TITSWORTH, Metouchin, N. J.
Recording Secretary,
GEORGE B UTTER, New York.
Corresponding Secretary,
THOS. B. BROWN, New York.
Directors,
WALTER B. GILLETT, LUCIUS CRANDALL,
CLARK GREENMAN, JOHN D. TITSWORTH,
EDWIN G. CHAMPLIN.

Progress of Romanism.—There is much said, and often great fears expressed by some people at the rapid spread of Romanism; especially in the United States, so great is their increase by immigration. Some even fearing that Papal influence will ultimately preponderate in our elections, and finally control all our institutions, as well as those of Great Britain. The new and startling movements of the Puseyites, which have resulted in the apostacy of so many clergymen of the Established Church—the changing of chapels and churches to mass houses—the indifference with which these things are looked upon by the dignitaries of the church, have awakened serious anxiety in that country. But in estimating the true advance of Romanism we must look at it as a whole. Admitting that there have been many defections in England, that the Episcopal Church has furnished its quota for Rome, and that there are many others who turn towards her a kindly side, still that does not prove that she is marching to universal conquest with steady and giant strides. Nor does the declaration that she has "commenced a crusade against the world," prove that she has or will conquer the world. There is much for her to do yet before that is the case. In regard to their increase in this country, it must be remembered that the natural increase of the twenty millions of this country, who are Protestants, must be very great. It must also be taken into account that here great numbers have already forsaken the Romish Church. In New York, a congregation has been gathered, and an evangelical church formed from the Roman Catholics. So in Vermont. There are strong indications of such a movement on a large scale in Cincinnati. In addition to this, there are thousands of children who are becoming daily more and more assimilated to our customs, imbibing our education, and constantly breathing a free air, which is fitting them for better things. The Bible is finding its way into Roman Catholic families and silently working powerful changes. Abroad, the case is still brighter. In France, it is said that more than twenty thousand have renounced Popery and embraced an evangelical faith. The movement in Germany, in which one hundred and fifty thousand left the Church of Rome, is fresh in the minds of all. Light is dawning in Belgium. Asia is awaking from a long slumber. But while such is the flattering prospect of things, let us not idly fold our hands and wait to see the work go on; for this is the time—not for alarm, but—to work diligently and zealously. Whatever may be the truth, and whatever may be the end of these things, now is the time to be doing. ☞

Jewish Celebration.—We observed in one of the papers of last week a notice of the Jewish celebration of the creation of the world. Appended to which was a note, that an efficient police force would be in attendance to preserve order. The fact, that it is necessary to have a police force to preserve order at a religious celebration, is a painful comment on the state of that society, notwithstanding the professions to tolerate perfect freedom in religious sentiments and liberty to worship according to the dictates of conscience. ☞

"A PLEA FOR THE SABBATH IN PALESTINE."

Such is the heading of an article going the rounds, from the Constantinople correspondent of the New York Observer. The following paragraph from it shows the drift of the article and illustrates what has been repeatedly asserted, that it is impossible to create such a sense of obligation to keep the first day of the week as restrain even good men from desecrating it, when tempted to do so. Though they do not acknowledge it, still they feel that the fourth commandment applies to a different day, and when once they have begun to take liberties by changing the day, it is easy to take liberties in regard to the manner of observing it. Here is the paragraph:—

"During the present season, among the great variety of foreigners that find their way to Palestine, we have had some half a dozen companies of Christian travelers. Some of these are from the United States, and some from different denominations in Great Britain. Their Christian intercourse has cheered us, and we have been encouraged by their counsels and their prayers. But in one respect, their example has failed of being such as to promote the great object for which missionaries are laboring. All of them, with the exception perhaps of a single company, *have traveled on the Sabbath*. Some were anxious to reach a steamer that was to sail on a certan day; some found themselves on Sabbath morning in uncomfortable quarters, and could reach quieter lodgings, or perhaps a missionary station, by traveling a part of the day; and some thought that they could have more retirement on horseback than where they had spent the night. All thought themselves justified, and it is not for me to say that they were not. Some of them are men of high standing in the church, from whom on any occasion, I should esteem it a privilege to take advice, and and towards none of them would I consider myself worthy to take the attitude of a reprover."

Another Favorable Indication.—Under this head the Christian Palladium gives an account of a very interesting pamphlet which has been written and published in South Carolina, by a native of that State. Whether the author is known as such where he resides, is more than we can say. He simply signs himself "A South Carolinian." But what is still more singular, the pamphlet treats wholly of American Slavery, and, as a trite saying is, "handles it without mittens." The author shows up two points in the most conclusive manner. 1st. That slavery has impeded the growth and wealth of the slave states. And 2d. That slave labor is actually the dearest and most unprofitable labor employed. On both these points he evinces deep and thorough research. The numerical facts he presents in defense of his positions, are overwhelming, and his arguments clear and conclusive. He writes, not like a fanatic, but like a cool, deliberate, and thorough reasoner. Such a publication, not coming from the North, but originating in South Carolina, the most inveterate slave state of the whole fraternity, must and will do good. The genius of liberty is not idle even in the south.

Colleges of New York.—Dr. Hale, President of Geneva College, in his late Baccalaureate address, states that according to a report of the Comptroller made to the Senate last February, Union College has received from the State $374,000, besides 5,500 acres of land; Columbia College $44,755, besides the botanic garden in the city of New York, valued thirty years ago at $74,000; and Hamilton College $106,000. In 1838 an Act was passed granting to the University of the City of New York, and to Geneva College, each an annuity of $6,000, all for five years and "until otherwise directed by law," which annuities have been paid until interrupted by the new Constitution. ☞

Free Church of Scotland.—It is said that not one of all the churches (772 in number) connected with the Free Church of Scotland, has failed to send up their contributions to the Boards of Missions and Education during the last year. The sum received for these objects amounts to $350,000. What a noble example this for other churches. Many of them pressed with famine, and with heavy liabilities for local objects, yet not one delinquent church. The whole amount of their benefactions for religious purposes, since the disruption, only four years, is more than six millions of dollars. ☞

Bequests to the Protestant Episcopal Church.—In the summer of 1829, Frederick Kohne, a native of Germany, died in Philadelphia, leaving in his will specifications of sums to be paid to various Protestant Episcopal churches and institutions belonging to that church, on the decease of his widow. Which event has recently taken place, and the sums are now to be paid over; amounting in all to $375,000. ☞

Becoming Impoverished.—Some people are very fearful that the multiplied calls of benevolence will impoverish them or the churches. With a view to quiet this fear, Dr. Adiel Sherwood, formerly President of Shutliff College, discourseth as follows:—

"It was supposed last fall, all that could be done for benevolent objects had been accomplished; but when the cry of distress came from famishing Ireland, and waxed long and loud from Scotland and France, we sent out more than a million of dollars to their relief, and thousands of bushels of grain as a gratuity. Are we impoverished? The prospects for a crop are generally bright and promising. You can not impoverish a people that gives in obedience to the calls of Providence. God is able, and will repay a hundred fold into your own bosom, and garner too. He will supply, in your crops and purses, more than you give away in a good cause."

General Intelligence.

WAR NEWS.

Since our last, intelligence has been received confirming the report of Gen. Scott's arrival before the city of Mexico; also the particulars of two severe battles fought by about 7,000 Americans under Gen. Scott and about 30,000 Mexicans under Santa Anna, which continued for two hours, when the Mexicans were completely routed, and dispatched a flag of truce desiring a suspension of arms. An armistice was dictated by the Americans, the terms of which were, that "neither army should be reënforced, nor build new defenses during the armistice, nor go beyond their present lines, without forty-eight hours' notice to the other." This being accepted, the Mexican Congress assembled to consider the propositions of peace. What the result will be, yet remains to be seen. The American loss is variously estimated at from 1,000 to 1,500; the Mexican at about 5,000 killed, and 1,300 taken prisoners, with an immense quantity of amunition, arms, &c.

FOREIGN NEWS.

By the French steamship Union, Capt. Herbert, which arrived on Thursday morning, eleven days later advices from Europe have been received.

The Union left Cherbourgh on the 31st of August.

There have been more heavy failures in the corn trade in London, and the effect has been to reduce the price of bread stuffs.

It was currently reported that the directors of the bank of England were about to reduce their rates of interest, and to make advances on exchequer bills and other securities.

The harvests are abundant and nearly all gathered in.

The steamship Hibernia, which left Boston on the afternoon of the 16th ult. arrived in Liverpool on the night of the 27th, the quickest passage ever made.

All Paris was thrown into consternation by the announcement of the murder of the Duchess of Praslin by her husband, and the suicide of the Duke.

The director of the Berlin Royal Library has discovered among some old parchments, fragments of the lost books of Livy.

The King of Greece has conferred the Cross of Order of Redemption upon Baron Meyer Charles de Rothschild, who is probably the first Jew that has ever received that decoration.

The Weizer Zeitung asserts that the censorship of the press will shortly be abolished throughout Germany, and adds that the Prussian Government was the first which resolved to take this step.

On the hundredth anniversary of Pestalozzi's birth, a Pestalozzi Association was formed at Frankfort-on-the-Main, for the purpose of maintaining and educating juvenile criminals, or neglected children.

His holiness has conceded to those Israelites of Rome who are fathers of twelve children the exemption from taxes, equivalent to an annual assignment of thirty scudi, a privilege enjoyed by all his other subjects in like condition. Also his holiness has ordered that the sum of 500 scudi should annually be disbursed from the *Cassa dei Sussidj* for the benefit of the poor in the Israelite community.

The King of Denmark has conferred the Grand Cross of the Order of Danebrog on Baron Berzellus, the celebrated chemist, to which dignity the title of Excellency is attached; Retzius and Eckstrom, the Swedish physiologists, also received at the same time from his Majesty the cross of Chevalier of Danebrog. The King of the Belgians has also followed the example of the King of Denmark, by creating M. Oafila an officer of the Civil Order of Leopold.

An astonishing instance of female heroism took place recently in England. A young girl, named Sarah Rogers, risked her life to save an infant, who had crept out of the parlor into the garden, and found its way to the well, and slipped in. The girl missing it, ran to the well immediately, and saw the infant at the bottom. She raised a loud scream, but without hesitating, lowered the bucket gradually, and then descended by the rope the depth of 63 feet, when she seized the child with one hand, and with the other upset the bucket, which had filled with water; she then placed the child in it. By this time a number of neighbors had arrived, and the child and girl were pulled up. The girl, in descending by the rope, suffered serious injury in her hands. The effect will incapacitate her from ever using them again. A subscription is proposed to be raised for the noble act of this poor girl.

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Since the above was in type we have news, by the steamer Britannia, of one week later.

Breadstuffs continue to decline. Cotton continues firm. No abatement in the money panic.

The harvest is looked upon as secure, and the crops generally are considered to be a full average, there seems to be no deficiency either in quality or supply.

The steamer Great Britain was successfully floated off the night of the 27th ult., and arrived at Liverpool the 30th.

The wreck of the bark Canton, of Hull, with the loss of 300 emigrants, is reported to have taken place upon the west coast of Scotland.

A smart engagement took place on the 15th of June, at the Cape of Good Hope, between a small party of British troops and an overwhelming number of Kafirs, in which the former suffered defeat.

In Spain, the public excitement is still unabated. The Queen has intimated her intention of calling Narvaez to the head of her councils; and also declares her determination to leave the throne.

Italy still remains in a state of ferment. The town of Ferrara has been invested by the Austrian troops, and a declaration of war seems to be unavoidable on the part of the Pope. The king of Sardinia has declared his intention to aid the pontifical power, and England warmly sympathises with him.

HORRIBLE TRAGEDY.—An aged lady named Mary Morrison, wife of Samuel Morrison, residing in Mifflin Township, in Alleghany County, about three miles from McEeesport, was murdered on Friday, 10th inst., and afterwards burned to ashes by her step daughter. The facts as far as we have been able to learn, are these:—On Friday morning Mr. Morrison started to the city with produce for the market, leaving his wife and daughter at home. The daughter is a woman about 35 years of age, rather a simple creature, and considered by the neighbors as insane. Mrs. Morrison has from her childhood been subject to spasmodic spells. On the afternoon in question she was taken with one of these spells, and being on the floor, under the influence of the fit, her step daughter, Sarah Morrison, beat her on the head with a fire shovel, until, it is supposed, she killed her, and then threw her into the fire and kept piling on the fuel until she burned her almost to ashes, there not being bones enough of the body to fill a quart measure. The step daughter, after consummating the horrible and tragic act of burning the mother, carefully scrubbed the floor to obliterate the traces of blood, and made her escape to the woods. Mr. Whitaker, a brother of Mrs. Morrison, visited the house on Saturday morning and found it deserted but there being a very disagreeable stench, he suspected that all was not right, and immediately commenced a search of the premises. On examining the fire-place, from whence the smell proceeded, he discovered a number of small bones, and the jam spotted over with blood. Several of the neighbors were called in and started in pursuit of the step daughter, who was arrested a few miles from the scene of the tragedy; she confessed the atrocious murder, and assigned as her reasons for doing so that "her father, step mother, and herself, could not agree, and she thought the best thing she could do was to burn her up." She also confessed the manner in which she consummated the act.

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A CREEK MURDER AND EXECUTION.—A gentleman who recently visited the Creek Nation, has furnished us with the following particulars of a murder and execution among the Creeks, (says the Cherokee Advocate of the 5th August,) the latter of which he witnessed: "In the early part of last week, a difficulty occurred between two men, who were cousins, near the Verdigris, and not far from the line between the Creeks and Cherokees, relative to some property, and in which one stamped the other to death. The survivor was immediately arrested, and the next day was put upon trial for murder. The jury being equally divided in opinion as to his guilt, his brother was called upon to decide, which he did by declaring his brother guilty and worthy of death. Steps were immediately taken to prepare for the execution, and in which the doomed man participated by hurrying those engaged in digging his grave, in seeing that it was well done, and in making every thing ready. The hour for execution, which was to be by shooting, soon arrived; when he marched out with the two persons selected for this purpose. When he reached the grave he seated himself by the side of it, faced his executioners, who stood with guns presented within less than ten paces of him; bared his breast, and, looking them firmly in the face, said that he was ready—the guns fired and he fell back along side of his grave, his clothes deposited in it with him, and the newly dug earth rolled in upon them. On one day, while somewhat intoxicated he had murdered his fellow-man—before the next closed, he himself had been tried, condemned by the verdict of his own brother—assisted in preparing for his last moments, met unmoved the death-fire of his executioners, and occupied the grave selected by himself.

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IMPORTANT INVENTION.—The New Hampshire Journal says that the grand desideratum of applying steam and water power to propel common stocking-looms, on which vast sums of money and much time have been unsuccessfully spent in England, has at length been discovered, and three common looms are now in successful operation in Portsmouth, (N. H.) On Wednesday last one girl attended the three looms, and, spending much of her time in sitting to watch the operation, she presented 23 pairs of stockings, and 22 pairs of drawers as the result of her day's work. Twelve pairs of stockings is a girl's day's work on common band-looms. The expense of knitting by this machine on Wednesday was less than a dollar, while the same work on the hand-looms would cost over five dollars. We learn that any hand-loom may be fitted for operation by power at an expense of thirty dollars. The inventor is Mr. John Pepper, a young man of about 23 years of age, son of Mr. Daniel Pepper of this town, a stocking-weaver.

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THE MORMONS.—The St. Louis Republican says, that a passenger in the Lake of the Woods, from the Upper Missouri, informs us that the Mormons are in a flourishing condition, in their new location on the fine lands of the Pottawatomie purchase, on both sides of the river, above Conncil Bluffs. They have planted immense fields of corn—to the exent, it is estimated, of 30,000 acres—and other grain and produce. They have built, also, a town called "Winter Quarters," which already contains a population of some seven thousand souls. This town is entirely picketed in. It is represented that the Mormons are on friendly terms with the Indians, and rarely molest them, although they are accused of occasionally stealing cattle. Immense herds of buffalo were seen on the plains, and crossing the Missouri, at the mouth of a stream called Stillwater.

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FIRE AND LOSS OF LIFE IN SEABROOK.—We learn from the Newburyport Herald that the house of Major Samuel George, in Seabrook, took fire on Monday evening, and the owner, his daughter-in-law, and her child had a narrow escape, having just retired to rest. Widow Jane Dow, the housekeeper, perished in the flames. She first, on discovering the fire, which was accidental, ran across the street and roused four young men who came with water. She was not seen to enter the house again, but it is supposed that while those inside were getting out some furniture, she entered the house and went up stairs, to secure her money and papers, which were in the north front chamber, and while there the smoke and heat overpowered her. Her remains were found among the ruins.

SUMMARY.

We ara informed of an incident which displays the wonderful speed of the telegraph. A merchant of this city wishing to draw upon a debtor in Cincinnati for $2000, sent a telegraphic dispatch. Within forty minutes from the time of writing the order in his counting room, a draft was returned, and the merchant had his money in his pocket. Fourteen hundred miles besides the business detains in less than *forty minutes!* A message was recently received in New York, over the telegraphic wires from Montreal, delivered, answered, and the receipt of the answer acknowledged by the operator in Montreal, in the short space of thirty minutes.

The New Orleans Picayune of the 5th inst. says the past has been the most fatal week of the epidemic, which scourges us with a severity which is appalling, the interments for the week in the cemeteries of the city up to 9 o'clock on Saturday morning were 533, of which 427 were of yellow fever; the corresponding numbers of the previous week were 442 and 311. Add the interments from New Orleans at Lafayette, 43 cases, and we have a total of interments for this city for one week of 576—being an average exceeding 82 each day. This awful mortality needs no comment.

The Germantown, Pa., Telegraph says:—"The past week has been moist, hot and sultry—precisely such weather as we experienced nearly the whole of September last year, and precisely such weather as is likely to damage our potatoes again. Indeed, we hear of the reappearance of the rot in varicus quarters, but we hope it is merely sectional and partial, and not to an extent likely to interfere with a full supply, considering that Europe will be able to supply her own wants in this article. Twice the quantity of land is planted this year with the potato compared with last year."

The French army in Africa have discovered an edible substance rolling about on the ground, like little rolls of leather, in the desert of Sahara. It is a sort of lichen or moss which grows on the ground after the rainy season. When the dry weather comes it cracks in the sun, rolls up and is carried about by the wind. The little rolls are found lodged under the tufts of thyme bushes, the only bush that grows in that part of the desert. The substance is hard, brittle and farinaceous, and when powdered makes a tolerable bread of itself, but better when mixed with a tenth of flour.

Dr. Henry U. Onderdonk, who resigned the Episcopate of Pennsylvania a few years ago, and who was suspended from the exercise of his functions, on a charge of too freely indulging in the use of ardent spirits, will, we understand, be most likely restored to his bishopric by the Convention about to sit; the evidence being that he has entirely abstained during the intervening time. We hear, farther, that a church will be erected for him, by some of the Episcopalians of Philadelphia.

The Hon. Edward Bates, of Missouri, the President of the Chicago Convention, said, when he emigrated, in 1842, to the French village of huts called St. Louis, which has now 50,000 inhabitants, he was obliged to hire a guard against hostile savages, to accompany him across the unbroken wilderness, which is now the State of Illinois, with a civilized population of 600,000 freemen.

Iceland has probably been the scene in past ages, of the most tremendous convulsions of nature. In proof of this, Henderson mentions that in many parts of the Island large bubbles still remain, which formed on the enormous streams of molton lava that flowed from Hecla. Some of these lava bubbles which he saw, were fifteen feet high, and were occupied as huts or dwellings by the natives, entrances being made by breaking through the crust.

Those ladies who so gracefully dangle their elegant purses over the forefinger, as they promenade the sidewalks, are informed that a moderate quantity of brown paper deposited in a careless wad in one end, and and a mixture of coppers and bright steel buttons in the other, will be found a cheap and easy method of keeping up appearances. This rule has been tried in the "best society," with uniform success.

On Friday, a lad named John Walker, employed in the factory at Gloucester Point, was accidentally caught in the machinery, and almost instantly killed. He was standing near what is called the roller beam, when his head was caught between it and the carriage—completely crushing the left side of the head and face, and drawing him underneath the spinning mule, very seriously brusing his body. He was taken out immediatly, but survived only a few minutes.

Deacon Grant, the renowned tempraance leader in Boston, (whose house was so outrageously injured and defiled by the enemies of that cause, some months ago,) has applied, it seems, to the Common Council for recompense; and, on the authority of a good appraiser of such things, states the damages to be within a few dollars of $500.

A woman named Mrs. Frey, living in Pennsylvania, near the Maryland line, committed murder lately, by pouring molten lead into the ear of her husband while he was sleeping. This is the woman who was accused of being accessory to the murder of a former husband, some two or three years since, for which Wm. S. Crise suffered death upon the gallows.

The steamer Washington, of the New York and Bremen line of ocean steamers, having received important alterations in her structure and machinery, and a reörganization of her officers, went to sea on Wednesday, for a trial trip, from which she returned the succeeding day. Those who witnessed her performance are confident that she will now rank as the fleetest ocean steamer afloat, and will answer every reasonable expectation.

Several old copies of the Holy Scriptures have lately been noticed in the papers. The following is the imprint of a copy in the possession of Henry Holden, Esq., of Providence, and which was brought from London by a cotemporary of Roger Williams, in 1664. "Imprinted at London by Christopher Barker, dwelling in Pater noster Rowe, at the sign of Tygres Head, 1577."

The Ogdensburgh Republican mentions that Martin Thatcher, of that county, was one of the unfortunates who found it necessary to resort to the bankrupt law a few years since. He was subsequently elected county clerk, and has just finished up the paymeut of which he became legally released by the application of the bankrupt law.

By the bark Childe Harold Havana papers to the 5th inst. have been received. The railroad between Puerto Principe and Neuvitas is progressing, some six miles have been leveled. An extra session of Congress has been summoned by the President of New Granada, to dispatch some special business.

The Newark Advertiser says that Mr. Davis, the benevolent Jersey Quaker, returned to Burlington from New York on Friday evening, accompanied by twenty poor women, for whom he has pledged himself to obtain comfortable homes. The number whom he has already taken under his protecting care is two hundred.

The Minaret of the Mosque of Sultan Bajazet, at Constantinople, was, a short time since, struck by lightning. The whole tower fell, and in doing so crushed two persons. Three times this year have mosques been struck by lightning in Constantinople.

It is stated that if a horse be shut up in a pasture where there is no water, he will, at certain times of the day, make it a practice to stand in those situations where water is nearest to the surface, and thus indicate the best place digging for it.

Counterfeit 2s of the Hartford Phœnix Bank are in circulation—dated July 10, 1846. The vignette is composed of a female figure, a shield and an eagle—on the genuine is a a female sitting, with an urn at her side, and in the distance a train of cars and buildings.

The corn robbers in France have been detected in the use of a night telegraph by lamps from church tower to church tower, between Paris and Lyons. The sacristans of several churches have been arrested in consequence by the police.

Mr. O'Reily has offered a premium of $300 for the best Essay on "electric discovery, with reference to the telegraphic system." His object is to determine how far the patent held by Professor Morse precludes improvements in the system.

Sir Robert Peel has stated that within the past six years, taxes had been reduced in England to the amount of eight million pounds sterling, yet there had been an increase in the income of more than a million pounds.

During the last week there has been in this city a meeting of clergymen and laymen of the Universalist denomination of the United States. For several successive days the most able champions of this creed have preached in their churches.

The epidemic, which is now raging with such appalling fatality in New Orleans, is said to be a complication of the vomito of Vera Cruz, the yellow fever peculiar to New Orleans, and the ship fever imported from Europe.

From the 1st of January, 1847, to the 20th of August, thirty new vessels were registered at the Port of St. John, New-Brurswick, their aggregate tonage being 22,047 tons. This is exclusive of vessels under 100 tons.

Millions of small frogs have appeared in St. Lawrence County, New York. They cover the road from Plattsburgh to Cumberland Head, and thousands are crushed by the wheels of passing wagons.

The Louisville Journal states that Hon. George H. Proffit, of Indiana, formerly a Member of Congress from the Evansville District, and more recently Minister to Brazil, died in that city on the 7th inst.

Mrs. Catharine Butterworth died at Dubuque, Iowa, on the 30th ultimo, at the advanced age of *one hundred and fourteen years!* She was a native of Kildare, Ireland.

The Common Council of Brooklyn, N. Y., have passed an ordinance prohibiting interments at a less depth than four feet, under a penalty of $400 for each infraction of said ordinance.

Chas. Blake decamped from Buffalo with $600 worth of silks, for New York. He was arrested on his landing in this city, news having been forwarded by telegraph. We live in the the days when rogues are struck by lightning.

A bloody fight came off in Philadelphia on Saturday night, between some fire companies. The police were attacked, and several individuals injured.

No less than forty-eight vessels were detained at Castleton, eight miles below Albany, at one time last week, by a deficiency of water in the river.

A combination of the telescope with the daguerreotype, has been recently effected in its application to astronomical purposes, by the Royal Society of Bohemia.

Of all things earthly, time is the most precious; every moment wasted or misimproved, will inevitably produce bitterness and regret at some later period.

A child of a Mr. Galtz of this city, by a singular freak of nature, lately grew five inches in three days, and after twelve days intermission grew four inches in one week.

The American Bible Society keep three hundred hands daily employed in the manufacture of Bibles and Testaments, and turn out about 2000 volumes per day.

A new paper mill, on a large scale, is being erected in Milwaukie, Wis. It is to be operated by steam power, and is expected to go into operation in December.

The Governor of New Hampshire has appointed Thursday, Nov. 25th, as the usual thanksgiving day for the present year.

A new anti-slavery paper, called the Crisis, is to be published at Moundsville, Western Virginia.

MARRIED,

In Hopkinton, R. I., on the 14th inst., by Eld. Daniel Coon, Mr. JOSEPH H. POTTER, of Stonington, Ct., to Miss RHODA A. LANGWORTHY, of Hopkinton.

DIED,

In Piscataway, N. J., Sept. 2, ABRAM DUNHAM, son of the ate Jonathan Dunham, aged 32 years.

MISSIONARY NOTICE.

ELD. CHARLES M. LEWIS having accepted the invitation to labor for the Eastern Seventh-day Baptist Association, has removed to Newport, R. I., and entered upon the duties assigned him by the Board.

Those churches that have pledged contributions to sustain this mission, will see the necessity of forwarding the same to H. S. Berry, the Treasurer, at Westerly, R. I, as soon as practicable. S. S. GRISWOLD, Rec. Sec.

Hopkinton, Aug. 30, 1847.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

PLUMBE NATIONAL DAGUERREAN GALLERY AND PHOTOGRAPHERS' FURNISHING DEPOTS; awarded the gold and silver medals, four first premiums, and two highest honors, at the National, the Massachusetts, the New York, and Pennsylvania Exhibitions, respectively, for the most splendid colored Daguerreotypes and best apparatus ever exhibited.

Portraits taken in exquisite style, without regard to weather.

Instructions given in the art.

A large assortment of apparatus and stock always on hand, at the lowest cash prices.

New York, 251 Broadway; Philadelphia, 136 Chestnut street; Boston, 75 Court and 58 Hanover streets; Baltimore, 205 Baltimore street; Washington, Pennsylvania Avenue; Petersburg, Virginia, Mechanics' Hall; Cincinnati, Fourth and Walnut, and 176 Main streets; Saratoga Springs, Broadway; Paris, 127 Vieille Rue du Temple; Liverpool, 32 Church street.

THE CHRISTIAN PARLOR MAGAZINE, formerly under the care of Rev. D. Mead, commences its fourth volume under the editorship of Rev. J. T. Headley, author of "Napoleon and his Marshals," "Sacred Mountains," "Letters from Italy," &c. We hazard nothing in saying that this Magazine, so deservedly popular hitherto, is destined to fill a large place in public estimation; that it will not only maintain its present enviable distinction, but earn to itself a far higher popularity, and become the companion of many a circle to which it is now a stranger, gladdening by its presence, while it exerts an influence pure, elevating, and healthful. The Editor will bend his energies to make this the most popular Magazine of the day, and while he avails himself of articles from the best writers, he will draw freely from his own exhaustless store.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music.

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday, Aug. 25, and ending Dec. 1
Second " " Dec. 15, " March 22
Third " " April 5, " July 12

TUITION, per term of fourteen weeks, from $3 00 to	$5 00
EXTRAS—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold th reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, August 3d, 1847.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next general election to be held on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

STATE—A Secretary of State, Comptroller, State Treasurer, Attorney General, State Engineer and Surveyor, Three Canal Commissioners, and Three Inspectors of State Prisons.

DISTRICT—One Senator for the THIRD Senate District, consisting of the First, Second, Third, Fourth, Fifth and Sixth Wards of the city of New York; One Senator for the FOURTH Senate District, consisting of the Seventh, Tenth, Thirteenth and Seventeenth Wards of the said city; One Senator for the FIFTH Senate District, consisting of the Eighth, Ninth and Fourteenth Wards of the said city; and One Senator for the SIXTH Senate District, consisting of the Eleventh Twelfth, Fifteenth, Sixteenth, and Eighteenth Wards of the said city.

COUNTY—Also the following officers for the said city and county, to wit:—Sixteen members of Assembly—One to be elected in each Assembly District.

Yours, respectfully,
N. S. BENTON, Secretary of State.

SHERIFF'S OFFICE,
NEW YORK, August 5th, 1847.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided. J. J. V. WESTERVELT,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See revised Statute, vol 1, chap. 6, title 3, article 3d, part 1st, page 140. Sept. 2, tE.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" James H. Cochran.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
Darien—Ethan Saunders.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P Langworthy.
Hounsfield—Wm. Green.
Independence—J P Livermore.
Leonardsville—W B. Maxson.
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Preston—Clark Rogers,
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—T. E. Babcock.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—S. S. Griswold.
" A. B. Burdick.
Newport—E. D. Barker.

NEW JERSEY.
New Market—W. B. Gillet
Plainfield—E. B. Titsworth
Shiloh—Isaac D. Titsworth.
Salem —David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock

VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Albion—P. C, Burdick.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke.

Miscellaneous.

ADDRESS TO A WIFE.

BY WM. H. BURLEIGH.

Deem not, beloved, that the glow
Of love with youth will know decay;
For, though the wing of time may throw
Its shadows o'er our way,
The sunshine of a cloudless faith,
The calmness of a holy trust,
Shall linger in our hearts, till Death
Consigns their dust to dust.

The earnest passion of our youth,
The fervor of affection's kiss,
Love, born of purity and truth—
All pleasant memories—
These still are ours while looking back
Upon the past with moistened eyes,
O, dearest!—on our life's brief track
How much of sunshine lies!

Men call us poor—it may be true—
Amid the gay and glittering crowd
We feel it, though our wants are few,
Yet envy not the proud.
The freshness of love's early flowers,
Heart-sheltered through long years of want,
Pure hopes and quiet joys, are ours,
Which wealth could never grant.

Something of beauty from thy brow,
Of lightness from thy household tread,
Hath passed; but thou art dearer now
Than when our vows were said.
A softer beauty round thee gleams,
Chastened by time, yet calmly bright;
And from thine eye of hazel beams
A deeper, tenderer light.

The mother, with her dewy eye,
Is dearer than the blushing bride
Who stood, three happy years gone by,
In beauty by my side!
Our Father, throned in light above,
Hath blessed us with a fairy child,
A bright link in the chain of love,
The pure and undefiled!

Rich in the heart's best treasure, still
With a calm trust we'll journey on,
Linked heart with heart, dear wife! until
Life's pilgrimage be done.
Youth, beauty, passion—these will pass,
Like every thing of earth, away—
The breath-stains on the polished glass
Less transient are than they.

But love dies not—the child of God—
The soother of life's many woes,
She scatters fragrance round the sod
Where buried hopes repose!
She leads us with her radiant hand
Earth's pleasant streams and pastures by,
Still pointing to a better land
Of bliss beyond the sky!

THE DOG OF BRUSSELS.

After visiting many of the interesting objects which that pleasant capital offers to the notice of strangers, my companion and I turned our steps towards the Chamber of the Deputies. The building is extensive, and occupies three sides of a square, the fourth being open towards the parks. There is a large smooth court in front, which forms a pleasant promenade; but in one corner of it, and somewhat marring the stateliness of the scene, I noticed a common little wooden dog-kennel, which I supposed to belong to a watch-dog. Humble as was this little tenement, it was connected with an incident, of which I had the following history from my loquacious conductress. "Here," she said, "in this place was the fiercest fighting in the revolution of 1830; for several days after the battle the ground was red with French and Belgian blood."

Just then a shaggy-looking dog, somewhat resembling a large terrier, but, as I thought, an ugly specimen of his race, walked slowly towards us. He looked good-natured, and I stooped to pat him.

"Ay," said the old woman, "madam may caress him now with safety, as he is not on 'the spot."

"What spot?" I inquired; and in reply she told me the following anecdote. "In the revolutionary army that assembled to oppose the Dutch, who invaded our city in the month of September, 1830, was a young French officer, who, wherever he went, was followed by the dog you see. The poor lad was in the thickest of the fighting on the fatal 21st, and fell, covered with wounds, on a spot which I will show you."

She led me towards the centre of the court, but the dog went before and lay down near a stone, looking up at us with an expression of fierce defiance in his eyes.

"Ah, poor fellow!" said the old lady, "we're not going to disturb you. Don't go near him, madam, while he's there. This was the spot where his master's dead body lay, and he sat beside it, licking the bleeding wounds. At length it was removed for burial, but the dog followed it, and stayed for three days beside the grave. At the end of that time he returned here, and lay down where you see him now, growling savagely, and attacking any one who tried to dislodge him. Some of the people about beat him with sticks and drove him away; the next day he returned, but was again cruelly hunted off. When he came back for a third time, he was worn to a skeleton from fatigue and hunger, and looked as if he would never rise again from his master's death-place. My husband and I had gone away for awhile, or we would not have suffered the creature to be ill-treated; but one of the directors, who is a very humane man, chanced to pass by just as a rabble of boys were preparing once more to torture the poor faithful dog. He immediately dispersed them, and having inquired into the circumstances connected with the animal, directed that he should never be molested; that the kennel which you see should be built for him; and procured a small sum to be allowed weekly for his maintenance. He soon recovered his strength, and you may see by his appearance that he is taken care of. Indeed he is well known in the town; and the little masters and misses that play in the park delight in bringing him sweet cakes, of which he is very fond. However, they know very well that although he is as gentle as a lamb while he is walking up and down, they must never attempt to touch him when lying on his chosen spot, from which, indeed, he never stirs in any direction farther than about a hundred yards. Many of his young friends have tried to entice him to a greater distance; and we have sometimes allowed him to be hungry, and then coaxed him on with his most favorite food; but in vain. He always turned back, and lay down where his master fell. Seven years have now passed away, but it is still the same; the dumb creature never forgets."

During my stay at Brussels, I often walked by the place, and never missed the dog from his accustomed haunt, nor saw him pass the self-imposed limits mentioned by the good woman. Her story was confirmed to me by others, so that I can see no reason to doubt its truth. I do not know the name of the dog, of Brussels: his faithful limbs have no doubt long ere now mingled with the dust, but memory often recalls the story of his enduring love.

Perchance the tidings of his young master's fall, brought darkness to the chambers of some vine-covered cottage of France—robbed fair faces of their smiles, and covered graceful forms with the grab of woe. They wept and lamented; but a year passed over, and the brothers and sisters laughed and conversed as before. The vacant place of the dead was no longer heeded, and his name had become an unspoken word. Another year, and his fair affianced one had consented to become another's bride. No tear in that eye, no shadow on that smooth brow, now told that even one sorrowing thought ever turned towards his lonely grave.

Years still passed on, and even in the widowed mother's heart the memory of her soldier boy waxed dim.

She did not forget him quite, and often some trifling object or event would serve to renew her grief. But at other times she could sit and smile, pleased and contented, as though that sharp arrow of bereavement had never been felt. The brothers and sisters had each other still—the fair betrothed had another love—the mother had many sons—the *dog* had but one master. Fond and faithful to the end, with constancy that knew no change, that dumb creature's cold vigils on the stone at Brussels put evermore to shame our vaunted human love.

THE CANARY BIRD.

A little girl named Caroline had a charming Canary bird. The little creature sang from early morning until evening; it was a very beautiful bird, of a bright yellow, with a black head. Caroline gave it seeds and green vegetables, and, at times, a piece of sugar, and every day fresh and pure water.

But all at once the little bird began to droop; and one morning, as Caroline came to bring it water, it lay dead in its cage.

The little girl raised loud lamentations over the beloved bird and wept bitterly. But the child's mother went and purchased another with colors still more beautiful, and which sang as sweetly as the former one, and placed it in the cage.

But the little girl wept still more when she saw the new bird.

Then the mother wondered greatly, and said, "My dear child, why dost thou still weep? why art thou so very sad? Thy tears will not call the dead back to life again, and here thou hast another equally beautiful."

Then the child said, "Ah, dear mother, I have acted unkindly toward the little creature, and I have not done all for it that I could and ought to have done."

"Dear Lina," answered the mother, "thou hast tended it very carefully."

"Ah, no!" replied the child. "A short time before its death, I did not bring it a piece of sugar which you gave me for it, but ate it myself." Thus spoke the little girl with a heavy heart.

But the mother did not smile at her complaints, for she recognized and revered the sacred voice of nature in the heart of the child.

"Alas!" she said, "what must be the feelings of an ungrateful child, when it stands by the grave of its parents!"

WONDERFUL STATUE.

A piece of statuary has just been exhibited in London, which shows what miracles art can do. The artist to whom the merit of this curious affair belongs, is named Naffaelle Monti. The Spectator describes this wonderful piece of sculpture as follows:

"The effigy of a veiled vestal tending the everlasting flame, is a curiosity in sculpture—a feat of art. The figure is the size of life, it is clothed in a robe, and a veil thrown over the head envelopes the face, shoulders, and part of the arms; the veil is transparent. Not merely do you discern the covered forms where they actually swell out and touch the veil, but you think you can see through the veil underneath, the full and delicately finished features of a most beautiful face; you can detect the retreating curves of the profile, and the swelling forms of the lips, with a space between the softly but crisply rounded flesh and the covering gauze. You are deceived.

"Working in the transparency of the marble, with cunning skill, the sculptor has so arranged the thinness and thickness of this material, that the refracted light suggests the forms beneath, which are *not* carved. The artist has chiseled the outward form of the veil, and in doing so has *painted* the veiled face in the light and shade glancing through the marble. He calls it 'uno scnerzo,' and it is so; but it much more—it is a very beautiful figure."

Abdication of Sovereigns.—Throughout the history of Europe, there never existed similar examples of so many sovereigns threatening to resign their thrones as at the present moment. No fewer than three or four potentates are declared to entertain serious intentions of abdicating their power and authority. The autocrat, of Russia stands highest in political importance. He is said to be suffering great mental anxiety from some unexplained cause; and, having provided the means of supporting himself liberally during life, by considerable investments in the English and French funds, under color of a great financial operation, he intends, it is said, to retire to Italy, and there pass the remainder of his days. The King of Wurtemburg, the father-in-law of the Prince of Orange, has repaired to the Hague, solely for the purpose of dissuading the Prince of Orange from the decided resolution, which he is said to have taken, to renounce the crown of Holland. The King of the Belgians seems to be equally afflicted. He has returned to the Palace Laecken at Brussels, from Paris, in such a mentally debilitated state, that he is unequal to the cares of government, and all parties seem at a loss to conceive what will be the upshot. Turning to Spain, the last accounts from Madrid state that the Queen has expressed to her Ministers her resolute intention to abdicate the throne, and it was reported, that a special council was summoned to deliberate upon the subject.

Punishment of Idle Husbands.—The head chief (of New Ireland) often interferes in minor matters of a domestic nature; for instance, if a lazy fellow has a wife or two, and a few children, and, through his love for fishing, dancing, and loitering idly about, neglects to bring in the necessary supplies for his family, a complaint is made, the chief visits the house in person; and, if he sees just grounds for punishment, he orders out the whole population of the village. Men, women, and children, arm themselves with a stiff birch, made of small canes; they then form a long double line, about six feet apart, and wait with anxious glee the approach of the delinquent. At last, he is placed at one end of the lines, amidst a shower of yells, screams, jibs, &c. The word is given by the chief, and away he darts at his utmost speed through the ranks, every one endeavoring to hit him as he passes. According to his deserts, he may get off with running the line once, or he may have to do so twice or thrice; but he is skilled in cunning and fleetness that can run the lines even once, without having his skin tickled for him by the hearty application of the birch wielded by some strong woman! As the punishment is not of a fatal kind, the whole affair creates unrestricted merriment.

[Dr. Coulter's Adventures.

Vitriolic River.—Although sulphur is found to exist more or less in the vicinity of every volcano, the only instance of sulphuric acid being found in a state of nature, is in the island of Java, near Batavia, the capital. A lake of sulphuric acid occupies the crater of an extinct volcano, from which reservoir it flows in a rivulet down the sides of the mountain to a considerable distance, During the dry season of the year, this remarkable stream becomes absorbed by the thirsty arenaceous soil through which it runs; but in the rainy season it forms a confluence with another stream, called the White River. The water of the later, though saturated with a whitish clay, is not pernicious, far less fatal, either to fish or other animals. But the moment it is joined by the acid rivulet, the stream becomes transparent from the acid precipitating the earthy matter which it holds in solution, and it destroyes not only the fish, but also the whole of the vegetation over which it passes.

"They Say."—"They say" tells that which is not true at least three-quarters of the time. He is about the worst authority you can produce to support the credibility of your statement. Scarcely was there ever a suspicious report put in circulation, but this Mr. They Say was the author of it; and he always escapes responsibility and detection, because, living just no where, can never be found. "Who said that Mr. E., the merchant, was supposed to be in a failing condition?" Why "they say" so. Plague on this Mr. They Say; he is half brother to that Mr. Nobody, who does all the mischief, and lives nowhere but in the inventive brain who, underserving respect themselves, are desirous to pull down others to their own level. We always suspect the truth of a report which comes from the authority of "*They Say.*"

Remedy for Cramp.—A writer in the Medical Times, asserts that he has discovered in the following simple process an effectual remedy for this distressing and frequent complaint, to which he had himself been for many years, a martyr. His plan is to sleep upon an inclined plane, which is effected by taking care that the bed or mattrass should incline at least twelve inches from the upper to the lower portions of the bed; and for this purpose either the lower feet may be cut down to the requisite inclination, or the inclined plane may be made by an arrangement of mattrass, or by removing the feathers from the lower end of the bed. The writer was led to adopt this plan, by observing that while sleeping in a chair, with the lower limbs nearly touching the floor, he never, in that position, was disturbed by cramp.

The Chances of Battle.—"At Waterloo," said Napoleon, "I ought to have been victorious. But Ney, the bravest of the brave, at the head of 42,000 Frenchmen suffered himself to be delayed a whole day by some thousands of Nassau troops. Had it not been for this inexplicable inactivity, the English army would have been taken *flagrante delicto*, and annihilated without striking a blow. Grouchy, with 40,000 men, suffered Bulow and Blucher to escape him; and finally, a heavy shower of rain made the ground so soft, that it was impossible to commence an attack by day break. Had I been able to commence early, Wellington's army would have been trodden down in the defiles of the forest, before the Prussians could have had time to arrive. It were otherwise lost without resource. The defeat of Wellington's army would have been peace, the repose of Europe, the recognition of the interests of the masses, and of the democracy."

[Montholon's History.

Peach Pickles.—One of the most delicious pickles ever tasted, is made from ripe Clingstone Peaches. Take one gallon of good vinegar and add to it four pounds of brown sugar; boil this for a few minutes and skim off the scum that may rise; rub them with a flannel cloth to remove the down upon them, and stick three or four cloves in each; put them into a glass or earthen vessel and pour the liquor upon them boiling hot. Cover them up and let them stand in a cool place for a week or ten days, then pour off the liquor and boil it as before; after which return it, boiling to the peaches, which should be carefully covered up, and stored away for future use.

To Preserve Peaches.—Clean your peaches by pouring hot water upon them, and afterwards wiping them with a coarse cloth; put them into glass or earthen jars, cork them up and fasten the corks with wire or strong twine; then place the jars in a kettle of hot water, until the atmospheric air is expelled from the jars; after which seal them up tight with wax. Peaches prepared in this way retain their original flavor and are equally as delicious, when cooked in the ordinary manner, six months or a year after being put up, as if just taken from the trees.

VARIETY.

A celebrated divine, who was remarkable in the first period of his ministry for a loud and boisterous mode of preaching, suddenly changed his whole manner in the pulpit, and adopted a mild and dispassionate mode of delivery. One of his brethren observing it, inquired of him what had induced him to make the change. He answered—"When I was young, I thought it was thunder that killed people; but when I grew wiser, and I discovered that it was the lightning—so I determined to thunder less and lighten more in future."

Mr. A. Kelsey, of Ohio, has patented we believe a most excellent improvement in the bee-hive. It affords positive and complete protection from the bee moth or miller, and is so arranged as to admit of a free circulation of air through it at all times. The honey can, *at any time*, be removed from the hive without disturbing the bees, or more can be added for the sustenance of the swarm if necessary, while the bees are kept healthy by *living in new comb*, all the time.

The queerest object in nature is a Spanish beggar; for these fellows beg on horseback; and it is an odd thing to see a man riding up to some poor foot passenger and asking alms. There is an old proverb about setting a beggar on horseback. A gentleman in Valparasio being accosted by one of these mounted beggars, replied, "Why Sir, you come to beg of me who have to go on foot, while you ride on horseback." "Very true, Sir," said the beggar, "and I have more need to beg, as I have to support my horse as well as myself."

Rev. Richard Cecil said to one of his parishioners, who had previously asked for counsel, and whom he had not seen for some time, "I understand that you are very dangerously situated." "I am not aware of it," was the reply. "I hear you are getting rich," said Mr. C——; "take care, for it is the road by which the devil leads thousands to distruction."

Cotton is cultivated in all the central provinces of China, and from one of the towns, Koton, we derive the name. The plant has the nankeen color, and is not white as in this country. In 1845 the total supply of cotton in the markets of the world was 1,169,000,000 pounds, of which the United States produced more than seven-eighths.

An *emigrant* is one who *migrates* or removes bag and baggage, out of a country. An *immigrant* is one who *migrates* into a country. The same person who was an *emigrant* at the beginning of his journey or voyage, is an *immigrant* at the at the end of it, because it is evident that he has then got the bag, but not the baggage.

"Boy, who do you belong to?" asked a gentleman the other day, as he stepped on board of a steamboat, of a darkey listlessly leaning on the guards. "I did belong to Massa Williams, sir, when I came aboard, but he's been in the cabin playin' poker wid the captain 'bove an hour, I don't know who I do belong to now."

The air in the lungs is exposed to 170,000,000 of cells, having a surface thirty times that of the body, and during respiration the air is deprived of oxygen and becomes loaded with deadly carbonic acid gas and rendered totally unfit for a second respiration, being in reality no longer atmospheric air, but a poisonous gas.

Rev. Andrew Fuller being one day in the Bank of England, one of the clerks showed him some ingots of gold. Mr. Fuller took one of them up, and, after examining it, laid it down saying, "How much better to have this in the hand than in the heart!"

In an old paper, the London Literary Gazette, for the year 1824, we find an account of a dwarf even more Lilliputian than Tom Thumb. Her name was Crachami, a Silesian by birth, and at ten years of age, she was only nineteen inches in height, and weighing but *five pounds*. She was exhibited in London, in May, 1824.

Leigh Hunt, the British poet, is the son of American parents, though he was born in England. His father was a royalist, and fled to the mother country at the time of the revolution. His mother was a sister of the celebrated painter, Benjamin West.

Sir Philip Sidney left this as his last farewell among his acquaintance—"Govern your will and affections by the will and word of your Creator: in me behold the end of this world, and all its vanities."

A little ebony applied to a to a grocer, in the name of her mistress, for a sample of cheese. The article was given, and in a few moments the ebony returned with "Missus say berry good cheese, and tank you to send *two more samples!*"

When Franklin was appointed U. S. Ambassador to France, a medal was struck in his honor at Paris, the exergue of which was, '*Eripuit coelo fulmeu scep trumque tyrannis*,'—'He snatched the thunder from heaven and the sceptre from tyrants.'

The Northampton Gazette says:—"The idea, quite common among pious young men, that they cannot fulfill their mission of good to mankind, without getting into the pulpit, has filled the sacred desk with a great many poor preachers."

A pair of white rats has been captured at Randolph, Vt. They are similar to the common rat, only larger and more active. Their color is of a spotless white, their fur soft and downy, and their eyes red.

Habitual indecision is an evidence of weakness; for it evinces either a want of capacity to apprehend what is best, or a want of energy to pursue it.

Lord Castlereagh made so many new words, that Canning called him the literary coiner. "He has got a *mint* in his mind," said he. "*Mint* in his mind," replied Tierney, "would he had *sage* in his head."

A malignant praise has always been the most successful vehicle to insinuate slander, as poison is never more artfully conveyed than in perfume.

It is said that a bowl containing two quarts of water, set in an oven when baking, will prevent pies, cakes, bread, &c., from being scorched.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week. payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. It speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the psess of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, includin board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

The Sabbath Recorder,
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The Sabbath Recorder.

From the People's Journal.

THE HOLY LAND.—BY HARRIET MARTINEAU.

I.—ENTRANCE.

It was on Sunday, March 28, that we were to enter the Holy Land. I had been too much engrossed by the objects which interested us at every step in Egypt and Arabia, to think much of this beforehand; but when I came forth from our tent in the dawn of that morning, there was enough of novelty in the scene around me to make me feel that we were about to enter upon a new country, and a new set of interests; and I became eager to know at what hour we were to pass the boundary which separated the Desert from the Holy Land—the home of the old Faith from that of the new. We had followed the track of Moses from the spot where his mother placed his bulrush cradle, to that on which he died; for to the East we could this morning see the mountains overhanging the Dead Sea; and among them the summit of Nebo, whence he looked abroad over the Land of Promise; and now we were to enter upon the country of Jesus—certain to walk in His very footsteps, and see what He saw—perhaps this very day. I never remember feeling such an interest in every wild flower, in the outlines of all the hills, and the track of all the water-courses.

We had left the stony Desert behind us, and were encamped in a nook of the hills where the ground was green, and weeds grew thick. There was grass under my bed in the tent; and when I came out this morning, the dew was heavy on the daisies, and buttercups, and flowering mallows which grew abundantly on the turf. After breakfast, while the camels were loading, I walked in the early sunshine on a strip of sand overlooking the valley, impressing on my memory every feature of the landscape, and impatient of the rising ground to the north, which prevented my seeing where we were going. It was about ten o'clock when we passed the boundary. It was impossible to tell the exact moment; but within a mile or two we felt that we were, indeed, in the native land of Christ, and probably on His very track. He might have been here. His relations lived at Hebron; and during the first thirty years of His life He had probably visited them, after meeting them at the feasts of Jerusalem. He might have walked over the hills which swelled higher and higher as we advanced, and rested beside some of the wells which yawned beside our track. At any rate, the trees and flowers which we saw must have been familiar to His eyes; the thorny acacia, which began here to rise and spread from the stunted shrub of the desert to the dimensions of a tree; the scarlet anemone—with us a precious garden flower—which here strewed the ground for acres around; the cyclamen, which pushed forth its tufts of white and lilac blossoms from under many a stone and bush; and the poppy, mallow, hemlock, and wild oats, which grew as thickly as in any English hedge. I did not know before that these weeds were as common here as with us; and never before did the sight of them give me so much pleasure. It would have been pleasant any where to meet these familiar weeds so far from home; but the delight to-day was to think that He and His disciples were as much accustomed to them as ourselves, and that a walk in the early Spring was, in the pure country, much the same thing to them as to us.

But we soon came upon traces which showed that the expanse of pure country here was small in those days, compared with what it is now. The towns must have been more thickly set here than in any country I ever was in. Patches and masses of ruins showed themselves on every hand, so near each other as to indicate that the land must have been peopled to a degree now no where known. The first plowing we had seen for many weeks was a striking sight to us; a mere scratching of the soil at the foot of the hills; but close by lay a heap of building stones, the remains of a town or village. Presently we saw a rude plow, with a single camel at work; and at hand was a long foundation wall, laid in a far distant century. On a hight farther on were the remains of a large ancient building, with two broken pillars standing, marking the site of the Aroer of Scripture. Then, though there were water-courses about every hill, wells began to abound; substantial, deep wells, built with a rim with holes in it, to receive the covering stone; such wells as tell of a settlement beside them. We stopped early this day—partly because it was Sunday, and partly because our Arab guards, who know nothing of our Sunday, found a convenient place among the hills, somewhat sheltered from the cold wind; and here, a very few miles from the boundary, the gentlemen of the party discovered that we had sat down in the midst of what was once a large town, though the place appeared a mere stony tract, like many that we had passed. In the morning early I went out to see for myself, and was astonished at the extent of the ruins, which I should not have observed while merely riding by. I could trace the lines of foundation walls for half a mile; and building stones, overgrown with grass, lay in hillocks for a considerable distance round. The many caverns in the limestone rocks, now used as beds for the goats, were found to be the vaults of large buildings now gone to ruin. In a few minutes we traced three temples, or other such buildings, by their overthrown pillars. Our eyes being now opened, we this day saw more and more remains, till we were convinced that all the way from the boundary to Hebron, the land was thick-set with towns, and swarming with inhabitants, in the days of its glory—the days when the Teacher went up and down in it, meditating the changes which must make it what I have seen it now. Its hills and streams, its skies and flowers, are to-day what they were before His eyes: but where He saw towns on every hight, and villages in every nook, there is now hardly left one stone upon another. A group of black Bedouin tents on a hill-side, a camel or two browsing here, and a flock of goats there, are all that relieve the utter solitude where there was then an innumerable throng of men.

As we advanced, on the Monday, the soil became richer, and field was joined to field, so that we began to look for the landmarks which are here used, instead of fences, to bound field property. We entered upon the thickets and shrubberies, where white roses, the cyclamen, convolvulus, and fragrant herbs, abounded. Soon after noon a new scene opened upon us. On our left hand lay a wide, deep basin among the hills, full of vineyards and olive-grounds, where the stones from the soil were built up into fences, and in almost every plot rose a garden-house. This was a sure sign that we were near a town; and as we rounded the hill on our right, we came in sight of the two eminences on which Hebron is built. There stood the town where John the Baptist was born; and here were the scenes which he must many a time have talked of with his cousin, in their boyish meetings at Jerusalem for the feasts. Hebron, too, is only twenty miles from Bethlehem; only twenty-six from Jerusalem; and in those days, when a large amount of yearly traveling was a solemn religious duty, incumbent upon every family, it is scarcely possible but that relatives must have often visited each other, and that Jesus and his parents must have come to Hebron.

The Cave of Machpelah is there; and the burial-place of Abraham and his family was a sacred locality, and an object of pilgrimage to Jews of all ages. As we inquired for it, and walked round the inclosure, which the Mohammedans now permit no Christian to enter, I could not but think who might have been before us in the same quest.

II.—BETHLEHEM—ZION—JERUSALEM.

As I sat on a tomb in the Turkish cemetery the next morning (March 30) watching the preparations for our departure, I almost dreaded the interest which every day would now bring, after the calm and quiet weeks we had spent in the Desert. Our encampment looked much the same as it had done every morning for a month past; the Arab servants, busy in taking down and packing the tents, and a noisy quarrel going on in the midst—(this morning about a pistol having been stolen from one of the tents)—and the differences were only that there were spectators standing by, and that our camels had given place to horses and asses. But, instead of the rocks and sands of the desert, Hebron was before my eyes, and the hills where Abraham spread his flocks, and the spot where he and his family lay buried. And before night, I should see the place where David was born and lived his shepherd life, and where Jesus was born. We had only twenty miles to travel this day to Bethlehem; but it was quite enough, for we were eager about every old tree, and well, and hill-top. The shrubs grew finer, and the wild flowers more abundant, the whole way; though the hills of Judah were wild and stony in parts, and no longer fit for pasturing such flocks as covered them when Abraham lived among them, or when the Hebrews drove in their cattle from the Desert, or when David in his boyhood amused himself with slinging smooth stones from the brook, while his father's sheep were feeding on the slopes. We sat down to rest and eat under the shade of a rock and a spreading tree; and for the hundredth time since we left Egypt it occurred to me how little we in England can enter into the meaning of David when, in his divine songs, he speaks of the shade of rocks, and of the beauty of "a tree planted by rivers of water," and all such cool images. When one has been slowly pacing on, hour after hour, over glaring sands or heated rocks, under a sun which makes every bit of leather or metal, and even one's outer clothing, feel scorching hot, and oppressing one's very breathing, the sight of a patch of dark shade is welcome beyond belief; and when one has dismounted and felt the coolness of the rocky wall and of the ground beneath it, and gathered the fresh weeds which cluster in its crevices, phrase after phrase of the Psalms and prophecies comes over one's mind, with a life and freshness as sweet as the blossoms in one's lap.

Our first sight of Bethlehem was beautiful. We came upon it suddenly, just when the yellow sunset light was richest. Bethlehem was on the rising ground on our right, massive looking (as all the villages of Palestine are), and shadowy, as the last sun rays passed over it to gild the western hills, and another village which there lay high up, embosomed in fig and olive orchards. The valley between one of which we were rising, lay in shadow. Before us, perched on a lofty ridge which rose between us and Jerusalem, was the Convent of St. Elias, which we were to pass to-morrow. I was sorry to turn away from this view; but we had to take the right-hand road, and ride through the narrow street of the village to the great convent, built over the spot where Jesus is believed by the friars to have been born.

It was too late this evening to see any of the sacred localities; but it was quite enough to have the moonlight streaming in during the whole night through the window of my lofty convent chamber, and to think that on this hill took place the greatest event in the history of the world; and that in the fields near, the gentle Ruth went about her gleaning, little dreaming, in those days of her poverty, that, from her meeting with Boaz among the reapers of his harvests, would arise such events to the human race; that the shepherd grandchild, whose divine songs were to soothe her old age, should be the mighty king he was, and the father of a yet mightier, who should build the great Temple of the Lord; and that a more distant descendant should make these glories appear as childish toys in the presence of His greater sovereignty over the universal human soul. A wise man of a late century has nobly said, that "Prosperity is the promise of the Old Testament, and Adversity that of the New." On this hill was born the prosperity of the Old Dispensation; and on this hill was born the Man of Sorrows who knew the secret of true peace, and taught it in the saying that it profits not a man to gain the whole world if he lose his own soul.

In the morning we went into the church of the convent. I cared little for the upper part, with its chapels for Greek, Latin, and Armenian worship; and not much more for the caverns under ground, where the friars believe that Joseph and Mary remained while there was no room for them in the inn. If the town was too full to receive them while the people were collected for the census, it is hardly probable that they would repair to an under-ground cave; but in this cave mass was going on this morning; and striking was the effect, after coming down from the sunshine of the crowded cavern, with its yellow lights and their smoke, and the echoes of the chanting. We returned when the service was over, and saw the star in the marble floor, which marks, as the friars believe, the precise spot where Jesus was born, and the marble slab which is laid in the place of the manger. When I saw, throughout the country, how the Arabs now use the caves of the hills to bed their goats and cattle, this belief of the friars appeared less absurd than it would with us; but still, it is so improbable that the precise spot of these transactions (whose importance was not known till afterward) should have been marked and remembered, that I felt little interested in them in comparison with the landscape outside, about whose leading features there could be no mistake.

From the bottom of the garden we overlooked the great valley which expanded to the north-east; and one inclosure there—a green spot now occupied by olive trees—was pointed out to us as the field where the shepherds were abiding on the night when Christ was born. Behind it, to the east, lay range behind range of hills, stretching off to the north; and among these, we knew, lay the Dead Sea, and the Jordan, where it pours its waters into that lifeless and melancholy lake. As we left the convent and village, and descended the rocky road, with terraced vineyards and olive groves on either hand, we knew that Joseph and Mary must have come by this way from Jerusalem when summoned to the census; and this was more to us than all the sights the friars had shown us in their zeal and kindness. We looked in at the Tomb of Rachel, and at the Convent of Elias; but our eyes and thoughts were bent toward Jerusalem. I remember, however, that here I first saw the waters of the Dead Sea, lying blue in a little gap between the hills.

As soon as I had mounted my ass before the Convent of Elias, I saw from our ridge some buildings on the rising ground which now showed itself before us. I was not immediately certain what they were; but the news soon spread among us. That rising ground was Zion, and those buildings belonged to Jerusalem though they stood outside the walls. Immediately after, the walled city itself came into view, lying along the hills. Most of the party were disappointed. I was not—partly because I knew that we were approaching it from the least favorable side, and partly because my expectations had much underrated the size and grandeur of the city. What we now saw was a line of white walls on a hill side, with some square buildings and small white domes rising within.

I walked the rest of the way. On our right were hills, the summit of one of which was Aceldema, bought by the priests with the money which the wretched Judas returned to them, when he found too late what he had done in his attempt to force his Lord to assert His claim to a temporal sovereignty. On our left was the plain of Rephaim. When we arrived at the brow of the high ground we were on, we were taken by surprise by the grandeur of the scene. Zion now appeared worthy of her place in the hymns of David, and in history. We were now overlooking the Valley of Gihon, more commonly known by the name of Hinnom. From its depth, and its precipitous rocks on our side, I should call it a ravine. This deep dell contains the Lower Pool, now dry; and the aqueduct from Solomon's Pool is seen crossing it obliquely. Its opposite side is Zion rising very steeply, still terraced for tillage in some parts, and crowned by the city wall. To the right, sweeping away from the ravine of Gihon, is the deep and grand Valley of Jehoshaphat, clustered with rocks, relieved by trees, and leading the eye round to the slope of Olivet, which, however, is best seen from the other side of the city. The black dome of the Tomb of David was the next object; and after that, the most conspicuous roof in the city—the great dome of the Mosque of Omar, which occupies the site of Solomon's Temple.

By this time, there was silence among us. I walked behind our calvalcade, as it slowly ascended the beautiful rocky way—glad of the silence permitted by each to all; for it was not possible at the moment—nor will it ever be possible—to speak of the impressions of that hour. We entered by the Jaffa gate; and every echo of our horses' feet in the narrow, stony, picturesque streets, told upon our hearts as we said to ourselves that we were taking up our rest in Jerusalem.

THE SEVEN CHILDREN.

FROM THE GERMAN.

Early in the morning, as the day began to dawn, the devout father of a family arose with his wife from the couch, and they thanked God for the new day and for their refreshing slumber.

But the red glow of morning beamed into a little chamber where their seven children lay in their beds and slept.

Then they gazed at the children one by one, and the mother said, "They are seven in number: alas! it will be hard for us to find them food." Thus sighed the mother, for there was famine in the land.

But the father smiled and said, "See, do they lie there and sleep, all the seven? And they have all red cheeks, and the beams of the morning stream over them, so that they appear lovelier than ever, like seven blooming roses. Mother, that shows us that he who creates the morning and sends us sleep, is true and unchangeable."

And as they stepped from the little chamber, they saw at the door fourteen shoes in a row, growing smaller and smaller, two by two, a pair for each child. The mother gazed at them, and when she saw that there were so many she wept.

But the father said, "Mother, why dost thou weep? Have not all the seven received sound and active feet? Why, then, should we be anxious about that which covers them? If the children have confidence in us, should we not have confidence in Him who can do more than we can comprehend?"

"See! his sun rises! Come, then, like it let us begin our day's work with a cheerful countenance."

Thus they spoke, and toiled at their labors. and God blessed the work of their hands, and they had enough and to spare, they and their seven children; for faith gives strength and courage, and love elevates the soul.

ABOU BEN ADHEM AND THE ANGEL.

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An angel, writing in a book of gold;
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?" The vision raised his head,
And, with a look made all of sweet accord,
Answer'd, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still, and said, "I pray thee, then,
Write me as one that loves his fellow-men."
The angel wrote and vanished. The next night
It came again, with a great wakening light,
And showed the names whom love of God had blessed,
And lo! Ben Adhem's name led all the rest. [L. Hunt.

A MISSIONARY'S CALL.

The following, from the Missionary Magazine shows the feelings of Mr. Dean in entering on his work as a Missionary. It is worthy of a perusal:—

My resolution to go to the heathen was not the result of a dreamy vision which sober Christians never realized, nor of any extraordinary influence which my brethren in the ministry do not understand. I never saw the "burning bush," nor listened to an audible voice from heaven bidding me to go to the heathen. If such a voice and such visions are necessary to constitute a "call" to the missionary work, then I have never received such a call. I found in the Bible the blessed truth, that "God so loved the world that he gave his only begotton Son, that whosever believeth on him might not perish but have everlasting life." But as my mind fixed on these words, and pondered over the benevolent assurance of the passage, I remembered that it was *also* written, "Faith cometh by hearing, and hearing by the word of God." I listened with delight to the merciful promise, "Whosoever shall call on the name of the Lord shall be saved;" but before I could finish my congratulations in view of a world saved, *saved*, came the startling inquiry, "How shall they call on him in whom they have not believed—and how shall they believe in him of whom they have not heard—and how shall they hear without a preacher—and how can they preach except they be sent?" It seemed a plain case, which a child could understand, that without faith it was impossible to be saved, and without the gospel there could be no faith in Christ, and the gospel could not be preached to the heathen while we all stayed at home; and it required no great logical skill to force upon my mind the conviction, that it was the duty of *some* to go; and if others would not, I would try. I offered my services, and I have since seen no cause to regret the offer. I have, in the execution of my purpose, been required to sacrifice the enjoyments of home, the pleasures of domestic life, the society of friends, and the blessings of my country;—for all of which I acknowledge no less attachment than is claimed by other men. I have met in the way some of the toils and privations I anticipated, and have encountered some perils and sorrows which were unexpected. My children have been committed to the dust on a desolate island by the hands of a lonely parent; my companions have gone to the grave in distant lands, leaving a husband twice bereft and smitten to the earth, while surrounded by the heathen, who saw his sufferings but could not soothe his sorrows. I have then looked into the grave which had entombed my domestic hapiness and earthly hopes, and then upon the face of a helpless infant who could recognize a mother's smile, but who knew not a father's anguish or its bereavement, and then looked around upon the wide-spread darkness abroad and the still more dreadful desolation at home, with no kind father or fond mother near to whose arms I could flee for succor, and no tender sister in whose ear I could pour the tide of my grief and be soothed by her sympathy;—even then the inquiry arose, Do you not now repent and wish you had not enlisted? *No!* I would not part with this hour, in exchange for all it has cost. I did not before understand the practical divinity of the Christian religion. I did not before know how even God Almighty could make a man so peaceful and happy under circumstances *like these*. I will never again doubt the divinity of that doctrine I bring to the heathen.

POWER OF THE PULPIT.

The English sermonizers have rarely been distinguished for the highest eloquence. Barrow is a mine of rich thought, all gold and precious stones. Jeremy Taylor was a wilderness of sweets. Howe was serious and mighty in the scriptures. Tillotson wise, elegant, but cold. Baxter was heart-searching, pungent, and sometimes pathetic. But all of them, except perhaps the last, were deficient in oneness and concentration, and still more in self-abandonment to the great emotions which the tender and awful themes of the New Testament are calculated to inspire. Old John Bunyan, with his comparative ignorance, his colloquialisms, and violations of taste, was more effective than either of them.

Whitefield belonged to two continents. He had a deep experimental perception of gospel truth, and an almost infinite sense of its importance. He saw, or thought he saw, the English and American churches reposing on the pillows of a dead orthodoxy, or in the freezing slumbers of a delusive Arminianism. The doctrines of regeneration, and by faith alone, had to a great extent faded out of view. He looked upon many congregations as in immediate danger. He looked upon the cross of Christ as the only refuge. He felt the great truths of our religion, as almost no other man ever did. To him they were an almost present reality. He thought himself raised up to enforce them: they were as a fire in his bones till he spoke. With great majesty and persuasiveness, he went forth as a divinely commissioned messenger, to announce the wrath and mercy of God. At one moment he stands by the roaring flames of hell, and cries, flee, flee, flee, O, sinner, flee!—at another, by the cross, crying, come, come, come, poor sinner, come! He united the courage, the judgment, and the passions essential to a perfect popular orator, and by a complete self-abandonment to his work, and to its appropriate emotions, he became the most effective of preachers.

Our own great Edwards was eloquent, but in a different way. His mind was of crystal clearness, acute, logical, ratiocinative, ardent. His convictions of truth were as decided as Whitefield's. He was more solid; if possible more solemn, soul-searching, and soberly earnest. But he had not that power of appealing to all the passions of men in popular address. He wrote his sermons, and confined himself to his notes. But he went on, uncovering men's hearts, bringing out evil from the deepest recesses; exhibiting the hideousness of sin in the magnifying glass of truth; arresting the guilty and arraying them before the judgment seat of Christ; painting heaven above and hell burning beneath, and wretched sinners suspended by a hair over its horrors; till a whole assembly on one occasion rose and stood pale and trembling, ready to exclaim, where, O, where shall guilty souls find refuge?

SUPERSTITION OF INDIANS.

The superstition with which the Indians are so deeply imbued, is adverse to the inculcation of pure religious faith; it is the more difficult to be eradicated, inasmuch as it has its origin in early tradition, and has in later times been singularly blended with the Catholic form of worship. Of this superstition I may here adduce some examples. As soon as a dying person draws his last breath, the relatives or persons in attendance put cocoa leaves into the mouth of the corpse, and light a wax candle. They then collect together the household goods and clothes of the deceased, and wash them in the nearest river. They put on the dead clothes, which are made after the fashion of a monk's habit, and they hang around the neck of the corpse a little bag, containing seeds of cocoa, maize, barley, guinua, &c., for his plantations in the next world. In the evening, ashes are strewed on the floor of the room, and the door is securely fastened. Next morning the ashes are carefully examined to ascertain whether they show an impression of footsteps; imagination readily traces marks, which are alleged to have been produced by the feet of birds, dogs, cats, oxen, or llamas. The destiny of the dead person is construed by the footmarks which are supposed to be discernable. The worst marks are those of hen's claws, which are believed to denote that the soul of the deceased is doomed to irrevocable perdition. The marks of the hoofs of llamas are considered favorable, and are believed to indicate that the soul, after a short purgatory, will be transferred to the joys of paradise. The funeral is conducted acccording to Christian forms, and under the superintendence of a priest. But as soon as the priest takes his departure, food is put into the grave along with the dead body, which is interred without a coffin. I have sometimes seen one of the nearest relatives leap into the grave and strike the body with his foot, but the meaning of this strange proceeding I never could clearly understand. Some curious ceremonies are observed on All Soul's Day. In every house in which a member of the family has died in the course of a year, a table is laid out with brandy, cocoa, tobacco, together with some of the favorite dishes of the deceased person, and the chamber is kept closed during the whole day. [Travels in Peru.

Mrs. Grant has a school at Singapore, for little Chinese girls. She was one day teaching a class of little girls, and asked them this question: "Were you sure of dying to-morrow, what would you do to-day?" One said, "she would be getting her grave ready," which is a very important business among the Chinese; but another, with a resolute countenance, said, "I would believe STRONGLY in Jesus."

The universal definition of a mile by the Arabs is, the distance at which you can no longer distinguish a man from a woman.

The Sabbath Recorder.

New York, September 30, 1847.

WORKING MINISTERS.

The number of persons who can justly claim this title is comparatively small. They are occasionlly to be met with, however, and the sight of them is exceedingly cheering.—Such men have their characteristics, which are not easily mistaken. They are always ready to do what duty dictates to be done, be the labor public or private, pleasant or unpleasant. If the field to be occupied and tilled is a hard one, that circumstance is quite likely to increase their ardor for the work. The sin of Jonah, who fled from his duty, does not cleave to them. They never trouble themselves about the question who is to be greatest, but prefer to show their own title to that distinction by doing work worthy of the greatest. It is not an uncommon thing for men to imagine that they would make first-rate leaders, and to refuse to do any thing if they are not put into that station. Not so the true working minister. He understands the teaching of his Saviour, that the greatest is to be the servant of all, and prefers the gratification of *deserving* the name of a great one, to the mere possession of the title. There have been a few illustrious examples of this class. Richard Baxter was one. Though long a sufferer from ill health, he found time to prepare for his numerous public exercises, to visit and catechise the families of his congregation, and to write during the short period of fourteen years, nearly sixty different works, many of them quarto volumes of considerable size. Such working ministers are needed at the present day—men who are not afraid to take responsibility, and go forward where they see work to be done. Such men will always find a field, and whatever field they may occupy will soon flourish and bring forth fruit.

LIFE IN HONGKONG, CHINA.

From a private letter, dated, HONGKONG, May 19.

As my custom is, I will gather up the fragments, and send you the "odds and ends" of our life in this Her Majesty's namesake colony, Victoria. First, then, let me say, that I occupy a large room in the second story of a fine brick building, (the property of a kind gentleman, who offered us the use of the house as a donation to the mission,) at the corner of Gage and Peel streets, overlooked on one side by a very high mountain, Victoria Peak, as it is called, and overlooking in its turn the beautiful bay or harbor far below. Nothing is wanting to make this decidedly the most romantic, the most picturesque, of all spots, at least as far as I have yet seen. Terrace after terrace, one house above another, horizontal streets intersected by passes from one flight of stone steps or steep ascent to another, as you gain one landing place after another far up the side of the mountain; habitations, I believe, comprising every variety of architecture, from the rudest mat-walled tent of the simple native, to the elegant palace of the rich Orientalist; all religions and ceremonies, too, from the deepest shades of heathenism, to an enlightened Christianity, including the worshipers of "the Beast" and "False Prophet," and representing perhaps most of the nations upon the earth, with their varied costumes, dialects, and manners. We are surrounded by Europeans, and were it not for the sight of the natives who constantly throng the streets, and the outlandish jargon of the *cries*, with which our ears are continually saluted, we might forget that we were in a heathen land. I have twice attended worship conducted by the native assistants, once at Mr. Dean's, when he was present but indisposed; another time at the Chapel, and was pleased with the proofs that were presented of power of religion to change the manners as the well as the heart.

We have for the present suspended our study of the language, although we had acquired a pretty good knowledge of the radicals on the passage out. Our inability to find a teacher or speaker of the Shanghai dialect, which is the one we now expect to pursue, will leave us quite an interval of leisure, until we hear from and join Mr. Carpenter. This cannot probably be less than a month or two, perhaps much more. However, we are not necessarily idle. The manners and customs of the Chinese must be studied, as well as their language; and in our present coustant association with them, we cannot avoid learning those. We do not wish to acquire the dialect of our "*cooley*," yet when sending him to market, it is as easy to say get "me" as rice, and "me-paou" as bread, and "cha" as wood; yet I believe he thinks us very *stupid* that we do not at once understand all he says to us. Sometimes when he returns from market, eager to explain some good bargain, or to tell us that the "cashee" was insufficient for the purchased articles, he tells his story in the most impressive manner possible, and stopping with his never-omitted query, "savey?" (understand) he meets the response, "no savey!" he exclaims with a most rueful shake of the head, and emphatic gesture of astonishment, "*no savey?*" and redoubles his efforts to make us "savey," in spite of our dullness. And when at last he succeeds in throwing a ray of light upon our dark minds, his joy knows no bounds; he laughs outright, and says, "Yesee, very good, yesee, very good," until we almost wish that his was the language we want to learn, that we might at once make him our speaking teacher. It is pleasant to hear him chant his scripture readings, for although not a member of the church, he seems to be well instructed, and is among the inquirers who meet constantly at Mr. Dean's. We hire him at $4 00 per month, and he finds himself, a custom universal among the Chinese. He sleeps on his own mat, and prepares his own meals, while we are eating ours, and this, as rice and fish constitute Chinese *staples*, is not much trouble for him. These are cheap, as are indeed all the *necessaries* of life here; but the luxuries are quite another thing. All imported articles are very high. Take as proof a shopping excursion of mine. I went with Mr. C. up and down Queen's Road, the Broadway of Victoria City, inquiring at all the shops for something suitable to make a *cap*, and also a light summer dress. At all the native shops, we met one answer, "*no got*." We then called at the foreign stores, where we knew every thing was high, but expected at least to find plenty, at their own price. Yet nothing in the cap line could we find, and of summer dresses only three patterns, (French muslin,) one at $6 00, one at $7 00, and the other I did not ask. At an Italian milliner's I was shown "dress hats," one of which, a very ordinary Tuscan, would not probably be bought in New York, and if priced at all would hardly come up to two dollars, was valued at the very respectable sum of eleven dollars. I assure you my purse did not suffer by this excursion, although I had no wish to purchase a hat at any price. Silks are cheap, and constitute the common dress of the natives—not such as are sent to America, for their best, as I am informed, and as my own observation teaches me, are kept at home for their own use. Black, blue, and white, are the prevailing colors, and I assure you, I consider the costumes of the well-dressed Chinese, especially the females, not only becoming, but truly elegant. White is "all the rage" among foreigners here, and rarely indeed will you see the hat, cap, or umbrella of a gentleman, that is not covered with bleached muslin. The object is doubtless a better protection against the rays of the sun, which at this season of the year, and in the middle of the day, are very severe. We, who remain in the house, have but a faint idea of their intensity; we are always cool, and find the morning and evening air, (our walking seasons,) most delightful.

A few evenings since we went, accompained by Mr. Dean, to the cemetery, where sleep the remains of Mrs. Dean, Mrs. Ball, and Mrs. Shuck, names henceforth dear to the heart of every missionary. Being too far to walk, we took a little boat, at the landing, which carried us very near the spot. But in reaching it from the water we were obliged to climb up by stone steps which projected like pegs from the side of a stone house, with not so much as a straw to catch at in falling, and plenty of space between every two steps for another, which instead was only a most frightful void. But I am learning to climb, and considered this test of my improvement in the art as most flattering, especially when I came to descend, which process, you know, is always acknowledged to be the most difficult, in the ups and downs of life. The cemetery abounds in monuments; very few if any tomb is so humble as to possess only a simple slab; yet none awakened in our minds the emotions called up by that little spot, where very near together sleep those whose memories are hallowed by self-denying lives, works that will long follow them, and calm, peaceful deaths. They all died far from the land that gave them birth; they were not gathered to the graves of the forefathers; yet their flesh shall rest in hope, and arise in the morning of the resurrection, surrounded by many who through their instrumentality shall be raised from the shades of heathenish darkness, to sing the song of the redeemed, and be forever with the Lord. Mrs. Shuck's grave is marked, as yet, only by a simple enclosure. At the head has been suspended a board covered with leather, the inscription on which is already almost all torn away by the elements, which are so destructive here.

From this consecrated place, we went by the boat to the foot of Morrison Hill, on whose summit is established the Institute, called also after the same devoted missionary. The school at present numbers about 25 Chinese youth, who are said to be making good improvement in their studies. The building is a noble one, and has a most eligible location for one who is a thorough amateur in the art of climbing, but I doubt whether the Temple of Truth ever had a better representative in nature, and even Application himself might hesitate, did not the well-worn path give evidence of being often trod. But nobody should come to Hongkong who cannot command *strength*, or *coolies*, sufficient for a tiresome march. For myself, being well supplied with the first, I have no occasion for the second. I much doubt whether I shall ever overcome my natural feelings sufficiently to enjoy a ride in a sedan chair. I imbibed too early the spirit with which Cowper sang, "I would not have a slave to carry me." Yet many an unconcerned face do I see, both of men and women, peeping out from the open doors or windows of these men-borne vehicles, and hear them spoken of with just that kind of indifference with which we speak of getting into an omnibus.

There are both horses and carriages on the Island, yet I seldom walk out without wishing them all in their mother country, or at the bottom of the sea; for the streets, being designed only for footmen, are narrow and well thronged with people; yet those who *can*, will ride, and every horse must go at the top of his speed. Just imagine yourself on the side walks of New York, suddenly startled by the quick tramping of a horse's hoofs behind you, yet almost sure to halt just as you spring one side to let it pass; and when you are again a good distance ahead, you hear it again coming at full speed, thus keeping you in constant excitement. It may be the result of standing armies, and military tactics. Our waking ears are saluted every morning, at dawn or before, with the firing of cannon, the voice of the bugle, and the beating of drums, to say nothing of the howling of dogs, and the shouts of the street criers; and if we go out, we shall meet soon after sunrise the soldiers returning from parade, to pass the day in idleness until the evening shade shall again call them out. But in our evening walks, we are most interested in the heathen offerings to their deities. These consist mostly of burning gilt paper, or lighting little reed-like torches, which are fastened to the side of the house or boat where the family live, for many have no earthly possession except a home in a "fast boat," as they are called, and seldom come ashore. I have only seen these fires lighted by small children, who will stand and wave their little clasped hands before them, and as they catch your inquiring eyes in turning away, they will laughingly answer your supposed question by calling out, "Chin-chin Jos," an offering to *Jos*, their household God. Dear, innocent heathen children! I cannot look upon them without loving them, and many of them are truly lovely. How long will it be ere we can tell them of a better way, and teach them the folly of trusting to gods of their own hands' making? Very few have yet received the light, and after all the wonder is that the number is so great, when so many conflicting *ways* are pointed out to them. The Romanists enjoy this week their ascension festival. Such floating of banners by day, and illuminations by night, seems well adapted to lead away the ignorant; still I cannot learn that they have many converts—the number was very small of those who seemed such to-day, when I entered for the first time their place of worship. L. M. C.

PROGRESS OF SUNDAY DESECRATION IN SCOTLAND.

We promised to inform the readers of the Sabbath Recorder of the progress of Sunday desecration here, and in redeeming that promise have to announce two decisions which doubtless will operate extensively in breaking down the human institution which has so long usurped the place of the heaven-blessed Sabbath. In farther adverting to this, we would still say, that while anticipating results favorable to the cause of righteousness, we are far from approving the professed principles of those who are mainly instrumental in effecting them. We grieve that the church should so persist in the refusal to yield true obedience to God's commandments, and thus cause us to look with interest and hope to the doings of her enemies, and her members acting an enemy's part. But so it continues to be. By her refusal to return to the old paths formed in love by the Lord, from which she has strayed, the church of Christ, led by those who cause her to err, clings to the sad apostacy—proving thus her want of that love to her Lord which would lead to a different course.

In many forms in the present day is an indifference to the sanctity of Sunday manifesting itself in Scotland, where it was wont to be observed with greater strictness than in any other country. The votaries of Mammon, extending their aid to the lovers of pleasure, are affording additional facilities and presenting inducements to Sunday travel, which cannot but change materially the aspect of that day, and which will necessarily involve upon it the labor of thousands who hitherto have nominally, at least, held it sacred. The Caledonian Railway, which connects the west of England with Edinburgh and Glasgow, is just about to be partially opened, and is expected to be completed in two months; and at a meeting held this week, the shareholders, by a majority of several thousands, have decided that Sunday trains shall be run along their line. The day following this decision, the Edinburgh and Northern Railway, which is the commencement of a line of railway which extends from the Scottish metropolis to the northern counties, came to a similar determination by a majority of six to one.

These are important decisions; for the lines named are the most important in Scotland, and are connected with nearly all the others. They each possess numerous branches, which will be under the same Directors, and on which, therefore, the same course is to be expected. The result, in the case of the Caledonian, occasions no surprise, as nine-tenths of its capital is supplied by English shareholders, in which country nearly all the railways run Sunday trains. The Edinburgh and Northern line, however, is mostly in the hands of Scotchmen, and those principally of proprietors in its course. The decision which they have given is therefore a remarkable indication of the state of Scottish feeling on the subject now, especially when it is known that numerous parties, including not a few ministers of the gospel, had become proprietors for the very purpose of preventing, if possible, the threatened flood of Sunday desecration.

The North British and other two smaller lines already run Sunday trains, and the results of this week are likely to have influence on others which hitherto have abstained. Competition is expected to have this effect even upon the Edinburgh and Glasgow line, which at present only runs the mail on Sunday. When the first day comes to find its pace among "the six working days," we hope that some will give its true place to "the Sabbath of the Lord," on which we are required by better authority to rest for blessing. J. A. BEGG.

GLASGOW, Sept. 3, 1847.

LEGAL PROTECTION OF SABBATH-KEEPERS.

The following Address to the Judiciary Committee of the Senate of the State of New York, was presented by James Bailey in February last. It gives a very true picture of the difficulties which we encounter from the existing Sunday laws. The Address has but recently fallen into our hands, or it would have appeared before.

HON. GENTLEMEN OF THE JUDICIARY COMMITTEE OF THE SENATE:—I am directed by the denomination of Christians to which I belong, to lay before you the reasons why we ask for legal protection in the observance of the seventh day of the week as the Sabbath.

I will first premise, that however much we may differ from the Christian world generally on this subject, we are unable to find a scriptural warrant for a change of the Sabbath, from the seventh to the first day of the week. From the nature of the sabbatic institution, we judge that a change in the day would be equivalent to the destruction of the institution itself; because the sabbath is a memorial of creation, and fixed by the authority of God, at the close of creative operations on the seventh day—the day in which he ended those works, and which he blessed and sanctified. We are unable to find in the scriptures any limitation, abrogation, or supersedure of this law by divine authority. Its observance has been continued in all ages of the world. Jesus Christ observed it, and enjoined it upon his disciples. His apostles and the primitve Christians continued its observation. But I am aware that it is not proper for me to lay before you a detailed argument in support of our practice. I will only say, that we have examined and re-examined the subject in all its bearings, and have often and freely invited information from those who differ from us on this subject; but as yet we have always been compelled to fall back upon the original sabbath, as the only means of satisfying our consciences. Hence, we feel ourselves religiously bound to continue its observance, as a duty we owe to God. In doing so, we subject ourselves to innumerable embarrassments. Places of honor and trust—profitable business operations—schemes of speculation, and honorable and evenhanded competition in trades and manufactures, together with an almost endless variety of pursuits and privileges in the political, literary, and business departments of society, we are compelled to forego. This, so far as necessary, we are willing to do, for the love we have for God's honored sabbath; and expect it as an inevitable result of our difference in practice from the majority of christendom. Aside from these embarrassments, notwithstanding the safeguards of our constitution, we are exposed to the merciless harrassing of evil disposed persons. From the well disposed of every community we receive nothing but that christian courtesy and kindness, that it is our never failing wish to exercise towards all who differ from us. But there are in every community, those who "fear not God nor regard man," to whose malice and evil designs we are weekly exposed. From such we seek protection. We ask no exemptions from the performance of civil duties, or from bearing our part in the maintenance of good order, and the laws of the land. We have never been found recreant to these, nor to the high obligation of law-loving, and law-abiding citizens. Our practice does not hinder the equitable administration of justice, nor interfere with the good order of society. The embarrassments connected with our religious faith and practice are all our own.

Some of the wrongs we have suffered in consequence of our adherence to the original sabbath of the Bible, and from which we now ask protection, are these:

We have been called to answer in civil suits, on the sabbath we keep, to places near and remote from our homes, by those who knew our conscientious practice, for the sake of obtaining judgment by default, against us, on unjust and illegal claims. We have been called and detained as witnesses and jurors, on the sabbath we keep, when it was not necessary for the administration of justice. We have been disturbed, and needlessly annoyed, by the service of civil processes on the sabbath, when another time would have been in every respect as well. We are exposed to have our property attached, or taken upon executions, on the sabbath, for the sake of adding vexation to misfortune, when another day would answer the purpose of justice as well. We have been compelled to perform military duty on the sabbath, or be exposed to the vexations and fines of court martials. We are required to work on the highways on the sabbath, or pay our commutation in cash, thus unjustly taking from us money, when we can much better perform the required labor. School district meetings have been called on the sabbath, and schools ordered kept thereon, where a very large majority of the inhabitants were Seventh day Baptists, and where schools before were kept only five days in the week; thus giving a very few undue advantage over the many. We have been exposed to the performance of all civil services and public duties, on the sabbath we keep, the same as any other day of the week, or compelled to suffer for the neglect. Tax bills for school districts, and other expenses, have been made out, on which we have been taxed equally with others, when we have enjoyed one sixth less of the benefits thereof. These and kindred vexations we have suffered long and patiently; while large sums of money have been extorted from us, and evil minded persons have triumphed in the injuries they have inflicted.

We now come to you as the guardians of liberty, and the protectors of equal rights, and ask, must we continue thus exposed to the malice of designing men, on account of our religion? We ask, in the name of society and civil equality—in the name of religious liberty, and the freedom of the conscience—in the name of our constitution—that our rights and property be secured to us by the passage of a law in accordance with the constitution, guaranteeing to us the free exercise and enjoyment of religious profession and worship according to the dictates of our consciences. We do not ask that the seventh day of the week be made a "non juridicus dies," but we ask, that by a special statue it may be made so to all whose religious faith and practice it is to observe it as the sabbath of the Lord God.

It has been objected to this, that granting our request would interfere with the rights of others. To which I answer, that it would no more than making the first day of the week a non judicial day interferes with our rights. I submit farther, that no rights are or can be so sacred as the rights of conscience, nor can any human laws bind the conscience. Neither should the convenience or pecuniary interests of the many, that may be served five days in the week, demand another day at the expense of the religious rights of the few. Ample protection is granted to all who observe the first day of the week as the sabbath. We ask no more than they enjoy. It would be unequal and oppressive to grant us less. Your wisdom, I have no doubt, will be able so to arrange a bill as to grant us the protection we ask, without interfering with the rights of others—the due administration of justice—or the maintenance of good order.

Let all officers be prohibited from calling on us for services of any kind, or requiring us to attend as parties, witnesses or jurors, on the day we observe as the sabbath. Make provision in the higher courts for trying out of their order all causes where a party or material witness is an observer of the seventh day of the week as the sabbath, also for excusing jurors who are of the same faith. And grant us the same protection in the observance of the seventh, that others enjoy in the observance of the first day of the week. Be assured that we do not come as disorganizers, or to ask indulgences. We come to seek the protection which our constitution guarantees; and which has long been denied us. We hold it our duty to respect our constitution and laws. But as a body of christians we feel our superior obligation to God. His laws we must obey, though they may be contravened by the laws of men.

THE PICTORIAL READER; containing a variety of useful and instructive Lessons upon Familiar Subjects, with illustrations to render them interesting and attractive. By RENSSELAER BENTLEY, author of the Pictorial Primer, Pictorial Spelling Book, Introduction to the Pictorial Reader, &c. New York: Published by George F. Cooledge & Brother, 1847.

Such is the title-page of a neatly-printed book of 240 pages, which has been placed upon our table. It is a continuation of Bentley's series of pictorial books for the young, and is designed to present the every-day business of life in such a manner as will render it interesting and attractive. Farming is dwelt upon at length, and the principal implements of husbandry are represented by cuts, and their uses described. The instruments used in the various trades, and the articles manufactured, are also accurately represented, with explanations adapted to render the mechanic arts inviting to children. The whole is interspersed with moral and instructive lessons, intended to excite the young to virtuous actions. We do not remember ever to have seen a book better calculated to interest and improve the class for whom it is designed. We take pleasure, therefore, in commending it to those who have the care of youthful minds.

ADVENT MEETING.—The Adventists last week held a five-days meeting in their big tent at Niblo's Garden, in this city. Mr. Himes delivered the introductory discourse, from Matt. 6 : 10, on the kingdom of God. His aim was to show that this kingdom was in the future, and would be set up at the second personal appearance of Christ. As to the time of the event, he would not attempt to fix upon any definite day, but thought that nearly every thing predicted in Nebuchadnezzar's Vision had been fufilled, and that the next event, and the last in the series, would be the setting up of the everlasting kingdom in the new earth, which may be expected at any day. To this opinion, we believe, agree nearly all the Adventists.

BLACKWOOD'S MAGAZINE for September, republished by Leonard Scott & Co., has come to hand. Its character is already too well established, to need any commendation from us. The following is a list of its principal articles: "How I stood for the Dreepdaily Burghs," "The Crusade of the Children," "Taxidemy in Rome," "Materials for a History of Oil Painting," "Le Premier Pas," "Coulter's Cruise," "Three Months at Gaza," "Byway's of History," "Requiom," "The Student of Bologna," "James's Life of Henry IV." Office of republications, 70 Fulton-st., corner of Gold.

CONGREGATIONAL CHURCHES.—The following is stated to be the condition of the Congregational Churches in Massachusetts for the last year, as drawn from the minutes of the General Association for 1847: Churches 437; pastors 355; stated supplies 43; vacant churches 60; ministers without charge 84; church members 62,185; admissions by profession 761; deaths 872; excommunications 167. So it appears that the deaths and excommunications exceed the admissions, between 200 and 300.

MINUTES OF THE CENTRAL ASSOCIATION.—I am informed that several packages of Minutes of the Central Association have not been received. I received the manuscript, and the amount paid for by the churches in the Association was forwarded to the clerk of the church, to the church address, as given in the minutes. I also forwarded a copy to the clerk of every church in the denomination, to the Secretaries of the several Associations, and all that the Association ordered, and they were forwarded from this post-office some time in June.

LUKE P. BABCOCK.

General Intelligence.

JOHN QUINCY ADAMS.

The Boston correspondent of the New York Evangelist gives an interesting account of a visit which he recently made at the house of the venerable statesman. He says:—

I found him much reduced in point of strength and activity from what he was a year ago, before the alarming illness he had last Fall. He was also much overcome by the heat, which was quite severe at the time. But his general health is comfortable, his spirits cheerful, and his intellectual powers bright and vigorous. He has a great deal of company, being an object of such wide-spread interest, both to our countrymen and to foreigners. His memory of historical events, which has always been so remarkable a feature of his mind, is apparently as minute and exact as it ever was. Nor is his familiarity with passing events apparently diminished, though he himself observes that there are now but few classes of occurrences that attract his attention sufficiently to fasten themselves in his memory.

The present condition of the country, the war with Mexico, and the question of Slavery, of course, occupy much of his thoughts and his conversation. He gave it as his opinion that a nominal peace will take place shortly after Gen. Scott arrives at the City of Mexico—that some party will be found or can be placed in possession of the Government with whom a treaty can be made, including a cession of as much territory as our Government thinks prudent to take, and the payment of as much money, to be scrambled for by the Mexican chiefs, as our Government dares to give. * * *

The people of the United States will be interested—and generally pleased—to learn that Mr. Adams expects to be at his post in Congress at the opening of the session. The delicate health of Mrs. Adams requires a milder climate for Winter than Massachusetts, and Mr. Adams himself thinks he shall winter more comfortably at Washington than at Quincy. Beside, he feels that he is bound, by duty to his constituents, to be found at his post as long as he has any remnant of strength that he can employ in their service. He observed that the only national question on which he now feels any deep interest is that of Slavery, with the Mexican War, its adjunct. On this, his patriotic anxieties are intense and unceasing. He has had a great longing to see the question of Slavery brought to issue in his day. When he read Mr. Calhoun's late declaration, that "the issue is before us, and *it mmst be met*," Mr. Adams said he exclaimed aloud, "God grant that I may see it!"

In conversation, he dwelt much on the importance of bringing out the power of the Christian religion against Slavery. He says nothing else will answer—no other principle but the spirit of religion and the power of conscience can ever bring about the voluntary and peaceful emancipation of the slaves of this country. He watches with deep interest every movement among religious bodies which tends to withdraw from Slavery the evident countenance, or at least the acquiescent endurance, which the churches have long given to the institution.

An hour spent in drawing wisdom and patriotism from such a full fountain, could not but be profitable and interesting in a high degree. *Serus in cœlum redeat*—Long may the life of the patriot sage be preserved among us, as the Mentor of our statesmen and the model of youth! is the spontaneous exclamation of every true heart that visits at this shrine of patriotic devotion.

WONDERFUL FEAT.—A brick building at the corner of Tremont and Bromfield streets, Boston, was moved eleven or twelve feet, on Saturday week, including the cellar and cellar-walls, upon a temporary railway, by means of jack-screws. The building was estimated at two hundred tons in weight, but scarcely a jar was felt in the process of moving—not so much as the rolling of a barrel of flour upon the floor—and the contents of the grocery store, for which it was used, were not removed, but the ordinary business continued all the while without interruption. This is the first feat of the kind ever accomplished, and, as may be readily imagined, was a work of much difficulty. The process was first to dig the new cellar and lay a foundation wall to correspond with the old one. Upon this wall two iron bars we affixed, several inches apart, over which the building was to move on small iron rollers. Underneath the old wall a similar preparation was made. The difficulty of moving was made greater by the unevenness of the stones composing the wall, many of which were taken out, and their places substituted with others of a smooth surface. Six screws were used in the operation.

A HARVESTING BARROW.—The Democratic Pacifique notices a newly patented harvesting machine invented by Adolphe Nouviaire of Langwy (Moselle,) which, it says, will supersede the use of the sickle on the Continent, and make an immense saving not only of labor but of the grain, much of which is now lost by the weather in the slow mode of harvesting. This machine it calls the Harvesting Barrow (*Brouetts moissonneuse*. "A single man," it says, propels with ease the harvesting barrow on all fields, whatever unevenness they may present. The impulsive force which he gives it, passing directly from the wheels to the cutters, causes them to cut the grain stalks and any parasitic plants that may be mixed with them. Its work is wonderfully perfect—the stubble is cut short and at an even hight, and what is very important is that the machine can be repaired by the common wheelwrights and blacksmiths of a village; and beside, the sharpening of the blades can be done by the workman himself as easily as he sharpens his scythe."

WHAT IS IN A NAME?—The Congregational Journal says that Sir Culling Eardley Smith, the gentleman who figured so conspicuously as President of the London Christian Alliance Convention, has dropped his patronymic and reduplicated his maternal name, in consequence of an accession of property on his mother's side. He now writes his name Culling Eardley Eardley. See the omnipotence of money over the natural feelings of the heart! For *money* the honored and flattered President of the Evangelical Alliance consents to repudiate the name of his own father.

SUMMARY.

On Saturday evening, as the New York steamboat train was entering Worcester, and shooting into the Dépôt of the Norwich Railroad, the axle of the forward car gave way. The locomotive ahead went into the proper dépôt, but the falling of the broken axle displaced the switch, and the remainder of the train went pell mell into and through the engine house, displacing in its course a locomotive and overturning a small building. No one was in the least injured, though the passengers were somewhat rudely jostled together. The freedom from injury was owing solely to the fact that the passengers were, very wisely, all in their proper places.

Dr. Bowditch, the great mathematician, and translator of La Place's Mechanique Celeste, forms one of the brightest examples for American youth to imitate. He was self-made, self-educated—his poverty being such in early life that he could not avail himself of what he so much desired, a classical education. Yet so great were his attainments by industry, that old Harvard University conferred on him in his career the degree of M. A. Of this he is said to have been exceeding proud, and would often revert to that day. Though he afterwards received the title of L.L D., yet he was the most delighted with his M. A.

The number of deaths from yellow fever in New-Orleans during the week, ending September 11, was 402; 427 the week previous. The conclusion from this, says the Picayune, is inevitable, that while from the want of victims, the reports of interments may appear less appalling, yet in fact the virulence of the fever is increasing with the advance of the season. For the sake of humanity let northern editors dissuade those in search of employment from coming here too early. No man unacclimated now enters the city with impunity, nor can it be done until we have had a killing frost—before which a dreary interval yet yawns.

The Early Settlers of Rochester, still residing in that city, have determined to call a social meeting to recount their privations, experiences, &c. The time for the meeting is not yet fixed. The invitation is proffered to all who settled at, or were born in Rochester previous to the first day of January, 1819, and now reside in the city or its vicinity; and each person is to have liberty to narrate some interesting incident of his early settlement at Rochester, but not to occupy for this purpose more than ten minutes.

A singular appearance in nature was witnessed in the eastern part of Schoharie county, a few days since, such as is common we believe in the eastern hemisphere, but seldom if ever seen in this country. A swarm of insects resembling winged ants, more than a mile in length, so dense as to obscure the light of the sun, passed over the neighborhood of Gallupville, and like pilgrims to the Temple of Mecca, left the path strewed with their dead.

Near Xenia, Ohio, 30th ult., the powder mill of Messrs. Austin, were blown to atoms. Providentially, but one person was in the mill at the time of the catastrophe, a young man named James Fitzpatrick, who was found dead. Another young man had left the building, but a few minutes before, and was in the act of returning, when the explosion occurred. The report was mistaken ten miles distant for thunder.

Severe frosts prevailed in the northern and north-western sections of Massachusetts on Wednesday and Thursday nights of week before last, arresting the growth of potatoes, corn, and vegetables generally. Potatoes, however, were so nearly matured, as to receive but little injury. Corn was less fortunate. In some localities, much of it is fit only for fodder. The potato disease has made its appearance in many places, but as yet has not assumed a very malignant character.

Amos Kendall is publishing a series of communications in the Washington Union, concerning Morse's telegraph. He maintains that Morse's patent embraces all the combinations of machinery moved by electro-magnetism, "which may be used to imprint signals upon paper or other material, or to produce sounds in any desired manner for the purpose of telegraphic communication."

The editor of the St. Louis Republican has received from the farm of Mr. Samuel Conway, Sheriff of the County, in Bonhomme township, a specimen of apples which, for size, exceed any we have yet seen. The largest weighs *one and a half pounds*, and measures fifteen and seven-eights inches; another weighs *one and a quarter pounds*, and measures fourteen and seven-eights inches in circumference. The residue of the lot are but little inferior in size to the two mentioned.

We learn from the Independent Delawarian, that Mr. John Sebo has constructed a plough somewhat in the usual form, except that the coulter is placed horizontally with the end of beam, and the share is more than twice the length of that of an ordinary plough, which the inventor supposes will diminish the draught more than one half.

It was recently stated in Parliament, that 670,000 persons had left the United Kingdom for America during the last ten years. Last year alone 110,000 sought a home in our land, and it is calculated that 300,000 will come to America this year.

It is said the father of Montgomery, the poet and preacher, was at one time the clown of the ring at the circus in Bath. He gave his son a good education, and instilled into his mind religious truths. Mr. Montgomery is now the most popular divine in London.

Kendall says, "those who have never seen the prickly pear as it grows in Mexico, can hardly credit the stories of the immense size which it attains. I have seen the trunks of some of them at least two feet in diameter, growing ten feet in height without a limb, and then branching off in every direction."

When the forts around Paris are completed they will require, in time of peace, an army of 24,800 men, forming with the garrison of the city proper an effective force of 60,000 infantry, cavalry and artillery, with 1,262 cannon, 80 mortars, &c., exclusive of the National Guard. The population of Paris, with the suburbs, is 680,000, besides 60,000 foreigners, 25,000 of whom are English.

A rich vein of lead has been discovered on the Harrisburg turnpike, near Lancaster, Pa. The ore is said to be found in great abundance and is very rich. Its discovery was the result of an examination into the cause of the premature ripening of grain on the land which covered the metalic treasure.

Dr. Milligan says, "in regard to the color of the hair and the complexion in insanity, this sad affliction is more rare in individuals with red hair. Out of upwards of 1100 lunatics under my care, I could not count more than about twenty whose hair was distinctly what is vulgarly called 'carrotty.'"

A French engineer charged with the duty of inquiring into the nature and condition of the mines, in the southeast of the empire of Morocco, has discovered in the province of Tetuan fossil bones of great interest. Amongst them is the entire skeleton of a lion of gigantic size. These remains have been forwarded to Paris.

It is supposed that 37 or 38 millions bushels of grain were sent from the United States to Great Britain from the 1st of September, 1846, to the early part of last month. This was worth, at a fair average, about forty-five millions of dollars.

There was sown on the farm of Hiram Blanchard, in Will county, Ill., after the 10th of April, 1847, a field of barley, which was harvested in July, threshed out, and taken to market, and sold at a fair profit before the 1st of August.

Our prairies, says the Racine Whig, are literally alive with Prairie Chickens this season, and sportsmen are having a fine time in hunting them. Two of our citizens were out a day or two since and bagged fifty in about two hours.

We learn that a mine of iron ore has been discovered on the farm of Anthony Tranuse, in Durham township, Pa., and that it is apparently inexhaustible, and of the very best quality. Mr. Transue has leased it to a company, who will immediately proceed to work it with effective force.

The Moniteur Industriel states, that the losses on railroad transactions on the Paris Bourse, between the month of October 1845, and the end of July 1847, amounted to the enormous sum of 488,000,000f., nearly $100,000,000.

We see it stated in several papers, that although the exhibition of the State Fair was not quite up to some of its predecessors, the attendance was quite as large. But this is not the fact. The receipts last year from the members and for tickets, were $4,400. This year they are only about $3,700.

Coal has been discovered in Warren county, New Jersey, near Hope. A heavy flood laid bare the mineral, and there is every indication that the bed is extensive.

A jaw of a human being found in one of the mounds near Watertown, N. Y., is said to be of a size for a man no less than twelve feet high. It may yet be discovered that it is no human bone at all.

Mr. John Ashler, of Merton, has an onion now growing, which has been in his garden 7 years, and has produced seed every year. It is a yard in circumference, and has now twenty-two heads of seed on it.

About ten thousand dollars worth of gold dust was last week received at the mint in Philadelphia for coinage. It is very pure, being above the standard.

The French steamship company has given $1000 to Mr. Morrey, whose legs were broken by the steamer New York running into the wharf; the bark against which she run claims $3000, and her damages and expenses in all will be about 6 or $7000.

John Kelly, indicted for the murder of Mrs. Lewis, of Prattsville, on the 22d of August last, was tried at Cassville and found guilty on the 17th inst. He was sentenced to be hung on Thursday, Oct. 28. The evidence was purely circumstantial.

The number of benefices in England is 10,553, and of these there are upwards of 2,800 without any residences, and 1,170 without fit residences. Of these benefices there are 297 under £50 per annum; 1,629 from £50 to £100; 1,602 from £100 to £150; 1,355 from £150, to £200; and 1,978 from £200 to £300.

It was stated recently in the English House of Commons, that there were no less than eighty-six clergymen of the Church of England, gentlemen and scholars, receiving as their pay less than 3s. per day. Eight of the number were receiving as little as 13d a day, and one was actually receiving 6 1-4d a day.

A fire occurred at Hutchinson's City Mills, Cleveland, on the 7th inst., originating from friction in the smut machine. Some 3000 bushels of wheat, and 200s or 3000 barrels of flour were wet. Mill insured for $15,000, and stock for $4000, which will probably cover the loss.

The wheat crop of Michigan, for the present year, as estimated by a gentleman now preparing statistics for the Patent Office in Washington, will not fall short of 8,000,000 bushels, nor exceed 10,000,000 bushels. The quality of the grain this year is superior in every respect to the crop of last year.

Mons. Calle, of Brionne, France, has raised a cooking pear, which he has named the Eelle Angevine. A specimen of this fruit weighed two pounds and fifteen ounces avoirdupoise, was thirteen inches in circumference, and eight in height.

A very splendid parcel of silver ore lately arrived in London from Valparaiso. Its value by different assays, has been computed at the rate of from 1590*l.* to 1690*l.* for the ton of 21 cwts.

A bridge about twenty miles this side of Richmond, which cost nearly $15,000, was recently set on fire by an incendiary, and entirely destroyed.

Allowing wheat at 15 bushels to the acre, 900 pounds of food are produced. One acre in potatoes at 300 bushels, produces 18,000 pounds. The wheat at 75 cents per bushel, is worth $11 25. The potatoes at 10 cents per bushel, $30. A farmer writes, that potatoes delivered at two miles from the digging of them, at 6 1-4 cents a bushel, are more profitable than wheat at 75 cents, if carried, as most of it is, 30 miles.

William McKie, a heavy wool operator of Salem, N. Y., has very recently effected a cash sale of upwards of three hundred thousand pounds of crossed and pure Saxon wools, to the Middlesex Company at Lowell, Mass., all of which was grown in the counties of Washington and Rensselaer. In addition to this, the company have purchased from other individuals, over a million and a half pounds of very superior wools, all of the present clip.

The Cincinnati Commercial says:—"We challenge the whole State to beat Hamilton County. Mr. Randolph Maffitt, of Columbia township, laid upon our table yesterday, a "Mammoth Pippin" apple, the weight of which was twenty-eight ounces, its diameter five inches and a half, and its circumference, lengthwise, from stem to blossom, eighteen inches, and the other way sixteen and a half. Mr. Maffit's orchard is in Madisonville, about seven miles from the city."

The Ithaca Chronicle of Sept. 23d says that Dr. J. E. Hawley amputated a leg of a Mrs. Smith, of West Cayuta, Chemung Co., while the patient was under the influence of the letheon gas. The operation was signally successful. During the operation Mrs. S. was entirely unconscious of pain, and in ten minutes from its commencement the limb was amputated and dressed, and the lady in good spirits and apparently free from the effects of the gas.

We learn from Keene, N. H., that on Monday night the office of the Clerk of the Courts was entered, and all the indictments and most of the other papers of the office were stolen; and the Court is in session, with power to do but very little business for want of the proper papers. $500 have been offered for the apprehension of the thief or thieves and recovery of the papers.

There was a great Funeral Procession in honor of Daniel O'Connell, in New York, on Wednesday of last week. The Tribune thinks that fifteen thousand persons maintained their places in the ranks, while more than one hundred thousand lined the streets and accompanied the march of the procession.

$25,000 in specie has been fished up by means of the diving bell, from the sunken steamer Tennessee, in the Mississippi.

The quantity of coal consumed in the United States, is estimated at not less than 2,800,000 tons weekly.

Review of New York Market.

MONDAY, SEPT. 27.

ASHES—Pots $5 50. Pearls 6 50.

FLOUR AND MEAL—Genese Flour, 5 80; western 5 50 a 5 75. Meal 2 70. Rye Flour 4 00.

GRAIN—Wheat has improved a little within a few days, and sells from 1 05 to 1 25. Corn 60 to 66c. Rye 80c. Barley 73c. Oats 48 a 49c.

PROVISIONS—Mess Pork 13 50; Prime 10 25. Mess Beef 18 00. Cheese 7 a 7½. Butter 15 a 16c. for State; 10 a 12c for Ohio.

MARRIED,

In Newstead, Erie Co., N. Y., on the 12th of Sept., by Eld. Leman Andrus, Mr. GEO. W. DAVIS, to Miss ESTHER A. GREENMAN, both of Newstead.

In Genesee, Allegany Co., N. Y., August 28th, by Eld. J. L. Scott, Mr. JAMES MAIN to Miss MALVINA HAMILTON, all of Genesee.

In Berlin, N. Y.. Sept. 18th, by Eld, James L. Scott, Mr. JOHN P. HAGERMAN, of Sand Lake, to Miss SUSAN MILLARD, of the former place.

DIED,

In Brookfield, N. Y., on the 16th of Sept., Mrs. PHEBE CLARKE, wife of Capt. Ethan Clarke, in the 68th year of her age. She was forty-eight years an exemplary member of the 1st Seventh-day Baptist Church in Brookfield.

In North Stonington, Ct., at the residence of Oliver G. Merritt, on the 10th of September, of Consumption, ELLEN W. CROCKER, youngest daughter of the late Abner and Hannah Crocker, of West Barnstable, Mass., aged 19 years. Thus, in the morning of life, Ellen was called to part with earth for heaven. Surrounded by friends most dear, and possessing a mind that was almost entranced by nature's lovely aspect, she meekly said to all, Farewell. Having sought and found her Saviour while in health, he made

———, ———"her dying bed
Feel soft as downy pillows are,
While on his breast she laid her head,
And breathed her life out sweetly there."

In the death of this lovely youth, a family of orphans have drunk deep of affliction's cup. The chords of affection had entwined themselves around the tender plant, and the breast of sorrow was made to swell, when Ellen slept in death. A discourse from Eccl. 7:2 was delivered by Eld. S. S. Griswold, to a weepieg circle of mourning orphans. COM.

LETTERS.

Ephraim Maxson, Luke P. Babcock, J. B. Wilbor, P. Stillman, Asa West, D. R. Stillman, O. B. Irish, J. L. Scott, E. D. Randolph, P. C. Burdick, S. S. Griswold.

RECEIPTS.

David Stillman, Alfred,	$2 00 pays to vol.	4	No. 52
Elijah Lewis, "	2 00 "	4	" 52
John Langworthy, "	2 00 "	4	" 52
Nathan Maxson, "	2 00 "	4	" 52
Albert Smith, "	2 00 "	5	" 10
C. W. Cornwell, "	2 00 "	4	" 17
H. P. Burdick, "	2 00 "	4	" 52
Geo. Hood, Genesee,	2 00 "	3	" 52
Thos. Clarke, Friendship,	2 00 "	3	" 52
Peter Burdick, Nile,	2 00 "	4	" 52
Joel Kenyon, Wirt,	2 00 "	5	" 19
P. S. Cottrell, Scott,	2 00 "	4	" 52
G. W. Maxson, "	2 00 "	4	" 52
J. R. Babcock, "	2 00 "	4	" 52
Dan'l Babcock, "	2 00 "	4	" 52
Paul Clarke, "	2 00 "	4	" 52
Amelia Green, "	2 00 "	4	" 52
A. D. C. Barber, "	2 00 "	4	" 52
James Hubbard, "	2 00 "	4	" 52
H. L. Burdick, "	3 00 "	4	" 26
H. C. Hubbard, "	1 00 "	4	" 26
E. G. Potter, "	2 00 "	4	" 52
P. Knight, Little York,	2 00 "	4	" 52
Elias Irish, DeRuyter,	1 00 "	4	" 52
Betsey Crumb, "	2 00 "	5	" 4
Pardon Coon, "	2 00 "	4	" 52
Robert Langworthy,	2 00 "	4	" 52
Francis Tallett, Otselic,	2 00 "	4	" 52
John Tallett, "	50 "	4	" 13
Albertus Starr, Hamilton,	2 00 "	3	" 52
Bailey Curtiss, Pendleton,	7 00 "	4	" 52
Wm. P. Longmate, "	2 00 "	4	" 52
Jabish Brown, Leonardsville,	2 00 "	4	" 52
C. Sisson, "	2 00 "	4	" 52
C. St. John, "	2 00 "	3	" 52
W. B. Maxson, "	2 00 "	4	" 52
Asa West, Unadilla Forks,	2 00 "	4	" 43
Hamilton Clarke, Petersburg,	2 00 "	4	" 52
T. B. Babcock, Persia,	2 00 "	3	" 52
David Clarke, Brookfield,	2 00 "	5	" 13
Wm. Whitford, "	2 00 "	4	" 52
David Maxson, W. Edmeston,	2 00 "	4	" 52
John Maxson, "	2 00 "	4	" 52
Saunders Crandall, "	2 00 "	4	" 52
Ezra Coon, "	2 00 "	4	" 52
Benj. Burdick, "	2 00 "	4	" 52
D. C. Coon, "	2 00 "	4	" 52
Wm. M. Palmiter, "	2 00 "	4	" 52
Joshua Maxson, "	2 00 "	4	" 52
E. H. Coon, "	2 00 "	4	" 52
Mahala Coon, "	2 00 "	4	" 52
Daniel Coon, "	2 00 "	4	" 52
Alanson Coon, "	2 00 "	4	" 52
Abram Coon, "	3 00 "	2	" 26

MISSIONARY NOTICE.

ELD. CHARLES M. LEWIS having accepted the invitation to labor for the Eastern Seventh-day Baptist Association, has removed to Newport, R. I., and entered upon the duties assigned him by the Board.

Those churches that have pledged contributions to sustain this mission, will see the necessity of forwarding the same to H. S. Berry, the Treasurer, at Westerly, R. I., as soon as practicable. S. S. GRISWOLD, Rec. Sec.

Hopkinton, Aug. 30, 1847.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

PLUMBE NATIONAL DAGUERREAN GALLERY AND PHOTOGRAPHERS' FURNISHING DEPOTS; awarded the gold and silver medals, four first premiums, and two highest honors, at the National, the Massachusetts, the New York, and Pennsylvania Exhibitions, respectively, for the most splendid colored Daguerreotypes and best apparatus ever exhibited.

Portraits taken in exquisite style, without regard to weather. Instructions given in the art.

A large assortment of apparatus and stock always on hand, at the lowest cash prices.

New York, 251 Broadway; Philadelphia, 136 Chestnut street; Boston, 75 Court and 58 Hanover streets; Baltimore, 205 Baltimore street; Washington, Pennsylvania Avenue; Petersburg, Virginia, Mechanics' Hall; Cincinnati, Fourth and Walnut, and 176 Main streets; Saratoga Springs, Broadway; Paris, 127 Vieille Rue du Temple; Liverpool, 32 Church street.

THE CHRISTIAN PARLOR MAGAZINE, formerly under the care of Rev. D. Mead, commences its fourth volume under the editorship of Rev. J. T. Headley, author of "Napoleon and his Marshals," "Sacred Mountains," "Letters from Italy," &c. We hazard nothing in saying that this Magazine, so deservedly popular hitherto, is destined to fill a large place in public estimation; that it will not only maintain its present enviable distinction, but earn to itself a far higher popularity, and become the companion of many a circle to which it is now a stranger, gladdening by its presence, while it exerts an influence pure, elevating, and healthful. The Editor will bend his energies to make this the most popular Magazine of the day, and while he avails himself of articles from the best writers, he will draw freely from his own exhaustless store.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music.

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847-8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday, Aug. 25, and ending Dec. 1
Second " " Dec. 15, " March 22
Third " " April 5, " July 12

TUITION, per term of fourteen weeks, from $3 00 to	$5 00
EXTRAS—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, August 3d, 1847.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next general election to be held on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

STATE—A Secretary of State, Comptroller, State Treasurer, Attorney General, State Engineer and Surveyor, Three Canal Commissioners, and Three Inspectors of State Prisons.

DISTRICT—One Senator for the THIRD Senate District, consisting of the First, Second, Third, Fourth, Fifth and Sixth Wards of the city of New York; One Senator for the FOURTH Senate District, consisting of the Seventh, Tenth, Thirteenth and Seventeenth Wards of the said city; One Senator for the FIFTH Senate District, consisting of the Eighth, Ninth and Fourteenth Wards of the said city; and One Senator for the SIXTH Senate District, consisting of the Eleventh Twelfth, Fifteenth, Sixteenth, and Eighteenth Wards of the said city.

COUNTY—Also the following officers for the said city and county, to wit:—Sixteen members of Assembly—One to be elected in each Assembly District.

Yours, respectfully,
N. S. BENTON, Secretary of State.

SHERIFF'S OFFICE,
NEW YORK, August 5th, 1847.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided. J. J. V. WESTERVELT,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See revised Statute, vol 1, chap. 6, title 3, article 3d, part 1st, page 140. Sept. 2, tE.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" James H. Cochran.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
Darien—Ethan Saunders.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W P Langworthy.
Hounsfield—Wm. Green.
Independence—JP Livermore.
Leonardsville—W. B. Maxson
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—T. E. Babcock.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—S. S. Griswold.
" A. B. Burdick.
Newport—E. D. Barker.

NEW JERSEY.
New Market—W. B. Gillet
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock.

VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke.

Miscellaneous.

HONOR TO ALL HANDICRAFTS.

Honor to him whose sinew'd arm
Swings the ponderous sledge;
Honor to him whose sturdy hand
Delves at the fruitless hedge;—
To every toiler who striveth
To beautify the earth,
Be honor and fame far greater
Than to men of kingly birth.

To toil—it is to fill complete
The Lord of Life's command—
To crown with golden fruit and grain,
The wilds of ev'ry land;
To rear the mansion and the cot,
In city or in glen,
That joy and sweet content may meet
Around the homes of men.

Who makes a blade of grass to grow
Where there grew none before,
Is greater far than the demi-god
Whose mantle drips with gore;
Then plant the spade in desert ground
And makes its treasures spring
To bless the hand and home of him
Who 's greater than a king!

◆

THE ROOT OF ALL EVIL.

BY THOMAS HOOD.

Gold! gold! gold! gold!
Bright and yellow, hard and cold,
Molten, graven, hammered, and rolled;
Heavy to get, and light to hold;
Hoarded, bartered, bought and sold;
Stolen, borrowed, squandered, doled;
Spurned by the young, but hugged by the old,
To the very verge of the churchyard mould;
Price of many a crime untold,
Gold! gold! gold! gold!
How widely its agencies vary:
To save, to ruin, to curse, to bless;
As even its minted coin express—
Now stamped with the image of good Queen Bess,
And now of bloody Mary.

◆

THE GOLD ROOM IN WINDSOR CASTLE.

From the library we went to the apartment called technically "the Gold Room;" it is this to which I wish to call your attention; I surveyed it leisurely, and I do not remember having read a description of its contents, nor can I give even an outline of its various treasures; I commenced taking notes from the mouth of the custode, who with his various assistants is every day of the year fully employed in cleaning the plate, but he said it was contrary to orders to allow any notes to be taken. What memoranda I did make, and what I remembered accurately, I will state, trusting that my letter will not be opened, and I convicted of treason.

To begin!—the whole collection is valued at *twelve millions* of dollars! There are glass cases, like a silversmith's shop, and behind the glass are the principal articles; would you believe that I there saw a dinner service of silver gilt of the most gorgeous kind, presented by the merchants of Liverpool, to the late William the Fourth, long before he was king, in reward for his advocacy of the slave trade! Believe it or not, *there it is*, with the inscription telling the tale. There is a salver of immense size, made from the gold snuff boxes alone, of George the Fourth,—the lids and inscriptions curiously preserved on the surface in a kind of mosaic of gold; its value fifty thousand dollars. Then you may see near it Nell Gwynn's bellows—the handles, nozzle, &c., of gold!—the golden peacock inlaid with diamonds, and rubies from Delhi—not as large as a pheasant, but valued at 150 thousand dollars; the footstool of Tippoo Saip, a solid gold lion with chrystal eyes, the value of its gold seventy-five thousand dollars; George the Fourth's celebrated golden candelabra for a dinner-table, valued at fifty thousand dollars, so heavy that two men are required to lift each. Piles upon piles of golden plates, sufficient to dine two hundred and fifty persons, with ample changes, were spread about or in the cleaner's hands.

If this enumeration does not satisfy your aching vision, we will ask the custode, who seems *extremely* anxious, in the midst of so much treasure, and would evidently be glad to get rid of us, to open a long series of dresser-looking drawers. Here are 140 dozen each of gold knifes and forks of various patterns, which he repeats the names of; as "oak," "stag," "George the Third," and so on. Another set of dressers!—what can they contain?—only 141 dozen each of gold table and tea spoons, all arranged in the most perfect order. Take another walk up and down the room; with glass cases on tables in the middle, filled with gorgeous gold, and try to impress some form of taste more elegant than another! It is vain—memory only carries away a confused idea of riches, such as must have cost poor underground laborers, lives of toil, and sweat, and pain, to procure, merely to pamper wealth and royalty;—to do *no good*—to be almost as useless as it was in the mine, for it is rarely produced, and requires a host of human beings merely to keep it bright.

A little conversation with this king of the gold room, informed us that it was a *poor time* to see the plate, because *fifty chests* were removed to be used by the Queen at Buckingham Palace! He said it was an awful thing to have to get the plate out for a state dinner, *it was so heavy!* and the frequent changes made it a labor to the pages more onerous than the most overtasked worker in iron! Mr. Jesse asked him if the recently inserted iron bars in a certain window had relieved his mind from anxiety respecting robbers? He said it had; "but you know," he added, turning to me, "with so much plate one could hardly sleep, when he knew one of the guards outside might be bribed at any time, the wall mounted by means of ladders, and a great theft be committed." I could scarcely refrain from saying what I thought—that it would be a great blessing to many of the poor of England and Ireland, if the metal *was* put in circulation. *Here* they do not think that its being used as it is, would do any good. Even radical Joseph Hume, does not *begrudge*, he says, Windsor and all its contents; the whole nation is proud of it—proud to have it shown to foreign royalty, and to boast that no other nation on the globe can make such an exhibition. Is it or is it not an empty boast!

◆

It is a singular fact that there is generally mord pride, formality, and haughtiness among leading men in our republican government, than is to be found in any royal family in Europe. Dr. Baird says he has often met with a tone of *hauteur* in our distinguished men which he never yet found in a prince!

QUAKER MARRIAGE.

The Leeds Mercury gives an account of the solemnization of the marriage of John Bright, a member of Parliament, with Miss Leatham, at the Friends' meeting house in Wakefield, in the presence of a large number of the inhabitants of the town and neighborhood, including a large delegation from the fair sex, and many of Mr. Bright's political friends. The following is the description of the marriage ceremony:

"Within a few minutes of half-past 10 o'clock, the wedding party arrived, and immediately took the seats appointed to them. The whole company sat for about three quarters of an hour in perfect silence, when Mr. Bright arose, and, taking the right hand of Miss Leaam, pronounced in a low but distinct voice the following words: 'Friends, I take my friend, Margaret Elizabeth Leatham, to be my wife, and promise by Divine assistance to be unto her a loving and faithful husband until it shall please God to part us by death.' While still holding hands, Miss Leatham pronounced the same words, substituting John Bright for her own name, in a low but tremulous voice. After which, another pause for some minutes occurred, when one of the congregation offered up a short prayer, the whole assembly standing. After some minutes had again elapsed, Mr. George Bennington read the certificate, or declaration, which was signed by the bride and bridegroom, and their relations and friends, and afterwards by a large number of the congregation."

◆

MISS DIX.

This benevolent lady has succeeded in persuading the legislature of Illinois to make provision for a State Lunatic Asylum. The Chicago Tribune tells an anecdote which strikingly shows her own power over insane people. It relates to the founding of a similar institution in Providence R. I.

"The Legislature of Rhode Island had pledged a certain sum for the object, on condition that $70,000 should be made up by the contributions of the benevolent. It is the custom of Miss Dix to make personal application to wealthy individuals whose hearts are supposed to be pervious to the appeals of "melting Charity." There was an old fellow in this case, a citizen of Providence, who was known to possess an abundance of money, but he was equally noted for crabbedness of manners, and for the tenacity whith wich he clung to his wordly gear. Miss D. announced her intention of making an experiment upon his sensibilities, but her friends endeavored to dissuade her from the undertaking, assuring her that there was not the least chance of success, and that in all probability she would not even be treated with civility. But she determined to go, and went. She knocked at the old miser's door, was admitted, and immediately stated the object of her visit. He was unusually courteous, but still evaded the main question, and endeavored to turn the conversation to other subjects. But Miss D. would not allow him to wander, all the time urging such considerations as she thought best adapted to touch him on the right spot. Finally he got a little impatient and exclaimed half petulently, "What would you have, madam?" She tapped him confidently on the shoulder and replied—"*Forty thousand dollars!*" The old man was moved—he paced the floor in agitation—but suddenly stopping before Miss D., he said, "You shall have it." And he was as good as his word. The projectors of this noble institution have to thank the reputed miser for $40,000 of the $70,000 which it was incumbent upon them to raise.'

◆

NEW PROFESSION IN PARIS.

Upon a brass door-plate, in the Rue de Laucry, in Paris, is inscribed "Ambroise Fortin, Fourteenth." Upon the common superstition that thirteen is an unlucky number at table, this gentleman has founded the profession of diner, out holding himself ready, at his lodgings, from six o'clock till eight, in full dress and appetite, to receive any summons and fill a vacancy at any table. His fitness for his profession consists, moreover, in unsuspected morals and complete acquaintance with the topics of the day. He passes his morning in collecting the political hearsays, the private scandal, the *bon-mots*, and the rumors of forthcoming gayeties. He begins to converse whenever looked at by his host, and ceases and eats when the attention is withdrawn, or when a *real* guest has anything to say. For this ready supply of a very common necessity to dinner-givers, he makes no charge—as he unites with this profession that of *wiue-recommender*, and is paid handsome sums by different owners of vineyards for speaking his mind as to the wines he finds on the different tables to which he thus has professional access. There are five well-known professed "Quatorziemes" (Fourteenths) in Paris, and as it is estimated that there are five hundred houses in that city where dinner-parties are given, the fatal number of "thirteen" happens often enough to give full employment to these. It is supposed, indeed, that the profession will be largely increased before the publication of the next census of trades in the almanac. Monsiuer Fortin is described as a very handsome young man, of dignified manners and un-stagger-able self-possession, an ornament to any table, and claiming no subsequent acquaintance, unless by the expressed wish of his employer.

◆

A STRANGE FLOWER.—One day recently, some men who were working upon our streets, broke a stone in two, in which was found a beautiful purple flower with some green leaves as fresh in appearance and as soft to the touch as though it had been grown in a green house. How it came there is a mystery to us. The stone had been in our street for twelve years. But the flower was evidently in the stone when it was quarried. Perhaps it had been there for "time whereof the memory of man runneth not to the contrary"—aye, for aught we know, it is an antediluvian flower. Mr. S. S. Young says, "the flower resembles the Hebiscus species—but the leaf is more nearly like the rose—but is not exactly like any flower now a native of this country, nor indeed like any exotic cultivated here." He adds, "it most probably grew in the whole of the rock where it now is; but the rock must have been earth when it grew." [Eaton (O.) Register.

CHINESE NOTIONS OF ENGLISH CARRIAGES.—The two elegant carriages made by Hatchett were objects of great admiration. But it was a puzzling question for the Chinese to decide which part was intended for the Emperor's seat. The neat and commodious seats with their cushions inside, with the windows and the blinds, and every part within, were elegantly fitted for the reception of none but the monarch. But then a question arose, who was to occupy the elevated position, with its splendid hammer-cloth edged with gold and cecorated with festoons of roses? To determine the disputed point, the old eunuch, who had a particular affection for the carriages, applied to me, and when told the Emperor's place was within, and that the elevated seat was for the man that drove the horses, with the usual ejaculation of surprise, *hai ya!* he asked me if I supposed the *ta whaug-tee* would suffer any man to sit above him and turn hts back to him? "That," said he, "will never do," and asked if the splendid coach-box could not be substituted for the seat within the carriage, or placed behind it! [Sir John Barrows.

◆

ANECDOTE OF D'ALEMBEET.—D'Alembert was the son of a celebrated lady of high rank, who to conceal her indiscretion, caused him to be exposed on the steps of the church of St. Roch. Here he was found by a poor woman, who earned her livelihood by her neeble. She adopted him, maintained him by the produce of her labor, and placed him in the College of Montaign. The young man profited by the instructions received, so that, like Pascal, he made new discoveries in geometry in his fifteenth year. His name soon became known all over Europe and the learned courted the society of the young student of Montaign. Such was the fame he acquired by his early talents, that the lady at last began to be proud of having given birth to such a son. Vanity wrought what the voice of nature was incapable of effecting. She one day repaired to the College, and requested to see the youth. He came. "I am your mother," said she. "You my mother, madam? You are mistaken; I have no mother, but her who took care of me in my infancy." He turned his back on her, and never saw her more, but continued the affectionate and dutiful son of the seamstress, and repaid with interest in her old age the cares she had bestowed on his childhood.

◆

POPE PIUS.—A newspaper in Rome relates the following incident of the present Pope:—

"A wealthy nobleman desired to constitute one of his two sons his universal legatee, on condition that he would make a sacrifice of part of his property to the church. The two sons, knowing that their father was very eccentric, determined, whatever will he might make, to divide his fortune between them. Irritated at this, the father made a secret will, by which he left a very small sum indeed to his two sons, and the bulk of his property to the priest who should happen to say the first mass in the church where his funeral ceremony was to take place. This will, he deposited with a notary. On his death, which took place shortly after, the notary opened the will, and, struck by its irregularity, took it to the Pope. It was late at night that his Holiness became acquainted with it, but, before daylight next morning, he hastened to the church at which the funeral ceremony was to take place, and caused the doors to be opened, by stating who he was, and celebrated the sacrifice of the mass before any priest had arrived. He thus became legally entitled to the property of the deceased, and immediately made it all over to the two sons."

◆

HOLLOW SHAFTS.—Forge a pound of iron into a hollow rod, and it will support a weight many times greater than if solid. Nature seems to have taken advantage of this, long before the mathematicians had discovered it, as all the bones of animals are hollow. The bones of a bird are large because they must be strong to move their large wings with such velocity; but they must also be light, in order to float easily on the air. Birds also strikingly illustrate another fact in natural philosophy. If you take a bag, make it air tight and put it under water, it will support a large weight—say a hundred pounds. But twist it or diminish the air in it, and it will support no such weight. Now a bird is just such a bag in air—when he wishes to descend, he compresses it, and falls rapidly; when he would rise, he increases it and floats with ease. He also has the power of forcing air into the hollow parts of the body, and thus to assist his flight.

◆

HUMBLE BIRTH.—Humble birth is an incitement to high deeds and the attainment to lofty station. Many of our greatest men have sprung from humble origin, as the lark, whose nest is on the ground, soars nearest to heaven. Narrow circumstances are the most powerful stimulants to mental expansion, and the early frown of fortune the best security for her final smiles. A nobleman, who painted remarkably well showing one of his picturs to Poussin, an amateur, the latter exclaimed, "Your lordship only requires a little poverty to make you a complete artist." The conversation turned upon the antiquity of the different Italian houses, in the presence of Sextus V., when Pope—he maintained that his was the most illustrious of any; for being half unroofed, the light entered on all sides, a circumstance to which he attributed his having been enabled to exchange it for a Vatican.

◆

ASKING FOR WORK.—Thomas Hood says:—"To me—speaking from my heart, and recording my deliberate opinion on a material, that, frail as it is, will long outlast my own fabric—there is something deeply affecting in the spectacle of a young man, in the prime of life and vigor, offering himself a voluntary slave in the labor market, without a purchaser—eagerly proffering to barter the free use of his body, the day long exertion of his strength, the wear and tear of flesh and blood, bone and muscle, for the common necessaries of life—earnestly craving for bread on the penal conditions prescribed by his Creator, and in vain—in vain! Well for those who enjoy each blessing of earth that there are volunteers to work out the curse! Well for the drones of the social hive that there are bees of so industrious a turn willing for an infinitesimal share of the honey, to undertake the labor of its fabrication."

MANUSCRIPT SERMONS SUPPLIED.—In England some persons are constantly engaged in writing sermons to sell to clergymen. The following advertisement appeared in a late number of the John Bull:—

"Many young ministers, from the press of parochial business, and from inexperience in composition, being sometimes obliged, very much against their inclination, and to the serious injury of their ministry, to copy sermons from books, the advertiser, an experienced clergyman, engages to supply original sermons of good composition, of decidedly evangelical doctrine, and of practical application, on receipt of half a sovereign ($2 50) each. Persons requiring sermons may choose their own texts, and need not disclose their names, as the sermons can be directed to a fictitious signature, at any post office they are required to be sent to!"

The Rev. Mr. Balfour says that a sign was placed over the door of a building in England with the following words: "*Sermons unpreached for sale here.*"

◆

VARIETY.

A facetious gentleman traveling in pursuit of pleasure, on arriving at his lodgings in the evening, was met by the ostler, whom he thus addressed:—"Boy, extricate that quadruped from the vehicle—stabulate him—denote him adequate supply of nutritious aliment; and when the Aurora of morning shall again illuminate the oriental horizon, I shall reward you a pecuniary compensation for your amiable hospitality." The boy, not understanding a word, ran into the house saying, "Master, here is a Dutchman wants to see you."

Beauty, says Lord Kaines, is a dangerous property, tending to corrupt the mind of a wife, though it soon loses its influence over the husband. A figure agreeable and engaging, which inspires affection without the ebriety of love, is a much safer choice. The graces lose not their influence like beauty. At the end of thirty years, a virtuous woman, who makes an agreeable companion, charms her husband perhaps more than at first.

We overheard, not many days ago, the following conversation between a master builder and a day laborer: "What wages do you expect?" "Why, I can work for a dollar a day, or seventy-five cents a day, or fifty cents a day, or twenty five cents a day. When I works for a dollar a day, I works. When I gets only a half or a quarter, I takes it easy." The spade and shovel was put on a dollar per diem allowance.

The forms of cylinders leave large spaces between them. Mathematicians labored a long time to find out what figure could be used to lose no space; and at last found that it was a six sided figure—also that three planes ending in a point, form the strongest roof or floor. The honey bee discovered the same things a good while ago. Honey comb is made upon six sided figures, and the roof built with three planed surfaces coming together.

A lady whose fondness for a generous living had given her a flushed face and a carbuncled nose, consulted Dr. Cheyne. Upon surveying herself in the glass, she exclaimed—"Where in the name of wonder did I get such a nose as this?" "Out of the decanter, Madam," said the doctor.

The slow transmission of heat through loosely coherent clay and sand, was tested recently in England, by an experiment in which a thickness of half an inch of such matter intercepted the heat of a mass of 11 tons of white-hot melted cast iron for 20 minutes without the heat outside of the vessel being sufficient to pain the hand.

An Arabian in the desert had ate nothing for three days, and was on the point of death. He at last found a small leathern sack in the sand, he seized it, felt it, and exclaimed, "Allah be praised! these must be either dates or nuts." He opened the sack hastily, looked in, and sighed, "Alas! they are only pearls."

A French journal affirms, that at the conclusion of an orgie which took place a few days ago in a restauraut of the Boulevord des Italiens, an opera girl, who made one of the company, bathed in champaigne, one hundred bottles of that wine, at 6s. per bottle, having been emptied into a bath for that purpose.

An exchange says that a clerk in a hardware store in Cincinnati, put one hundred and fifty dollars in a tea-kettle for safe keeping, and while he was out of the way the master of the shop sold the kettle for seventy-five cents, not suspecting the treasure it contained. The customer was so well pleased with his bargain that he has not been seen at the same store since.

Mr. Hanneman, of Roxbury, Mass., known throughout the United States, as a manufacturer of fire engines, is now constructing a splendid machine for Constantinople, which, it is said, will be the first engine ever used in that city.

The quantity of beet-root sugar manufactured in France during the last six months, amounted to 52,695,424 killogrammes, being an increase of 13,343,670 kilogrammes upon the quantity made in the preceding season.

The valuation of property in Fall River, for the present year, is estimated at $7,715,170—an increase over the valuation of last yoar of $1,134,458. The population of the town numbers 11,646—and increaso of 472.

At the Liverpool police court, two men named M'Carthy were committed for trial on a charge of stealing a clock from a public house. One of them pleaded in defence that the clock was standing still, and he took it down to make it go!

The first Lord Lyttleton was very absent in company, and when he fell into the river by the upsetting of a boat, at Hagely, it was said of him that he had "sunk twice before he recollected he could swim."

A packet sailed for Liberia from Baltimore, on the 3d inst., with eighty emigrants, sent out by the American and Maryland Colonization Societies.

The Chinese noblemen reject all English coaches from a sense of the impropriety of placing the coachmen on a higher seat than that of his master.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. It speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the psess of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

The Sabbath Recorder,
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The Sabbath Recorder.

From the North British Review for August.

CHINA.

1. *A Narrative of an Exploratory Visit to each of the Consular Cities of China, in behalf of the Church Missionary Society, in the years* 1844—5—6. By the Rev. GEORGE SMITH, M. A., of Magdalen Hall, Oxford. London, 1847.
2. *Desultory Notes on the Government and People of China.* By THOMAS TAYLOR MEADOWS, Interpreter to Her Britannic Majesty's Consulate at Canton. London, 1847.
3. *Three Years' Wanderings in China.* By ROBERT FORTUNE, Botanical Collector for the London Horticultural Society. London, 1847.
4. *China and the Chinese Mission.* By the Rev. JAMES HAMILTON, National Scotch Church, Regent Square. London, 1847.

China is undoubtedly the most singular country in the world. Possessing a population amounting to at least a third of the whole human race, and occupying a vast yet continuous and well defined portion of the globe, it has existed as a peculiar and entirely secluded kingdom for a longer period of time than any other nation on the face of the earth. While mi[illegible]ons and wars and foreign conquests were m[illegible]ast changes in the rest of the world—whi[illegible]s were rising up from barbarism, flouris[illegible]ason, and then sinking into insignific[illegible]Chinese held on in one uniform tenor with the same arts, the same government, the same laws, unchanged and uninterrupted, except by casual outbreaks and tumults within themselves, which were soon calmed and smoothed over. While many mighty nations of the Western World were still in a comparative barbarism, the Chinese had their various arts to embellish domestic life,—they were clothed in their silks and cottons—were expert in the culture of the soil—knew something of the nature of the magnetic compass—of gunpowder, and various other inventions still unheard of in Europe.

The extreme caution of their natures, a certain timid and exclusive policy, which has all along characterized their intercourse with surrounding nations, as much, perhaps, as their self-conceit, which made them look down upon all others as barbarians, had the effect of keeping them for so long a time in such a state of singular seclusion. At last, however, the spell has been broken; an almost unavoidable war of aggression has done to them, what wars and conquests seem to have been the chief agents in performing among all the nations of the world—it has opened up this vast empire to the intercourse, and influence, and example of other races, and other modes of civilization. If it be not good for man to live alone, neither is it for nations; for we find that the same narrow, contracted, and selfish notions, which arise in the solitary and secluded individual, are no less apt to take possession of a whole community. Hence the exclusive jealousy of strangers, the vain boasting, and ignorance of the manners and history of all other nations, so conspicuous in the Chinese.

Hitherto our information regarding the actual state of China has been derived from the hasty survey of ambassadors quickly passing through it, or the casual reports of a few missionaries who had been permitted, under many restrictions, to enter the country. But now that five of the largest maritime cities have been opened up by treaty to the trade and free intercourse of all nations, we begin to have the accounts of travelers who have made themselves acquainted with the language, and whose opportunities of observation have been more extensive and more unreserved than those of any of their predecessors. Of the works more recently published on this subject, we have selected a volume by the Rev. George Smith, of the Church Missionary Society; another volume by a Diplomatist, resident in Canton; and a third by a scientific traveler;—all of whom have spent from two to three years in China, and have acquired a knowledge of the language. It is true that the range of these travelers has been limited to the maritime cities and surrounding districts, and has not extended into the central parts of the empire, or even to the capital, Pekin; but when it is considered that such a uniformity and sameness pervade the whole empire—that the people and institutions of any one province are so like those of any other—it may be presumed that we glean from their partial observations a pretty accurate conception of the average condition of the whole empire.

The population of China, both from native statements and the calculations of foreigners, has been estimated at not less than 360 millions. Immense as this amount of human beings appears, it is perhaps not an over-estimate. The city of Canton is said to contain a million of inhabitants; that of Foo-chow 600,000; and the other cities visited are reported to be generally swarming with inhabitants. But even supposing the estimate above given to be correct, the whole area of China Proper contains 1,300,000 square miles, so that we have to each square mile 277 human beings. Now, if we compare this rate of population with that of England, as afforded by the last census of 1841, we shall find that in it there are 287 persons to every square mile. We must not then be deceived by exaggerated conceptions of the extreme density of the population of China. With a comparatively level and arable country, a rich soil, that in many localities bears two crops a year, and an industrious and frugal people, the average density of the population comes considerably short of that of England.

With an extent of surface, and an amount of population, equal to twenty-five Englands, this vast empire is ruled by the despotic sway of one individual. The genius of a people most frequently moulds their government. The mild and submissive, and generally unimpassioned character of the Chinese, peculiarly fits them for implicit subjection. Their leading mental characteristic is plain homely common sense—they have not the imaginative qualities or passionate enthusiasm of other oriental nations, neither have they the profound, excursive, and restless intellects of the nations of the West. Filial respect and veneration is their most prominent instinct—their notions of rule are patriarchal. From their fathers and kindred their respect extends to their rulers and their Emperor, who again, on their parts, take care to foster and encourage such feelings, and not to outrage them. Public opinion exists and prevails to such an extent as to keep a check on bad government, or outrageously corrupt administration; but there is neither the desire nor energy to carry it further. There is no permanent or hereditary nobility among this people. There are many old families who are held in estimation, but the two great distinctions of the people are into the literary class and the plebeian. Admission into the literary class is open to every individual of the empire, however poor or unknown; and from this class alone are selected all government officials, from the lowest clerk up to the greatest mandarin. Candidates for admission are subjected to a strict and generally an impartial examination. After having passed this first examination, they undergo a second and more searching one before they can become eligible for office; and a third is necessary for those who aim at the highest posts. The candidates for these literary honors are always very numerous, and an intense interest is shown at the periods of examination, both by the individuals themselves and their relatives. A great many are of course rejected, but these return again and again to their studies, and make repeated attempts to pass the ordeal. Once accepted, they are almost sure to succeed in time to some Government employment, and the highest appointments are open to all. So highly is admission into this literary class prized by the people, that a successful aspirant sheds a lustre on his family, and even ennobles his more humble parent.

The same government and laws extend over the whole of the empire, and each province has its full complement of Government officials. If we call to mind that each province is in extent equal to an ordinary European kingdom, we need not be surprised at the number of these officials. There are, in the first place, three grand orders of mandarins: 1st, the civil; 2d, the literary, who superintend the examinations for degrees and admission into the literary class; 3d, the military. Each of these orders may again be subdivided into other three, so that there are in all nine mandarins, or higher officers, in each province—all those being distinguished by the quality and color of the buttons on the top of their caps. A simple enumeration of the different denominations of the several officers of the province of Kwang-tung, will so far indicate the nature of their duties, and afford a general idea of the officials of the other provinces. There is first the Tsung-tu, or Governor-General, whose power not unfrequently extends over more than one province. Then a Governor, Superintendent of Finance, Provincial Judge, Collector of Salt Duties, Grain Collector, Intendant of Circuit, Prefect of Department, and three Sub-Prefects, District Magistrate and assistants, Township Magistrate and assistants, Inspector of Police, Inspector of River Police, Secretary, Treasurer, Prison Master, Superintendent of Customs. The Government salaries of these officials are very small; the highest, that of the Governor-General, amounting only to £60 of English money, and the lowest ranging from £12 to £20. The consequence is that their incomes are made up by extortion and bribes, levied on the community. This, like the arrangements of some of our European Governments (the Russian for example) is a most unfortunate one, and leads to endless abuse of justice. The vast extent of the empire, too, and the impossibility of the most vigilant central Government taking due cognizance of the whole, tends greatly to peculation and abuse of authority, and to that feebleness of the executive power which prevails throughout China.

"I have found it impossible," says Mr. Meadows, "to learn, with any degree of certainty, what the real incomes of the mandarins, as increased by illegal fees and special bribes, may amount to. They vary with the harvests, which, according as they are good or bad, render it easy or difficult to collect the land-tax—a proceeding in connection with which much extortion is carried on. They vary also with the number of law-suits, and the wealth of the litigating parties; and, lastly, they vary with the characters of the individual mandarins. The legal incomes of the lower mandarins, are, indeed, so notoriously insufficient, that they have little hesitation in speaking, even to a foreigner, of their other gains in a general way; but they have many reasons for not entering into particulars. Under these circumstances, it is little better than a guess when I assume the highest mandarins to get about ten times, the lowest about fifty times the amount of their legal incomes. One of those in the receipt of about £22 legal income, once complained feelingly to me about his poverty, and on my hinting that his post was after all not a bad one, he protested, with some earnestness, that his whole income did not exceed 7000 taels, (£2333,) of which he had, he said, to give a great deal away."—P. 100.

Mr. Meadows exhibits a table of the Government salaries of the State officials, and the actual incomes which they derive by extortion, and other means, deduced from the best information he could obtain. Thus, a Governor-General receives from Government £60 per annum, but he contrives to make his actual income £8,323. A governor of a province gets, nominally, £50, and makes it up to £4,333. A judge has £43 of salary, and makes up £2,000. The collectors of taxes from £1,500 to £1,000. Even a subordinate officer, with a nominal salary of £10 or £12, ekes it out, by various means, to £200 and £300.

The *yomun* is a large building, where the courts of justice, prisons, and offices and houses of the mandarins, and other officials, are situated. It consists of four divisions. The outermost contains the jails, and places of confinement for short periods, as also the dwellings of the inferior officers. The second contains a hall of justice, for the formal trial of causes and criminals, as also apartments for public records, treasury, &c. The third includes the office of the mandarin himself, and rooms for the public reception of visitors; while the innermost division comprises the private residence of the mandarin and his family. Attached to each of these establishments are the Shi Ye, the judicial advisers, and private secretaries of the mandarin. These men are the only people in China who devote themselves solely to the study of the law, and in so far they resemble our advocates, barristers, and sergeants-at-law; but they are scarcely ever made mandarins (judges,) and none of them act as counsel for either of the litigating parties in an action at law; their sole business is to protect the interests of the mandarin their employer, to point out to him the proper way of conducting his judicial examinations, and to see that the decisions he pronounces are in strict accordance with the laws, so as that he may not incur any of the penalties laid down in the code of the Board of Civil Office, and thus subjected to degredation or dismissal. These lawyers are not recognized as official servants of Government, but are in the private employment of the mandarins. Certain of these devote their attention to the criminal, and others to the civil law. Besides these, there are a set of nondescript retainers, who hang about the mandarin, and are the negociators of all the special bribes, and other illegal gains of their master, and a number of inferior Government clerks, who keep accounts of the revenue, and make copies of all law papers, and other Government business. The judges alone investigate, and decide in all causes and trials; there are no counsel for the prisoner, and of course nothing corresponding to juries. Threats, and torture, too, are of daily occurrence. The interior of a yamun is said to present a very strange and bustling scene.

"The almost unceasing flail-like sounds of beating with the bamboo, either as a punishment for ascertained guilt, or to extort confessions and evidence—the cries of the sufferers—the voices of the examining mandarins questioning, bullying, and wheedling—the voices of the porters stationed at the doors, between the first and second and the second and third divisions, transmitting, in a loud singing tone, orders for different officers to repair to certain places where they are wanted—the constant running hither and thither of some of the inmates of the place, and the frequent appearance of criminals and witnesses being escorted to and from the prisons and rooms for examination—are sounds and sights that bewilder and agitate those who have not been accustomed to them, and serve to heighten that dread which all Chinese entertain of entering a yamun."—*Meadows*, p. 115.

The yamun of a district magistrate thus comprises within itself what may be called the general police station on a great scale—the county jail, as it were, for the custody of debtors and of criminals, awaiting trial or execution—the place where quarter-sessions and assizes are held—the offices of all the subordinate officers of the courts, and the office and residence of the chief mandarin, who is at once judge, sherriff, coroner, and commissioner of taxes. In a populous district such a building is calculated to contain from 300 to 500 individuals, and in a less populous place about 200. The Chinese, however, in their domiciles, contrive to pack into amazingly little room, so that their buildings do not at first view appear so extensive.

In general, the habits of the Chinese population, especially in the country districts, are peaceful and submissive. In the largest towns, however, especially in Canton, there are frequent tumultuous ebullitions of the mob. Their contempt and hatred of foreigners cannot be easily restrained, and the appellation "Fanquee," or "foreign devil," is a term of common repreoch. Canton, however, affords not a favorable specimen of Chinese manners. In the more northern cities, and in the country districts, a stranger may safely mingle with the people, without any other inconvenience than that arising from their excessive curiosity. They are almost uniformly kind, hospitable, and good-humored.

A great proportion of the lower orders of the community fare but poorly, and have great difficulty in making out their daily bread, while hosts of beggars are to be found in all the cities. For these a tax is levied in Amoy, and perhaps in other cities throughout the kingdom, the collector of which is called "the king of the beggars." This tax is partly optional with the payers, and is indirectly under the cognisance of the Government. "The king," who is duly elected from among the number of the beggars, calls on each householder at the beginning of the year, and ascertains the monthly subscription which he is willing to give, in order to be free from the annoyance of their visits for alms, and the clatter of the sticks by which they implore relief. For the sum of five or six hundred *cash** a month, he gives a red piece of paper, inscribed with three copies of the characters for "great good luck," inclosed within an outline of a jar or vase; this is affixed to the door-post as a sign of immunity, and is renewed at the commencement of every year. Any beggar overlooking this bill of exemption, and entering a shop for relief, may be seized by the householder, and be beaten on the spot. "The king," after giving a certain proportion to the mandarins, and appropriating a certain fund for the support of the incorporated society of beggars, contrives to appropriate the remainder to his own use, and to become a rich man. The beggars are covered with tattered rags, wear long dishevelled hair, and are not very particular in the mode of satisfying their hunger.

"I observed," says Mr. Smith, "one of these beggars pass the shop of a confectioner, and stealthily slip a cake into his hand, and throw it into his sleeve. One of the partners, who saw the theft, ran out and followed the thief, caught him by the hair, and made him restore the cake from the folds of his sleeve, and then, by a species of lynch-law, very common in a country where ordinary law is expensive, and bribes must precede justice, gave the beggar a severe beating, and let him depart, amid the applause of the crowd, the good humor of the tradesman himself, and a remarkable *nonchalance* on the part of the offender."

The Chinese cities have a general resemblance to each other. They are irregularly built, crowded within a small space—have a dirty appearance, have few large or fine streets, but innumerable narrow lanes, and are generally traversed by canals in all directions, and are surrounded by walls and ramparts. There are few public buildings which make any show, with the exception of pagodas and temples, which are common both within the walls and in the suburbs. Mr. Smith thus describes his first impressions of Canton:—

"The recently-arrived stranger naturally manifests surprise and incredulity on being told that the estimated populatien of Canton exceeds a million. As soon, however, as he visits the close streets, with their dense population and busy wayfarers, huddled together into lanes from five to nine feet wide, where Europeans could scarcely inhale the breath of life, the greatness of the number no longer appears incredible. After the first feelings of novelty have passed away, disappointment, rather than admiration, occupies the mind. After leaving the open space before the factories, or, as the Chinese call them, the thirteen hongs, and passing through Old China street, New China street, Curiosity street, and similar localities, the names of which indicate their propinquity to the residence of foreigners, we beheld an endless succession of narrow avenues, scarcely deserving the name of streets. As the visitor pursues his course, narrow lanes still continue to succeed each other, and the conviction is gradually impressed on the mind, that such is the general character of the streets of the city. Along these, busy traders, mechanics, barbers, venders, and porters, make their way; while occasionally the noisy abrupt tones of vociferating coolies remind the traveler that some materials of bulky dimensions are on their transit, and suggest the expediency of keeping at a distance, to avoid collision. Now and then the monotony of the scene is relieved by some portly mandarin, or merchant of the higher class, borne in a sedan-chair on the shoulders of two, or sometimes four men. Yet, with all this hurry and din, there seldom occurs any accident or interruption of good nature. On the river the same order and regularity prevail. Though there are probably not fewer than 200,000 denizens of the river, whose hereditary domains are the watery element that supports their little dwelling, yet harmony and good feeling are conspicuous in the accommodating manner with which they make way for each other. These aquatic tribes of the human species show a most philosophic spirit of equanimity, and contrive, in this way, to strip daily life of many of its little troubles; while the fortitude and patience with which the occasional injury or destruction of their boat is borne, is remarkable.

"To return from the wide expanse of the river-population to the streets in the suburbs, the same spirit of contented adaption to external things is everywhere observable; and it is difficult which to regard with most surprise—the narrow abodes of the one, or the little boats which serve as family residences to the other. There is something of romance in the effect of Chinese streets. On either side are shops, decked out with native ware, furniture, and manufactures of various kinds. These are adorned by pillars of sign boards, rising perpendicularly, and inscribed from top to bottom with the various kinds of saleable articles which may be had within. Native artists seem to have lavished their ingenuity on several of these inscriptions, and, by their caligraphy, to give some idea of the superiority of the commodities for sale. Many of these sign-boards contain some fictitious emblem, adopted as the name of the shop, similar to the practice prevalent in London two centuries ago. On entering, the proprietor, with his assistants or partners, welcomes a foreigner with sundry salutations; sometimes advancing to shake hands, and endeavoring to make the most of his scanty knowledge of English. They will show their saleable articles with the utmost patience, and evince nothing of disappointment if, after gratifying his curiosity, he departs without purchasing. At a distance from the factories, where the sight of a foreigner is a rarity, crowds of idlers, from fifty to a hundred, rapidly gather round the shop, and frequent embarrassment ensues from an incipient or imperfect knowledge of the colloquial medium. In these parts the shopkeepers know nothing but their own language, and are more moderate in their politeness, and, as a compensation, put a less price on their wares. To write one's name in Chinese characters is a sure method of enhancing their good favor. Sometimes no fewer than eight or ten blind beggars find their way into a shop, and there they remain, singing a melancholy dirge-like strain and most perseveringly beating together two pieces of wood, till the weary shopman at length takes compassion on them, and provides for the quiet of his shop by giving a copper *cash* to each; on receiving which they depart, and repeat the same experiment elsewhere. The streets abound with these blind beggars, who are seldom treated with indignity. A kindly indulgence is extended to them, and they enjoy a prescriptive right of levying a copper *cash* from every shop or house they enter. It is said that this furnishes a liberal means of livelihood to an immense number of blind persons, who, in many instances, are banded together in companies or societies, subject to a code of rules, on breach of which the transgressor is expelled the community, and loses his guild.

"In every little open space there are crowds of traveling doctors, haranguing the multitude on the wonderful powers and healing virtues of the medicines which they expose for sale. Close by, some cunning fortune-teller may be seen, with crafty look, explaining to some awe-stricken simpleton his future destiny in life, from a number of books arranged before him, and consulted with due solemnity. In another part, some tame birds are exhibiting their clever feats, in singling out, from amongst a hundred others, a piece of paper enclosing a coin, and then receiving a grain of millet as a reward for their cleverness. At a little distance are some fruit-stalls, at which old and young are making purchases, throwing lots for the quantity they are to receive. Near these, again, are noisy gangs of people, pursuing a less equivocal course of gambling, and evincing, by their excited looks and clamors, the intensity of their interest in the issue. In another part may be seen disposed the apparatus of some Chinese tonsor, who is performing his skillful vocation on the crown of some fellow-countryman unable to command the attendance of the artist at a house of his own."

To be continued.

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* A hundred *cash* are worth fourpence half-penny of our money.

From a work soon to be issued from the press of L. Colby & Co.

THE MAIDEN MISSIONARY.

"——Denied, to self, to earthly fame
Denied, and earthly wealth, who kindred left,
And home, and ease, and all the cultur'd joys,
Conveniences, and delicate delights,
Of ripe society; in the great cause
Of man's salvation, greatly valorous;
Who, strong, though seeming weak, who, warlike, though
Unarm'd with bow and sword; appearing mad,
Though sounder than the schools alone e'er made
The Doctor's head; devoted to God and truth,
And sworn to man's eternal weal, beyond
Repentance sworn, or thought of turning back."
[POLLOK.

About twenty years ago, a small, low, dark room, in Cambridge, Massachusetts, was the scene of more practical Christianity; the resort of more pious hearts; the theatre of more disinterested, wide, far-seeing plans to bring the blessings of the Gospel to the doors and hearts of all men, than perhaps any equal space in the United States. It was the home of any body needing any thing. There, the hungry came to be fed; there the naked came to be clothed; and there the sick came to be ministered unto. There was not a tale of distress in the country but it was told there; and never told but to be relieved; the widow and the orphan came there, but to have the tear wiped away by kind sympathizing hands. There poor tradesmen came to be helped—there poor clergymen came to be assisted. If there was a half-built Baptist meeting house in the State, moving slowly to the completion—if there was a benevolent society, languishing for funds, any where, away the committee went to Deacon Farwell, for it was well known that his purse, like the gates of Heaven, always stood open to the worthy. If there was a student in the neighboring Theological Institute at Newton, unwell or homesick, Mrs. Farwell found it out, and *without being asked*, sent him money to pay his expenses home to visit his friends. Whatever a poor student needed, from shirts to books, some way or other she knew it, and the means to procure the article required, was forthcoming. I have known her, and that in the most delicate way possible, give fifteen dollars at a time to a student for books.

That obscure back parlor, though the resort of the needy, was not the resort of the needy alone. It was the resort of the good, of all who sympathized with the Zachariah and Elizabeth that occupied it, in exalted Christian purposes—of Bible Christians. It was holy ground. A Christian, if he enjoyed religion, found it difficult to pass the door without stepping in. Of the many that were thus attracted thither about the time referred to, might have been seen, occasionally, four young females, who afterwards became missionaries to Burmah. One still lifts up her voice on the wild banks of the mighty Brahmapootra, teaching the rude inhabitants of its valley the songs of Zion; a voice that has thrilled through the hearts, and awakened the sympathies of many a polished city assembly; but where are the others? One sleeps beneath the cold flag-stones, and amid the Bable sounds of London; where she fell, worn out, on her return to leave her children on the green hills of her native land, and die.

Another has her home with her noble husband, by the lair of the barking deer of Arracan.

"——Lovely in your lives, ye were,
And in your early death divided not,
Ye were but two, and when that spirit pass'd
Wo to the one, the last!"

The third is pillowed at the feet of the fragrant flowering trees of Tavoy; where amid their dense, drooping foliage, the tailor bird stitches up her leafy dwelling; the yellow Oriole raises her matin song; the green-winged Parakeet, the red-backed Diceum, and the crested Hoopoe bird gambol; and the glossy black Edolius, performs her melodious vespers, loud as a Mussulman, which he looks towards Mecca at sunset.

This last individual, Helen Maria Griggs, is the subject of the work above referred to. She was born in Brookline, near Boston, Dec. 22, 1806.

The Sabbath Recorder.

New York, October 7, 1847.

MEN OF ONE IDEA.

It is very common to hear certain classes of individuals spoken of in derision as "men of one idea;" and no doubt those who use the expression generally imagine that by doing so they effectually silence the persons in question, and turn from them the public sympathy. We are not disposed to deny that there are persons who deserve the title, even when used, as it commonly is, in a contemptuous manner. Indeed, we know that there are not a few bigoted fanatics in the world, who are so absorbed with some one insignificant idea, that they exalt it immeasurably above its proper place, and can see no importance in any thing else. To the application of the title to such persons, we do not object. It describes their characters as well as any other expression which could be used; and as they generally do more harm than good, they are perhaps justly liable to the reproach which the expression is designed to convey.

But there is another application of the title, to which we object. We refer to its use in reference to the reformers of the age, to whom it is not unfrequently applied by those who would resist their appeals, or turn them into derision. It is true that these reformers generally appear before the public each as the advocate of some favorite idea; and, under such circumstances, they are quite likely to seem, particularly to superficial observers, neglectful of other equally good objects. But a little closer scrutiny of their characters will usually show, that they are alive to all the woes which afflict mankind, and are ready to labor for their removal whenever a suitable opportunity is presented. Believing, however, in the principle of a division of labor, they have devoted themselves to some single department, and hope that their influence will be more or less felt, though indirectly, in every other department. To speak of such persons as men of one idea, and especially to do so for the purpose of casting reproach upon them, is in a high degree unjust. They are the lights of the age—the pioneers, who go forward to prepare a way in which those who now deride them will be glad to walk at no distant day. Instead of being classed with unbalanced and bigoted fanatics, they ought to rank with such men as Luther, Howard, and Wilberforce; not to say with the Apostles themselves, who gave such prominence to the one great idea of salvation through Jesus Christ.

From the foregoing it will be easy to infer how we regard the expression, "one idea men," when used in reference to those who advocate the observance of the seventh day of the week as the Sabbath. They are not fanatics who attach no importance to any other than that one truth. They hold to all the truths revealed in the Word of God, and are devoted to the best interests of man in every department. They believe, however, that the system of interpretation upon which a change of the Sabbath is generally justified, jeopardizes every form of divine truth, and threatens seriously and injuriously to effect the views of revelation itself. Hence they feel called upon to lift up a warning voice, and to spare no pains to disseminate what they regard as true views in reference to the claims of the only Heaven-appointed Sabbath day. Instead, therefore, of being men of simply one idea, they are men of at least one idea more than those who reproach them.

MISSIONS OF THE AMERICAN BOARD.

From a detailed report of the concerns of the American Board of Commissioners for Foreign Missions, read at a recent meeting at Buffalo, it appears that the receipts of the year had amounted to $209,365 21, and the expenditures to $264,783 73. The Board has now under its care twenty-six missions, embracing ninety-six stations, in connection with which there are laboring 140 ordained missionaries, nine of whom are also physicians; six printers and book-binders; 193 married and unmarried females; making 370 missionary laborers sent from this country—associated with whom are 22 native preachers and 135 other native helpers, making the whole number connected with the Board and dependent on it mainly for support, 526. Under the care of the missionaries, and gathered by their labors, are 73 churches, to which have been added, during the past year, 1076 members. The present number of members connected with these mission churches, is 25,441. There are connected with these missions 11 seminaries for training native preachers and teachers, having 423 pupils, and 22 other boarding schools, having 399 male and 536 female pupils; also 367 free schools, in which are about 11,330 pupils, making the whole number in school about 12,600, not including schools in the Sandwich Islands, supported in part by the people. There are eleven printing establishments and six stereotype foundries connected with these missions, and the amount of printing the past year has been over 40 millions pages, and over 575 millions since the commencement of the Board's operations.

"Peculiar Feelings."—The Evangelist finds the following in a paper published in the German State of Hesse:—A Baptist father had withstood for nine months the efforts which were made to induce him to have his infant child baptized. At last the use of compulsion was determined upon. The magistrate of the district held the child in his arms during the ceremony, and gave him the name of Frederick William John. During the services two officers stood at the door, ready to offer their assistance in case any resistance should be made. The writer in the paper from which this account is taken, adds with much simplicity, "The feelings of the clergyman while administering the sacrament under such circumstances, as well as those of the parents while witnessing it, must have been of a very peculiar nature." We think as much.

THOUGHTS ON REVIVALS.

A revival of "undefiled religion" is very desirable; but a revival of any other kind of religion is to be dreaded. A superstitious regard for ceremonies and observances of human invention—a religion consisting in excited passions merely, or in the name of Christianity alone—is not honorable to God, nor promotive of the best interests of men. None of these effect the purification of the heart or reformation of the life. The influence of excitement may indeed produce a partial reformation for a short time, while the heart is unrenewed; but the individual returns in a little while to his former course. Multitudes, under the influence of excitement, have professed to be the servants of God, and have joined the churches, who have never given up their sins, except some scandalous ones, and are now as much as they ever were under the influence and control of worldly motives. Such church members, proud and worldly, are a disgrace to the cause of God, and an injury to the souls of men. A revival of religion (so called) that adds to a church *only such converts*, will doubtless please those who are chiefly anxious to increase the numbers of the church, and also its respectability among carnal men; but it is only a source of grief to the pious soul, who knows that "those things which are highly esteemed among men are abomination in the sight of God." Pure religion is opposed to sin and all selfishness. It brings the sinner to see himself a rebel against God, and beg for mercy at Jesus' feet. It influences him to forsake all his sins, and to keep all of God's commandments. It makes him a new man. Instead of living and acting constantly to gratify himself, as he formerly did, he now lives and labors for God and his cause; he now feels his obligation to love God supremely, and his "neighbor as himself." When many individuals in one neighborhood are thus "turned from darkness to light, and from the power of Satan unto God," there is cause for great joy in that place. Then, instead of pride is found humility; instead of blasphemy, prayer and praise; instead of the love of sin, the love of holiness. Where fashion was once eagerly followed, now Christ and those worthies who inherit the promises are imitated. The subjects of this work of grace are willing to confess with sorrow the sins of which they have been guilty. Have they been engaged in employments which are injurious to community?—they abandon those employments, let it cost what it may. Have they injured the reputation or property of others?—they are ready, as much as in them lies, to make restitution. They feel that they "are not their own, but bought with a price." They are willing, as faithful stewards, to make use of the time and property entrusted to them. Hence they are diligent in business, and willing to lop off their extravagancies in dress, &c., and also the gratifications of a depraved appetite, that they may have wherewith to help the widow, the fatherless, and other sons of need, and also to propagate the religion of the Bible. To work for God is their constant employment. They have indeed "come out from the world, and are separate." Their affections are set on things above, and their inheritance is in heaven. How much is a revival of this ancient and holy religion needed in our land, at the the present time! "Iniquity abounds;" the plants of grace seem to be drying up; the multitude are pursuing the way to ruin; very many church members, who have professed to renounce their sins, are living in violation of their religious vows, and indulging in almost every kind of fashionable sins, and yet think themselves to be in the way to heaven! What an occasion have true saints to weep over the desolations of Zion! How Satan triumphs! Well may the servants of God cry, "O Lord, revive thy work."

But by what means may a genuine revival be promoted? 1st. Let those who would engage in it put away their own sins, and humble themselves before the Lord, and thus secure to themselves the joy of God's salvation. Let them seek to be endued with power from on high. Let them be "holy in all manner of conversation." 2d. Let them "pray without ceasing," that "the word of the Lord may have free course and be glorified." 3d. Let them hold forth the truth in such a way as to commend it to every man's conscience, clearly exhibiting the *very sins* of which men are guilty, and also the way of salvation through faith in Christ. 4th. Let them disfellowship all those who are engaged in the unfruitful works of darkness. Thus laboring constantly, we may expect the blessing of God. Walking in the fear of the Lord, and the comfort of the Holy Ghost, and having good men, full of faith and of the Holy Ghost for ministers, the number of true saints will be multiplied, whose light will shine more and more until life shall end. C. A. O.

ABOLITION OF SLAVERY IN DELAWARE.

The National Era contains a Circular from the Delaware State Anti-Slavery Society, soliciting aid in the work of abolishing slavery from that State. The officers of the Society say that an undercurrent has long been setting towards the port of freedom, until now a great proportion of the population are prepared for emancipation. There are now only about two thousand three hundred slaves in the State, held by a comparatively small part of the population. A great majority of the citizens are non-slaveholders, and opposed to the system of slavery in interest and feeling. A prospective bill for emancipation was before the Legislature at its last session, which they believe would have passed if it had been introduced at an earlier day. In view of these facts, the friends of freedom feel encouraged to put forth renewed efforts for the accomplishment of their object. They look to the benevolence of abolitionists abroad, for means to carry on the warfare. This they are encouraged to hope, from the consideration that Delaware occupies a position where the influence of her example will be very extensively felt. If she should abolish slavery, it is quite likely that several other States would soon follow. The arguments and expectations presented in the Circular are very plausible, to say the least.

DISABILITIES OF THE JEWS.

It has been reported already in the public prints, that a Jew, one of the Rothschilds, has been elected to the British Parliament—a new fact in the treatment of that persecuted people. It is the first time that their civil disabilities have been removed, and the event is so important as to deserve special notice, and devout thanksgiving to God. The measure has met with opposition, of course, and one member, Lord Lonsdale, is reported to have said that he should be very "sorry to see our Sabbath day changed, and Jews hawking about the streets old clothes on Sunday;" to which the Manchester Guardian replies, "If Protestantism is in continual peril from the assaults of Judaism on the one hand, and Catholicism on the other, it appears to us that the most prudent course would be to give both fair play, and let them fight out their own differences between themselves. We can not help thinking, that in that case, neither would be very dangerous to Protestantism." Lord John Russell gives a hearty welcome to Baron Rothschild, and in his speech at the close of the election, is reported as saying:

"But the time has now come when the disabilities which afflicted the Protestant Dissenters, and the disabilities which affected the Roman Catholics, have been removed. You have declared by the election of Baron Rothschild (cheers) that the day has arrived for the removal of the last vestiges of religious intolerance, (cheers) and that hereafter the privileges of the free people of this United Kingdom—the privilege to serve the crown, the privilege to represent the people in Parliament—are to be enjoyed by all the subjects of her Majesty, without the distinction of religious persuasion. (Cheers.) Can you doubt, gentlemen, that such a decision on the part of the electors of London, will have its weight—its great weight—I would say its prevailing weight (cheers) upon the deliberations of Parliament, and that we shall see that the next Parliament will have the glory of establishing and proclaiming at once, the completion of the great social edifice of civil, of commercial, and of religious freedom?" (Loud cheers.)

BAPTIST MISSION AT RANGOON.

Dr. Judson writes from Rangoon, March 28th,—'I have just returned from baptizing a Burman convert, in the same tank of water where I baptized the first Burman convert, Moung Nau, twenty-eight years ago. It is now twenty-five years since I administered baptism in Rangoon, the few converts that have been made during that period, being generally baptized by the native pastor. My time has been mostly spent in Maulmain, where, having been instrumental, with others, of raising up a few Burmese and Karen churches, I have left them, since my return from America, in the care of my dear and excellent missionary brethren, and am now making a small attempt once more in Burmah Proper.

'The attempt, however, is made under very discouraging circumstances. The present administration of government, though rather more friendly to foreigners, is more rigidly intolerant than that of the late king Tharawaddy. Any known attempt at proselyting would be instantly amenable at the criminal tribunal, and would probably be punished by the imprisonment or death of the proselyte, and the banishment of the missionary. The governor of this place has received me favorably, not as a missionary (though he well knows from old acquaintance that is my character,) but as a minister of a foreign religion, ministering to foreigners resident in the place, and a dictionary maker, 'laboring to promote the welfare of both countries.' Our missionary efforts, therefore, being conducted in private, must necessarily be very limited. It is, however, a precious privilege to be allowed to welcome into a private room a small company, perhaps two or three individuals only, and pour the light of truth into their immortal souls—souls that, but for the efficacy of that light, would be covered with the gloom of darkness—darkness to be felt to all eternity.

'Another discouraging circumstance is the very low state of the Burman church in this place. There are about twenty nominal members still surviving; but they are much scattered, and not half of them appear to be living members. I have, therefore, been making an attempt to re-organize the church, and have found four individuals who have united with myself and wife in renewing our church covenant, and establishing a new church. We have, this day, received one new member, and we hope to find a few more of the old members who will come up to our standard.'

Revival Intelligence.—It is exceedingly cheering, in this day of general apathy, to read the notices which our exchanges occasionally contain of revivals of religion. A correspondent of the New York Recorder represents the Baptist churches in Rhode Island as generally in a healthful condition, and some of them enjoying revivals. The Christian Watchman says that several of the churches in the Boston Association have been blessed with "cheering revivals." The church in Farmington is particularly mentioned, in which seventy persons have been baptized during the year, and twenty others admitted to membership, a large number of whom are heads of families. The Christian Secretary mentions a recent revival in East Longmeadow, Mass.; and other papers contain accounts of revivals at various places in the Middle and Southern States. The Baptist Church in Stephentown, N. Y., has been revived, and twenty have been baptized there. The Southern Presbyterian says that a very powerful and widely-extended work of the Spirit of God has been experienced in Emory College, in the course of which a large proportion of the students have been hopefully converted.

Want of Religious Newspapers in England.—A correspondent of the Christian Chronicle, writing from Liverpool, says he has been surprised at the want of not only denominational, but of positively religious newspapers in England. The Wesleyans are endeavoring to support one, as an organ of their peculiar views, but beside this there is not another denominational paper in England. There are two that profess to be religious—*The Non-Conformist* and *The Patriot*—both of which circulate among the dissenting churches; but, certainly, from reading them, no one would suppose their editors or contributors could be troubled with religion. The truth is, they are sold to the zealots of the anti-state-church faction, and spend all their power in opposing the establishment, to the neglect of more vital and practical truths.

Baptist Association in Bengal.—Zion's Advocate says that the Province of Bengal, though scarcely so extensive in territory as New England, contains a more numerous population than the United States. Of a Baptist Association of 20 churches in the midst of such a population, we may well say, "What are these among so many?" Yet it is pleasant to think of so much success among the heathen. The annual meeting of this Association was held last November. Their statistics are given in a foreign paper. Churches 20, baptisms 249, nett increase 205, members 1207, preachers 61. Their circular letter was on Spiritual-Mindedness. The Association proposes to publish a Monthly Magazine in the native language, and another in English, to be called *The Oriental Baptist*.

Destitution of the Bible.—An exploration of the city of New York has just been made, as we learn from the Observer, with a view of ascertaining to what extent the population of the city was destitute of the Scriptures. Two or three persons have been employed in the work for a period of eight months, at an expense of about one thousand dollars. They visited 68,415 families and places of business; found 8,479 families destitute of the Bible; supplied 4,793, and 3,321 refused to accept the Scriptures; distributed 9,109 volumes gratuitously, (which cost $1,761,) and sold Bibles to the amount of $1,137.

The Pope and the Sultan.—We mentioned some months ago, the fact that the Pope of Rome had proposed to establish diplomatic relations with the Turkish Sultan. But an obstacle seems to have been found in the fears of Louis Philippe, King of France. The French Envoy at Rome, Count Rossi, says that "the moment the Papal Envoy sets his foot in Constantinople, the protection of the oriental Catholics by France shall cease." After such a threat, it is quite doubtful whether the project for establishing diplomatic relations between the two powers will be carried out.

The Union Magazine for October is just published, and is in no respect inferior to the three numbers previously issued. It contains an unusually large amount of reading matter for a monthly, two fine engravings, a fashion plate, and several original and ingenious wood cuts. It is destined to be one of the most popular works of its class. Edited by Mrs. C. M. Kirkland. Published by Israel Post, No. 140 Nassau street, N. Y.

Tht Great Secret; or, How to be Happy.—This is the title of a little volume of 252 pages, just published by L. Colby & Co., 122 Nassau-st. The story is one of Emily Chubbuck's best, and is designed to show that the way to be happy is to make one's self useful. The lesson is one which can not be too early or too well learned, and we therefore commend this little book to those who would teach it to their children.

Letters and Parcels for our Missionaries.—The ship Houqua, Capt. Palmer, arrived at New York from Canton, China, last week. She is to sail again about the 25th of October, direct for Shanghai. We intend to send letters and parcels by her to our missionary brethren, and will cheerfully take charge of any thing designed for them. Direct, "*Geo. B. Utter, No. 9 Spruce-st., N. Y.*"

Clergymen's Salaries.—An article is going the rounds of the papers, stating that the Rev. Dr. Hawkes of New Orleans, receives, as pastor of Christ's Church and Professor in the University of Louisana, a salary of not less than ten thousand dollars per annum. The Editor of "Neal's Saturday Gazette," a Philadelphia paper, in an article referring to the matter, very justly remarks:—

"While on this subject, we cannot avoid attending to the condition of the clergymen of the United States who reside out of large cities. As a general rule, the clergy of our large cities and towns are fairly paid; but not more. In the country their condition, in a vast majority of instances, is lamentable. Taken in a body, their salaries will not average four hundred dollars a year. Four hundred dollars a year, and a wife to support—children to rear up, educate and maintain! It is true, four hundred dollars a year will procure food, raiment and house room; and the children can be educated at the public schools. But the laity are very exacting; and while they will not or cannot pay a fair compensation to their spiritual guides, they are desirous that they should keep up that position in society which their means will not warrant. Let their pastor make his appearance in the sanctuary on a Sunday morning in a shabby old hat or coat, and it will afford food for a week's censorious comment. It is not merely the smallness of the salary which country pastors have to complain of. Small as the pittance is, in too many instances they fail to receive their just and hard-earned dues; and few, indeed, are aware of the misery which the want of punctuality and good faith produces. When, then, we hear at wide intervals of time of a case or two of clergymen receiving their thousands per annum, we cannot help thinking of the fifteen or twenty thousand poor country clergymen—learned, pious, zealous in their calling—who are compelled to live on, year after year, without means to procure the comforts of life."

Prayer Extraordinary.—An exchange says that the following prayer was offered by a Methodist minister who was captain of a company in one of the Mississippi regiments, just before the battle of Buena Vista, whilst the troops were forming. It is hard to believe it, and yet we suppose it expresses just about what one would have asked for in such circumstances, if he had prayed at all:—

"Be with us this day in the conflict, oh Lord! We are few, and the enemy are many! Be with us, as Thou wast with Joshua, when he went down from Gilgal to Beth-horn and Ajalon, to smite the Amorites. We do not ask you for the sun and moon to stand still, but grant us plenty of power, plenty of daylight, and no cowards. Take old Rough and Ready under Thy special charge. Amen! Company, by the right flank, quick step, forward—m-a-r-c-h!" His company, it is said, performed wonders on the field that day.

Colored Convention.—The 6th of October was fixed upon as the day for holding, in the city of Troy, N. Y., a Mational Convention of colored Americans and their friends, the objects of which are thus set forth by the committee:—

"The object of the meeting will be to form a united phalanx in opposition to the dangerous and increasing aggressions of slavery; to recommend and encourage education; to urge the necessity of acquiring property, as a means of destroying prejudice, and of elevating the character of the colored people to a high and honorable position in society; to recommend emigration and colonization, not to Africa, Asia, or Europe, but from crowded cities and servile employments, to the manly and dignified labors of agricultural life; to promote the principles of Temperance and Frugality, and to attend to all other business that will advance the interests of our oppressed fellow-citizens."

American Missionaries in Canton.—A letter from Rev. J. J. Roberts, missionary at Canton, China, after giving an account of the troubles between the English and Chinese, says:—

"Fortunately, all the missionaries in Canton are Americans, and the Chinese consider us as protectors and counsellors in the midst of fire and sword. One application was made to me, and several to others, by pesons, for letters of protection to show to the soldiers, should they come to buin their houses. I think it very doubtful, however, whether we shall be able to get houses among the people, and make improvements to the same extent as if there were no excitement, for the excitement is not yet over, nor likely to be soon. What our southern missionaries will do when they arrive, it is difficult to predict, but I suppose they may at least rent a house among the foreign factories and live there, and study the language, until this storm shall have blown over."

Statistics of China.—Mr. Bridgman, in a letter published in the Day Spring, gives the following as the statistics of China:—

Chihli,	27,990,871
Shantung,	28,958,774
Shansi,	14,004,210
Honan,	23,037,171
Kiangsu,	37,843,501
Ganhwui,	34,168,059
Kiangsi,	23,046,999
Fuhkien,	14,777,410
Chehkiang,	26,256,784
Hupeh,	27,370,098
Hunan,	18,652,507
Shensi,	10,207,256
Kansuh,	15,193,125
Sz'chuen,	21,435,678
Kwanwtung,	19,174,030
Kwangsi,	7,313,895
Yunnan,	5,561,320
Kweichau,	5,288,219
Total,	360,279,874

Eld. Rowse Babcock requests his correspondents to address him hereafter at Wellsville, Allegany Co., N. Y.

General Intelligence.

THE WAR NEWS.

On Friday last, news was received in this city by telegraph, that the negotiations for peace with Mexico had failed, that the armistice had been broken, and that there had been a bloody fight between the American and Mexican forces. The report was not fully credited. But the tidings received by telegraph on Sunday, confirm the previous reports in regard to the failure of the negotiation for peace, the breaking of the armistice, and the renewal of sanguinary hostilities. The main additional fact is the reported capture of the City of Mexico by Gen. Scott, on the 14th of September, at the cost of more than 1,000 of his own army, among whom rumor includes Gens. Worth and Pillow. On the Mexican side, Gens. Bravo and Leon are said to have been killed, with several Colonels, while Santa Anna himself is among the wounded. His beaten army, abandoning the Capital, has retired on Guadalupe, he being still at its head; and there is no rational prospect of the speedy termination of the War, though Gen. Scott, with his severely-thinned battalions, now 'revels in the Halls of the Montezumas.'

The New York Tribune, speaking of the condition on which peace was offered, says:—

It now appears that the Mexican Commissioners offered to terminate the War by a Treaty making the Neuces the boundary to its source, thence due North to the actual south-eastern frontier of New-Mexico, thence following that frontier up to lat. 37° North, thence westerly to the Pacific Ocean. This would give us all Texas, with a strip of new Territory 300 miles wide and some 1,400 long—in all 420,000 square miles—embracing Californian Monterey, the magnificent Bay and Harbor of San Francisco with the large river Timpanagos and all other streams emptying therein, almost the entire course of the Buenaventura and the entire control of some 200 miles from its source to the Rio del Norte. We defy any disinterested man to say that we need or can wisely wish for more Western Territory than this. It would give us a frontier on the Pacific of 800 miles, with the only navigable river and the only capacious harbors between Nootka Sound and the Isthmus of Darien—in short, the very best portion of the entire Pacific coast, while the fearful convulsion which the question of Slave Extension is certain to create on the acquirement of a single foot of soil south of 36° 30′ would have been avoided—perhaps for ever. And it is because our Government, through its instructed agent, refused these terms, that the two nations are again engaged in dreadful butchery, which has already involved the mangling and torturing of several thousands of human beings in addition to those previously sacrificed, to say nothing of the destruction of an immense amount of property."

TWO WEEKS LATER FROM EUROPE.

The steamship Hibernia arrived at Boston on Sunday last, bringing foreign news to Sept. 19. The commercial intelligence is of great importance. A large number of houses engaged in the corn trade have failed since previous advices, the depressing effects of which have been felt in nearly every department of business.

In Ireland there appears to be a general inclination to resist the repayment of the loans advanced by the Government through the Relief Commissioners to the several poor law boards throughout Ireland for the purpose of alleviating the universal distress which prevailed in that country during the past year. Such conduct will no doubt lead to very serious results, especially if the Government insists upon the repayment of the money.

Italy is still the scene of great excitement. In Lucca and Tuscany the population have extorted from their rulers a sort of pledge to promote Progress, while their liberties have been secured by the institution of the Civic Guard from the two Sicilies.

The latest letters from Catalonia mention the defeat of a Montemolinist band of 300 men at Binolas-Depostobella, of another from 800 to 900 men at Sabadell, and of three or four others of minor importance at different places.

The Fomento de Barcelona of the 10th ult. states that the French troops had surprised a band of between 110 and 115 Carlist refugees, commanded by Cortosa and Col. Ramonarbones, just as they were preparing to enter Spain, and that most of them were taken prisoners.

Letters from St. Petersburgh, Russia, of the 7th ult. state that the city had been visited with the most terrible storm of wind and rain ever experienced within the memory of the oldest inhabitant. It rained incessantly for 48 hours, while the wind blew with intense violence. The result of this visitation was the destruction of above 400 houses. At one period fears were entertained for the safety of the entire city, and some timid and superstitious persons apprehended that the end of the world was at hand.

Disaster at Sea.—A letter from W. H. Luce, first officer of the whaling-ship Congress, of Mystic, dated Western Islands, Aug. 15, states that about three weeks previous, in lat. 39 20, lon. 48 5, Capt. Taylor and the steward went into the run of the vessel to procure a keg of paint, and in passing it up on deck the steward accidentally broke a can of turpentine, the contents of which took fire from a lamp, and in an instant the cabin was enveloped in flames. They immediately rushed on deck, their clothing having also taken fire in consequence of the turpentine which had attached to them, and which Mr. Luce vainly endeavored to subdue by pouring water upon them. The clothes of the steward had become saturated with the inflammable liquid, and were literally burned upon him, so that he died in intense suffering on the following day. The crew exerted themselves in pouring water down the trunk light, and succeeded in removing four bags of gunpowder from the transom of the ship, and finally extinguished the flames. Capt. Taylor was badly burned, chiefly at his feet, ankles, and hands, and was confined to his bed until the arrival of the ship at Fayal a few days after the accident, when he was removed on shore for medical attendance. Mr. Luce was also slightly burned. Mr. Luce shipped four hands at Fayal and proceeded on a cruise for whales, but without success, and returned to Fayal about the 15th of August for Capt. Taylor, who had so far recovered as to be able to resume his duties in proceeding on the voyage.

Farms for the Needy.—Gerritt Smith publishes the following notice in the Madison Observer:—

In the list of my remaining land are some 20,000 acres, which are poor, and, at present, unsaleable. They lie in detached parcels of generally 150 acres, in the north-eastern part of this State. A number of years' taxes are charged upon them.

I am willing to give this land to sober, industrious, worthy, landless, young white men of my own county. On some of the parcels there are debts for purchase money due to the State. These debts I will myself pay within six months.

I propose to distribute this land among 98 persons, viz: the first seven applicants from each of the fourteen towns in the County of Madison. They must come well recommended, and must make their application before the first day of November next. Each, on making application, will pay $1 to cover the expense of the deed, of the taking of the acknowledgment, of its execution, and of other writings attending the transfer.

The deeds, prepared for record, will be ready for delivery by the 20th day of next November.

GERRITT SMITH.

Peterboro' Sept. 18, 1847.

Probable Settlement of the 'Anti-Rent' Difficulties.—We are sure every reader whose heart is in the right place will hail with gladness the prospect opened in the following:

At a mass meeting of the Anti-Renters of the County of Rensselaer, held pursuant to public notice, at the Presbyterian Church in Stephentown, on the 25th of September, after listening to some remarks from C. Pepper, Jr., it was, on motion, unanimously.

Resolved, That we accede to the propositions for an amicable arrangement of the Anti-Rent difficulties, so called, made on the 24th inst. by Hon. John C. Spencer, on the part of Wm. P. Van Rensselaer, to Calvin Pepper, Jr., Charles F. Bouton, and Henry Betts, on the part of the People, which proposition is in substance, as we understand it, that all matters in dispute shall be left for arbitration to Hon. George N. Briggs of Massachusetts, Hon. William Kent, and Hon. Judge Denio of this State.

SUMMARY.

The Boston Traveler of Sept. 30, says, We continue to hear accounts of unusual sickness in many towns around us. In Newton and Lowell, where, as we have before mentioned, there has been an extraordinary prevalence particularly of bowel diseases, there is yet a great deal of sickness. The Gloucester Telegraph mentions that disease and death have been busy in that community, having visited all classes and ages, and stricken down infancy and childhood, and manhood and old age. The Salem Gazette states that that city, always remarkably healthy, has not enjoyed the present season its usual exemption from disease.

On Monday evening, at about 8 o'clock, a carriage was driven to the door of Mr. Ingersoll, at Millford, Conn., a gentleman alighted, took from the carriage a bundle and bandbox and deposited them in the court-yard before the house; he then reëntered the carriage and rode away. The bundle was examined and found to contain a "little responsibility" about five months old, wrapped in a blanket; the bandbox was filled with clothing for the child, which was taken in charge by Mr. Ingersoll's family. No discovery has been made by the child-dropper.

The Scientific American says that the number of actual fires in New York during the year has been 834, causing damage only to the amount of $168,307 to buildings, and to stock $374,135, a total which when compared with the annual loss before the introduction of the Croton, affords abundant reason for congratulation that we have it at our command, and adds another proof of the efficiency of the Department.

On Saturday night, the 25th ult., the packet-sloop Catharine E. Hale, Capt. Dudley Brand, from Stonington for New York, was capsized near Eaton's Neck, and three persons on board drowned—the wife of the captain, her niece, Mary A. Burdick, and the cook, a boy named George E. Stanton. The captain was saved by means of a plank and spar, which he got hold of, and three hands escaped by clinging to the wreck.

Edwin Bailey and Joseph Buchanan were convicted on Saturday, in the Court of Oyer and Terminer, of assault with intent to kill Mr. Hotchkiss of South Brooklyn. Bailey had before been convicted of assault with intent to rob Mr. Bennett, the ferry-master at Williamsburgh. They were sentencnd to the State Prison for life.

A proposition for a general convention of the printers of New York, to be held at Albany on 15th November next, appears in a late number of the Albany Evening Journal. The object shall be to consider the propriety of establishing a Printer's Asylum for New York, of erecting a monument to Franklin, and to adopt measures to advance the interest of the profession, and to promote union among those engaged in it.

The State of Arkansas invites emigrants to come and take lands which have been forfeited for taxes, and no payment will be required of them. The Auditor, upon proof of settlement, will make a deed, which deed the Supreme Court of the State has decided will be valid. The forfeited tracts comprise, it is said, some of the finest lands in the State.

In a Boston paper, we find an account of the doings of the meeting of Naturalists there, which says—"It has been long known that two rays of light may be so thrown on each other as to produce darkness. Professor Henry showed that two rays of heat may be so combined as to produce cold."

The Bridgeport (Ct.) Standard says that the house of Mr. Barnum, proprietor of the American Museum, is nearly completed. The structure, which seems to be a compound of Moorish, Gothic and Turkish architecture, attracts a great many visiters. An English gentleman who was here lately, declared that he had come 3,000 miles for the purpose of taking a look at the thing. Probably he was an artist, employed for a London publication. We believe there is nothing in England, or indeed in Christendom, resembling this edifice, excepting the Brighton Pavilion, built by George IV. That is a much larger building, but the model is in almost every respect inferior. So say the architects. There are more expensive houses in the country, but none probably as showy. The cost of the structure and grounds will be some $60,000.

The Quebec Correspondent of the Montreal Herald, under date of Sept, 21, says that a person from Berthier (below Quebec) to-day, informs me that a few days ago a man of that parish picked up a box floating on the St. Lawrence, nearly opposite that place, which he brought ashore, and after having broken it open, found a child about three years old in it, wrapped up in a blanket; and alive. Being a poor man, with a large family, he went to the curate of the parish and informed him of the circumstance, and requested him to announce the fact in church, so that some charitable person might adopt the child.

The new Telescope at Cambridge is found to answer all the high anticipations which have been entertained in regard to it. The wonderful nebula in the Constellation of Orion, has recently been subjected to the scrutiny of Mr. Bond through this Telescope, and it has fully yielded to the power of the admirable instrument. The capacity of the Telescope is thus shown to be equal if not superior to the famous instrument of Lord Rosse, the great power of which this nebula so long resisted.

Frederick Douglass has determined upon starting a new paper, and to make Cleveland, Ohio, his headquarters. It is to be called the "North Star," and is to be devoted wholly to the subject of human rights. His friends in Great Britain have recently, as a testimonial of their respect, made him a present of $2,000, to be appropriated by him to an object of this kind. So says the Cleveland True Democrat.

A mercantile house at Berlin has proposed to all the Railway Companies of Germany to supply all their carriages with silk blinds for nothing. They simply propose to reserve to themselves the right of changing the blinds as often as they may please, and they require the Companies to engage themselves not to accept during 50 years, either for money or gratuitously, any blinds but theirs. Their object is to cover the blinds with advertisements.

The late Miss Ann Colyer, of Farmingham, Kent, has made a singular disposal of her large property, by which the Vicar of Farmingham profits largely. Charitable bequests to the amount of 13,000*l.* are left to six hospitals and some Church-of-England Societies. Her wine and liquors are to be divided between the Vicar and the Curate of Farmingham.

A letter from New Orleans of Sept. 13th states that four of the Colporteurs of the American Tract Society, two Americans, one French and one German, had been prostrated with the yellow fever. Hopes were entertained of the recovery of most of them. One of them was seized when preparing for the funeral of his wife, and his daughter was also dangerously ill.

The New Orleans papers, so lately paying a merited tribute to the lamented Hinton, speak sorrowfully of the death of the Rev. Noah F. Packard, Presbyterian minister of the Canal Street Chapel, who died a few days after Mr. Hinton, and of the same terrible epidemic. He was a native of Abingdon, Mass.

The Common Council of Brooklyn have passed an ordinance prohibiting the interment of any dead human body within two miles of the Brooklyn City Hall after the 1st of June, 1848, under a penalty of $100 on each offence, against any who shall assist therein.

The Revue du Havre states that a young chemist of that town has invented a system of lights for ports and coasts, consisting of a thick globe of glass in which is enclosed a preparation giving light like that of the moon, and the cost of which for a year will not exceed a franc

Gov. Young has removed the conditions from the pardon formerly granted to Smith A. Boughton, Moses Earle, John Van Steenberg and Edward O'Connor, convicted of participation in the 'Anti-Rent' outrages in Columbia and Delaware Counties in 1845.

Antonio Leocadio Guzman, editor of *El Venezolano*, a paper of Caraccas, having been banished for participation in the last insurrection, announces that the publication of his paper will be resumed in this city on the 1st of January next. It will be issued twice a week in the Spanish language.

At Malta, dueling is permitted by law, under this curious restriction—that duelists are enjoined, in the severest penalties, to desist and put up their swords at the desire of a priest, a woman, or a knight.

Of 138 males in the Connecticut State Prison, 84 declare intemperance to be the cause of their present confinement and degradation, 13 having been engaged in the sale of intoxicating drinks, and four in its manufacture.

The Gardeners' Chronicle says, that in the south of England, turnips, sown with superphosphate of lime as manure, are never troubled with the fly.

The total number of Bishops in connection with the Church of England is as follows: England and Wales, 27; Ireland 13; Scotland 7; the Colonies, 21; at Jerusalem, 1; United States, 29; total, 97.

Mr. P. Hewins, of Hartford, has made a highly important discovery. It is a composition, cheaply obtained, with which he makes glass plates for flooring—a cheap substitute for marble, being stronger and more beautiful, and full fifty per cent. cheaper.

Dr. Dan Foote, recently tried at Oxford, Chenango Co., for the murder of his wife, was found guilty of manslaughter in the first degree. The punishment cannot be less than 7 years in the State Prison.

Another donation of $12,000 has recently been made to Amherst College, by David Sears of Boston. It is to be put out at interest till it has accumulated to a certain sum, or been increased to a certain amount by donations from other sources, and is to be then appropriated for a Library Hall. The same gentleman gave $10,000 to Amherst College several years since, but on such conditions that the College has not yet been able to draw on the fund.

The Comptroller of the State of New York reports, in answer to a resolution, that the Canal and Railway revenue for the fiscal year ending August 31, was $3,470,904, from which is to be deducted $600,000 for superintendence, and $200,000 to the treasury, and $1,650,000 pledged by the constitution to the sinking fund, leaving the sum of $1,020,094 available for the public works.

Ohio has begun to pay off her public debt. The auditor of that State has given notice, through the Columbus papers, to the holders of Ohio canal stock receivable in payment for canal lands, and of Ohio turnpike stocks, that they will cease to draw interest after the 1st of November next, and that the stocks, on presentation at the treasury, will be paid in full.

The steamship Northerner made a trial trip one day last week, previous to sailing for Charleston. Just before she started, a machinist in the employment of Stillman, Allen, & Co., named Geo. Fisher, while at work about the engine, had his left arm cut off by the machinery. A collection for his benefit was subsequently taken up, amounting to $221.

The steamship Great Britain has been removed from her perilous condition in Dundrum Bay to Liverpool, where she is undergoing repairs. It is thought that she will soon be ready for sea again.

The ship Auburn, from New Orleans for New York, was wrecked near Barnegat, N. J., on Sunday night, Sept. 16th, and seventeen persons drowned.

The Oneida Oyer and Terminer having denied the motion in arrest of judgment on Mary Runkle, convicted of murder, the prisoner has been sentenced to be executed on the 9th day of November.

The Great Fair of the American Institute opened at Castle Garden in this city on Tuesday of the present week.

The quantity of iron produced by Sweden in 1846 was 115,105 tons, of which 110,000 were exported.

A cheese weighing 550 pounds was to be seen at the Mechanics' Fair, Boston. It was brought from Ohio.

MARRIED,

In Sharon township, Potter Co., Pa., Sept. 5, by Rev. Rowse Babcock, Mr. John Burdick and Miss Charlotte Hyde, both of the above place.

DIED,

In Friendship, N. Y., Sept. 19, 1847, of consumption, after a lingering illness, Samuel E. Lanphear, in the 34th year of his age Bro. Lanphear embraced the cause of Christ in early life, and united with the First Seventh-day Baptist Church in Alfred, Allegany Co., N. Y., with which he continued till within a few months of his death, when he removed his standing to the Friendship Church. His life and death were characterized with the brightest evidences of a saint of the Most High. He has left a wife, one child, and a large circle of relatives and friends, to mourn his departure.

In Milton, W. T., Sept. 19, 1847, of congestion on the brain, Annis R. Vincent, wife of Christopher S. Vincent, aged about 19 years. We trust she has gone to join the redeemed in heaven. S. C.

LETTERS.

Thomas E. Babcock, Rowse Babcock, E. R. Clarke, Stillman Coon, J. P. Stillman, D. E. Maxson, Levi H. Bond (thanks,) Andrew Babcock (all right.)

RECEIPTS.

S. Merritt, Jr. Hopkinton, R. I.		$2 00	pays to vol.	4	No.	52
Benj. Green	"	2 00	"	4	"	52
E. W. Babcock	"	2 00	"	4	"	52
Daniel Lewis	"	2 00	"	4	"	52
Hezekiah Lanphear	"	2 00	"	4	"	52
Daniel B. Irish	"	2 00	"	4	"	52
Corydon Clarke	"	2 00	"	4	"	39
J. H. Burdick	"	2 00	"	4	"	52
W. A. Weeden, Jamestown, R I		2 00	"	4	"	52
O. B. Irish, Newport, R. I.		1 00	"	4	"	39
Isaac Hall, Centerville, R. I.		2 00	"	5	"	13
Silas Watrous, Mystic, Ct.		4 75	"	4	"	52
B. F. Collins	"	2 00	"	4	"	52
Lyman Dudley, Portersville, Ct.		2 00	"	4	"	52
A. & S. H. Fish, Mystic Br., Ct.		2 00	"	4	"	52
Chas. Mallory	"	2 00	"	4	"	52
Wm. Keeney	"	2 70	"	4	"	26
B. C. West, Shiloh, N. J.		2 00	"	5	"	12
T. Bennett	"	1 00	"	3	"	52
Geo. R. Wheeler, Salem, N. J.		2 00	"	4	"	52
Christian King, Pattonsville, Pa.		1 00	"	4	"	26
N. F. Randolph, N. Market, N. J.		2 00	"	4	"	52
Martin Dunn	"	2 00	"	4	"	52
Z. F. Randolph, Plainfield, N. J.		2 00	"	4	"	52
G. C. Lanphear, Westerly, R. I.		2 00	"	4	"	52
Jacob Davis, Milton, W. T.		4 50	"	4	"	52
Duty J. Green	"	2 00	"	4	"	26
S. Hamilton	"	2 00	"	4	"	34
Abram Allen	"	60	"	3	"	52
Daniel R. Burdick	"	50	"	4	"	26
Judith Clarke, Sackett's Harbor		2 00	"	4	"	52
Elias Frink	"	2 00	"	4	"	52
Amy Saunders, Berlin		2 00	"	4	"	52
Albert Babcock, Brookfield		2 00	"	4	"	52
C. T. Rogers	"	2 00	"	4	"	52
J. Babcock	"	2 00	"	4	"	52
L. H. Bond, Lost Creek, Va.		4 00	"	5	"	52
Eli Vanhorn	"	2 00	"	4	"	52
Wm. Batten	"	2 00	"	4	"	52
Abel Bond, Clarksburg, Va.		2 00	"	4	"	52
John White, Millport, Pa.		2 00	"	4	"	26
E. S. Maine, Coudersport, Pa.		2 00	"	4	"	52

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thonsand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, gilt edges, $1 12½; ditto, full gilt, $1 25. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers, at 15c, or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

EX. BOARD OF THE MISSIONARY ASSOCIATION.

A Special Meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held at the house of Eld. W. B Gillett, in Piscataway, N. J., on first-day, Oct. 17, 1847. That being the time and place of the Yearly Meeting of the New Jersey Seventh-day Baptist churches, it is hoped that a full Board will be present.

GEO. B. UTTER, Rec. Sec.

MISSIONARY NOTICE.

THE American Seventh-day Baptist Missionary Society, at the call of the President, was convened at the house of Dea. John Maxson, in DeRuyter, N. Y., on the evening of Sept 19, 1847. On motion, the following officers were re-elected:—

WM. B. MAXSON, President.
AZOR ESTEE,
JOEL GREENE,
DAVID DUNN, } Vice Presidents.
JOHN WHITFORD,
JACOB D. BABCOCK,
W. B. GILLETT, Corresponding Secretary.
C. H. STILLMAN, Recording Secretary.
H. C. HUBBARD, Treasurer.
S. S. GRISWOLD, Agent.
LUCIUS CRANDALL,
W. B. GILLETT, } Executive Committee.
S. S. GRISWOLD,
BARTON G. STILLMAN, Clerk, pro tem.

A Report of the Treasurer and General Agent was presented, and received. Said Report being approved, was adopted and ordered to be printed in the Sabbath Recorder. [See Report.]

Resolved, That the minutes of this meeting be published in the Sabbath Recorder, and that S. S. Griswold be the Comittee to attend to that business.

Resolved, That we adjourn to meet at the call of the President during the Anniversary week of our Missionary and Tract Societies, at New Market, N. J., in Sept., 1848.

WM. B. MAXSON, President,
Barton G. Stillman, Clerk, pro tem.

DeRuyter, Sept. 19, 1847.

Report of the Treasurer and General Agent.

The amount of Standing Fund secured by notes receivable, was	$1100 00
Already collected	720 00
Uncollected, as yet	380 00

The Society was indebted over and above the interest of the Standing Fund, and contributions from other sources, to the amount of $281 00. Twenty-seven life members (whose shares were ten dollars each) having agreed to relinquish their claim to said shares, and the total amount of said shares being $270 00, said sum was applied to cancel the debts of the Society; thus reducing its indebtedness to $11 00, which was cancelled by apportioning it equally among the remaining stockholders. Those sums in the hands of John T. Davis of Shiloh, N. J., John Whitford of Berlin, N. N., and Joshua B. Maxson of Stephentown, N. Y., were not reckoned in this Report as a part of the Standing Fund, as the Society had nothing in *writing* to show that any money was loaned to them; also those who deposited said money in said persons' hands were not considered as life members, and therefore not entitled to the dividends of the Society's fund. The total number of life members, after deducting the twenty-seven who have relinquished their claim to their membership shares, is eighty-three.

RECAPITULATION IN A TABULAR FORM.

Standing Fund	$1100 00
Already collected	720 00
Not collected, as yet	$380 00
Debts of Society over available funds	$281 00
Cancelled by the relinquishing of their shares by twenty-seven stockholders	270 00
Indebtedness of Society after the appropriation of said stockholders' shares	$11 00
Standing fund, collected	$720 00
Indebtedness of Society	281 00
In the hands of Treasurer and Agent	$439 00

To be divided among eighty-three stockholders, which gives $5 28 per share, which sum of $5 28 is now subject to the order of each of the eighty-three stockholders, on proving their claims as Life Members of the Society. When the remainder of the standing fund is collected, there will be another dividend of $380 00, giving to each of the eighty-three stockholders another apportionment of $4 57 per share.

H. C. HUBBARD, Treasurer.
S. S. GRISWOLD, Agent.

DeRuyter, Sept. 17, 1847.

DERUYTER INSTITUTE.

JAS R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music.

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second	"	Dec. 15,	"	March 22
Third	"	April 5,	"	July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, August 3d, 1847.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next general election to be held on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

STATE—A Secretary of State, Comptroller, State Treasurer, Attorney General, State Engineer and Surveyor, Three Canal Commissioners, and Three Inspectors of State Prisons.

DISTRICT—One Senator for the Third Senate District, consisting of the First, Second, Third, Fourth, Fifth and Sixth Wards of the city of New York; One Senator for the Fourth Senate District, consisting of the Seventh, Tenth, Thirteenth and Seventeenth Wards of the said city; One Senator for the Fifth Senate District, consisting of the Eighth, Ninth and Fourteenth Wards of the said city; and One Senator for the Sixth Senate District, consisting of the Eleventh Twelfth, Fifteenth, Sixteenth, and Eighteenth Wards of the said city.

COUNTY—Also the following officers for the said city and county, to wit:—Sixteen members of Assembly—One to be elected in each Assembly District.

Yours, respectfully,
N. S. BENTON, Secretary of State.

SHERIFF'S OFFICE,
New York, August 5th, 1847.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided.

J. J. V. WESTERVELT,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See revised Statute, vol 1, chap. 6, title 3, article 3d, part 1st, page 140. Sept. 2, te.

Miscellaneous.

TO A LITTLE GIRL, WALKING IN THE WOOD.

BY MRS. L. M. CHILD.

"Whither art going, dear Annette?
Your little feet you'll surely wet;
For don't you see the streamlet flow
Across the path where you must go?
Your shawl is twisted out of place;
Your bonnet's blowing off your face;
You know not how the playful air
Is tangling up your curly hair."

"Lady, my feet I often wet,
But it has never harmed me yet.
I love to have the fresh, warm air
Playing about my face and hair;
It makes me lively, bright, and strong,
And clears the voice for my morning song."

"But do you often go, alone,
So far away from your own dear home?
Not even a dog to frisk and play,
And guide you on your lonely way?"

"My mother cannot spare the maid,
And I am not at all afraid.
The wind plays mischief with my curls,
But does no harm to little girls.
There cannot be a lonely way,
When spring makes every thing so gay.
The birds are warbling forth a tune
To welcome dear, delightful June;
In the running brook, the speckled trout,
At sight of my shadow, glides about;
The little miller in the grass
Flies away for my feet to pass;
And busy bees, through shining hours,
Play hide-and-seek in opening flowers;
The bright blue sky is clear and mild;
How *can* there be a lonesome child?"

"Sweet wanderer in the cool, green wood,
I know your little heart is good,
And that is why the fair earth seems
Just waking up from heavenly dreams.
There's something in your gentle voice,
That makes my inmost heart rejoice.
Pray, if it be not rudely said,
What's in your basket, little maid?"

"Lady, the nurse, who watched my slumber,
And told me stories without number,
Is now too ill to work for pay,
And she grows poorer every day.
Custards, and broth, and jellies good,
My mother send to her for food.
I bring the water from her well,
And all my pretty stories tell.
Sometimes she loves to hear me read;
Her little garden I can weed;
And half the money in my purse
I gladly save for dear old nurse.
But if I stay to talk so free,
She'll wonder where Annette can be."

"Farewell, sweet wanderer of the wood;
I knew your little heart was good;
And that is why the fair earth seems
Just waking up from heavenly dreams."

AN HOUR IN THE PENITENTIARY.

During our sojourn in Philadelphia, last summer, we one day accepted an invitation to visit the Penitentiary there. We had letters to the kind-hearted Warden, Mr. Scattergood, (a most appropriate name, by the way,) who extended to us all the courtesy we could have desired. We were conducted through the Prison, and in company with Mr. S. we entered several of the cells. The superintendent learning we were from Boston, informed us that a prisoner was confined there for passing counterfeit money, who hailed from Massachusetts. He had been there some two or three years, and we found him a very intelligent man. His cell was exceedingly cleanly, and upon the the little table in the corner we discovered several standard books, a Bible, &c., which gave evidence of having been thoroughly read by the prisoner. He was said to be very industrious, and certainly appeared comfortable under such circumstances. His name was George ——. He remarked that he was glad to see any one from Boston, and seriously regretted that he should have been one of the few Bostonians, comparatively, who had disgraced the name of the 'Old Bay State.' He was happy, apparently, and as we parted, we shook his hand, and remarked that it was possible we might call on him again in a few weeks. 'You will be sure, sir, to find me at home,' said he, as we left the door of his cell.

As we entered the reception room once more, a bulky despatch was handed to the Warden by one of the deputies, and upon opening it, he informed us that it was a *pardon* for one of the convicts. We inquired if it would encroach upon the Prison rules, under such circumstances, to accompany the Warden to the cell, while he should read it to the prisoner, and were kindly informed that we could join him. We soon reached the cell, where we found a fresh-faced young man, of perhaps twenty-four, who was busily engaged at a little loom, weaving.

'Good morrow, John,' said the Warden blandly, as we entered.

'Good morning, sir.'

'Thee keeps busy, John?'

'O, yes, sir—but its very dull.'

'Does thee tire of work, John?'

'No sir—but *I think of home.*'

'And thee would like to visit home once more?'

'Oh, sir—if I could but do so'——

'And thee would not return again?'

'I would try and deserve better, sir.'

'Well, John, what would thee say, if I should tell thee I had *a pardon* for thee?'

'Oh, sir, such news would be *too* good.'

'But thee would like to hear it?'

'I care not for myself, so much,' said the poor prisoner, and tears filled his eyes, 'but for my wife and child, I would be so happy'——

'And thee would shun wicked company, John?'

'Oh, yes—and I would labor for my wife and little one'——

'Well, John, here *is* thy pardon,' continued the good old man, and he read the document, which freed this unfortunate being, who had been the dupe of other knaves. We had the pleasure of seeing him released, after a three years' confinement, and of learning that he joined his young family, to whom he has since been a faithful guardian.

We passed out to the ante-room again—where we encountered a new comer, who had just reached the prison as we reëntered. He had been sent up for five years on a charge of embezzlement.

He was elegantly attired in the latest style of fashion, and possessed all the *nonchalance* and devil-me-care appearance of a genteel rowdy. He twirled his watch-chain, looked particularly knowing at two ladies who chanced to be present, and seemed utterly indifferent about himself or the predicament he was placed in! The Warden read his commitment, and addressed him, with—

'Charles, I am sorry to see thee here.'

'It can't be helped, old fellow!'

'What is thy age, Charles?'

'Twenty-three.'

'A Philadelphian?'

'Well, kinder, and kinder not!'

'Thee has disgraced thyself, sadly.'

'Well, I ain't troubled, old cock.'

'Thee looks not like a rogue.'

'Matter of opinion!'

'Thee was well situated'——

'Yes, well enough'——

'In good employ?'

'Well, so-so.'

'And thee had parents?'

'Yes'——

'Perhaps thee hast a *mother*, Charles?'

The convict had been standing during this brief dialogue, perfectly unconcerned and reckless, until the last interrogatory was put. Had a thunderbolt struck him, he could not have fallen more suddenly than he did when the name of 'mother' fell on his ear! He sank into a chair—a torrent of tears gushed from his eyes—the very fountain of his heart seemed to have burst, on the instant! He recovered, partially, and said imploringly to the Warden:

'Don't you, sir, for God's sake, don't call *her* name in this dreadful place! Do what you may with me, but don't mention that name here!'

There were tears in other eyes besides the prisoner's, and an aching silence pervaded the group who surrounded the unfortunate convict. * * * The black cap was drawn over his head, he was led to an adjoining apartment and stripped, and shortly after he reäppeared upon the corrider. He passed silently on, in charge of a deputy keeper, to a lonely cell in a distant part of the prison, the door creaked on its hinges, he disappeared, the chain dropped from outside bolts, and Charles —— was a close prisoner for five years to come!

We left the prison with heavy hearts, relieved, however, by the reflection that this was one of the best devised institutions of its kind in the world, and that its administration, in the hands of Mr. Scattergood, secured to its unfortunate inmates the most 'equal and exact justice.' [Times.

FOUNDER OF RAGGED SCHOOLS.

John Pounds, the cripple and the cobbler, yet at the same time one of nature's true nobility, was born in Portsmouth, in 1766. His father was a sawyer, employed in the royal dock-card. At fifteen, young Pounds met with an accident which disabled him for life. During the greater part of his benevolent career, he lived in a small weather-boarded tenement in St. Mary's street, Portsmouth, where he might be seen every day mending shoes in the midst of his busy little school. One of his amusements was that of rearing singing-birds, jays and parrots, which he so perfectly domesticated that they lived harmoniously with his cats and guinea-pigs. Often, it is said, might a canary-bird be seen perched on one shoulder, and a cat upon the other. During the latter part of his life, however, when his scholars, became so numerous, he was able to keep fewer of these domestic creatures. Poor as he was, and entirely dependent upon the hard labor of his hands, he nevertheless adopted a little crippled nephew, whom he educated and cared for with truly parental love, and, in the end, established comfortably in life. It was out of this connection that his attempts and success in the work of education arose. He thought, in the first instance, that the boy would learn better with a companion; he obtained one, the son of a wretchedly poor mother; then another and another was added, and he found so much pleasure in his employment, and was the means thereby of affecting so much good, that in the end, the number of his scholars amounted to about forty, including a dozen little girls.

His humble workshop was about six feet by eighteen, in the midst of which he would sit, engaged in that labor by which he won his bread, and attending at the same time, to the studies of the little crowd around him. So efficient was John Pounds' mode of education, to say nothing of its being perfectly gratuitous, that the candidates were always numerous. He however, invariably gave the preference to the *worst*, as well as the poorest, children—to the "little blackguards," as he called them. He has been known to follow such to the Town Quay, and offer them the bribe of a roasted potato if they would come to his school. His influence on these degraded children was extraordinary.

As a teacher, his manners wree pleasant and facetious. He amused the little "blackguards" while he taught them. Many hundred persons now living usefully and creditably in life, owe the whole formation of their character to him. He gave them "book-learning," and taught them also to cook their own victuals and mend their own shoes. He was not only frequently their doctor and nurse, but their playfellow; no wonder was it therefore, that when on New Year's day, 1836, he suddenly died, at the age of seventy-two, the children wept, and even fainted, on hearing of their loss, and for a long time were overwhelmed with sorrow and consternation. They indeed had lost a benefactor. Such was the noble founder of the first ragged school.

[Howitt's Journal.

WONDERS OF GEOLOGY.—More than nine thousand different kinds of animals have been changed into stone. The races or genera of more than half of these are now extinct, not being at present known in a living state upon the earth. From the remains of some of these ancient animals, they must have been larger than any living animals now known upon the earth. The Megatherium (Great Beast), says Bucland, forms a skeleton, nearly perfectly collossal. With a head and neck like those of the sloth, its legs and feet exhibit the character of an Armadillo and the Anteater. Its fore feet were a yard in length, and more than twelve inches wide, terminated by gigantic claws. Its thigh bone was nearly three times as thick as that of the elephant—and its tail, nearest the body, was six feet in circumference. Its tusks were admirably adapted for cutting vegetable substances, and its general structure and strength were intended to fit it for digging in the ground for the roots, on which it principally fed. [Buckland's Treatise.

ANECDOTE OF LOUIS PHILIPPE.

Some months since, the Marquis de Pastoret was summoned to Venice, by Henry V., on business relating to the fallen dynasty he so clings to; and, fearing that his hotel might be searched by the police, during his absence, he intrusted a box, containing his most important papers, to the Countess de Guerin. who passed for one of the most stanch royalists in the *Faubourg St. Germain*. Returning at length, he lost no time in reclaiming this precious deposit. "My dear marquis," said the countess, with a downcast air, "you know that I am unfortunate. The revolution of 1830 ruined me; and I cannot resist the first opportunity of reëstablishing my position in society that has offered itself; and I must demand from you sixty thousand francs for your box of papers, so compromising to yourself and friends!" The marquis, though indignant, behaved as a gentleman should do. "Madame," he replied, "your conduct is unjustifiable, but my blind confidence is more so—and I must expect to pay for my faults. I have not, as you may expect, the money in my pocket, but will send my secretary with it to-morrow. Adieu!" No sooner had he left the room, than the countess thought she might have extorted a larger sum, and with that rapidity of action which accompanies crime, started for the *Prefecture de Police*, carrying with her the box of papers, declaring that she had a communication of high importance to make. The prefect received her at once, and after informing him that she had papers so valuable that the Marquis de Pastoret had offered eighty thousand francs for them, she declared her willingness to sell them to government for a hundred thousand. "It is an important affair," said the prefect, "and I dislike acting on my own responsibility. The king is at the Tuilleries this morning, and we will go to him at once." This the countess did not exactly like: but there was no alternative, and in half an hour she was stammering out her treacherous offer to Louis Philippe. "One hundred thousand francs is a good deal of money to pay," said the king, "especially as you retain possession of the papers, and I cannot judge of their value." "But here is the box containing them," answered the countess, handing it over at the same time. The king took it, stepped to the door, and gave it, unopened, to an aid-de-camp, saying, "Take this box to the Marquis de Pastoret, and tell him that Louis Philippe is happy to be able to serve him." Then turning to the trembling countess, he continued, "As for you, madam, I advise you to remember, that 'honesty is the best policy,'" and left the room; while the conscience-stricken woman slunk out of the palace like a sheep-stealing dog. [Parley's Mag.

MINISTERIAL READING AND WRITING.

If having access to many volumes, even the Christian pastor may need to be guarded against the reading of those which are of frivolous or ephemeral character. As relaxing the vigor of the mind; wasting time, and excluding books of more worth, we are not justified in their habitual perusal. Nor is the desultory reading of valuable works of much advantage. One book, a classic on its subject, well mastered, though a tedious, is a most valuable acquisition, and may supercede the necessity of reading scores of inferior volumes on the same topic. In the reading of works of controversy, it may be a safe rule to avoid trusting ourselves to the perusal, until we have first examined the Scriptures with a special reference to the topic of which they treat. God's book has a right to be first heard. And even should the author quote it fully and fairly, his quotations are seen disjointed from their original connection. Their true meaning, and their relative importance, can only be known by seeing them first in the Scripture in their original position.

Writing, said Bacon, makes an *exact* man; *reading* a *full* man. The justness of thought and discrimination of ths elder Edwards are owing to this habit, probably, as he was accustomed to study in this manner, and by writing down his thoughts. No man probably knows the exact degree of his own intelligence as to any subject, until he has attempted to place his ideas upon paper. Yet writing without previous hard thinking, will only transfer looseness and inconsistences from the head to the paper. The habitual correspondence of fellow students upon some common theme of their researches may be mutually beneficial. But the painful and solitary revision, and writing over once and again, until defect after defect had been described, has been the secret of excellence and immortality in the most admired works of all former ages. Easy writing has not generally made, to use a remark, as true as trite, easy reading. [Rep. N. Y. Min. Con.

A DERIVATION OF "GENTLEMAN."—In the age of Valentinian, the converts to Christianity in the Western Empire consisted chiefly of the middle classes in the towns. The agricultural population still adhered to the traditions and superstitions of their ancestors with such tenacity, that the word "Pagans," which literally signifies the inhabitants of the rural districts, became a generic name for all classes of idolaters. In the higher ranks, the Christians were found among the officers of State and the ministers of the Imperial Court, who were for the most part unconnected with the patrician body, and owed their elevation either to their military services or to imperial favor. The old patrician families, who have affected to trace their descent to the great aristocratic houses of the ancient republic—the "Gentiles," as they loved to call them selves, adhered to polytheism, which now alone afforded any external evidence of their hereditary rank; and hence "Gentilemen," came to be used indifferently for a man of exalted birth or polished manners, and for one who rejected the truths of Christianity.

[Taylor's European Society.

PASTURAGE.—An English author commends the mixture of a few sheep and one or two colts in each pasture for horned cattle. Another writer of the same country remarks that the following economical method has long been observed by the Hollanders. When eight cows have been in a pasture so long as to completely eat all the grass they can graze, and of course can no longer obtain their necessary food, therefore, two horses are turned in and find sufficient food for some days. After these begin to fail of procuring as much as their nature requires, four sheep are introduced, and find enough for their necessities, and even for an abundant supply for weeks. By mixing cattle, horses and sheep, in this manner, much pasture would doubtless be economized, were it not that the practice militates against one of the clearest principles of economical grazing, inasmuch as the admission of food into a pasture appropriated to horses, cows, or neat stock of any kind, is certain to render the latter animals restless, by poisoning the herbage or rendering it unpalatable to them. No horse, ox, or cow, will graze where sheep have laid or trampled. As they are continually on the move, while grazing, they necessarily destroy much more by their excrement than they consume.

NEW HOLLAND.

New Holland is the lagest island in the world. It is even considered a continent by some. Its extent is nearly equal to all Europe.

The British have made settlements here, which are rapidly increasing. Sidney is the principal town. A great many of the people in this place committed crimes in England, and were sent hither as a punishment. Many of them have led good lives since their arrival, and have become wealthy and highly respectable. There are a good many other British settlements along the coast. The interior has been but little explored.

It is very curious that the plants, trees, and animals, in New Holland, are mostly different from what are found in any other part of the world. Among the queer animals is the kangaroo, which is nearly as large as a sheep. It has a pouch for its young ones, like the opossum; with its long hind legs, and the help of its tail, which operates like a spring, it leaps forty or fifty feet at a bound. The *platypus* is a quadruped as large as a woodchuck; its body is covered with fur, yet it has a bill like a duck.

There are many other curious creatures here, but nothing is more strange than the native inhabitants. These resemble negroes, and live almost like wild animals. Some of their dwellings are nothing more than hollow caves; yet these people have their fashions and their amusements. Sometimes the men paint their bodies with white stripes, so that they look like walking skeletons; sometimes they engage in wild dances with noisy music. Their modes of courtship are curious. If a man sees a woman he wants for a wife, he takes an opportunity to come upon her unawares; he knocks her down with a club and carries her home; when she comes to her senses, she makes him a dutiful wife. [Parley's Mag.

A ROGUE IN PARIS.

A few days since, "Dr. Thierry, a member of the Municipal Council, saw, in the Boulevard, a crowd form around a young man, poorly dressed, and who appeared to have fallen exhausted from want of food. Pushing his way up to him, the doctor gave him money, inquired his address, and sent him home in a cabriolet, promising to call and see him in the evening, and do something for him. On going to the address indicated, the doctor was surprised to find that no such person as the unfortunate young man was known there; and was still more surprised to find that several other charitable individuals had been to inquire after him, but with the same ill success. This, and other circumstances of a like kind, having come to the knowledge of the police, they set an investigation on foot, and soon learned that a young fellow, twenty-four years of age, named Goujon, had for some time past been preying on the public, by pretending to fall exhausted from hunger in the public streets, and by telling a pitiable tale of his distress to the bystanders. As he was shabbily dressed, as his face was daubed in such a manner as to make it deadly pale, and as he played his part admirably, his tale was always believed, and always procured him abundant alms, sometimes as much as thirty francs or forty francs a day. When not engaged in this singular vocation, M. Goujon figured as a dandy of the first water, lived on the best of the best restaurants, frequented the principal theatres, and solaced himself with the society of a young and handsome actress. The police have, however, put and end to M. Goujon's splendid existence and fictious misery, by seizing on him, and throwing him into prison, to await his trial on a charge of swindling the public. A sum of nearly three hundred francs was found by the police at his lodgings."

A NEW MAIL AGENT.—Much has been sung and said of the sagacity of the canine species, and of the many useful services they have been made to perform for man; but until lately we had never heard of any of them being pressed into the service of the mail, and made to act as a sort of despatch post. This has been accomplished, however, by a very respectable gentleman and farmer living on one of the many rivers which empty into the Chesapeake Bay. This gentleman resides some distance from any post town, and is fond of having the current news of the day, but for a long time he found it difficult to gratify his inclination in this respect. He has, however, hit upon the following expedient, by which he obtains his desire. A steamboat, which leaves our city several times during the week, passes along the river within about a mile of the shore on which his residence is situated. As the boat passes up the river, he may be seen on the bank with a noble Newfoundland dog at his side. At a given signal the dog plunges into the water and makes his way rapidly to the boat; as he nears it a bladder containing the daily papers of our city, is thrown out, which the dog immediately seizes, and with a faithfulness and despatch which would serve as an example to many of the Government mail agents, makes his way back to the shore and deposits his mail bag at his master's feet. So well accustomed has the dog become to his service, that when the mail fails, and no bag is thrown out to him from the boat, he shows an evident disappointment and unwillingness to return without it. [Balt. American.

AVARICE.—A commander of Malta, very avaricious, had two pages, who once complained that they had no shirts. He called his major-domo—"Tell the wife of my farmer to sow some hemp; when it is grown, let her spin it, and make shirts for these little, dandies." The pages laughed. "Ah! you young rascals, if you are so happy as to laugh, you may as well be without shirts;" and he countermanded his orders.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. It speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the press of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

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From the North British Review for August.

CHINA.

[Continued.

The five cities which by treaty have been opened up to the general trade of all nations are, Canton, Amoy, Foo-chow, Ning-po, and Shang-hai. All foreigners have free access to these cities. They may reside in any of them, but they are not permitted to penetrate into the country beyond, further than one day's journey. Canton and Amoy have been the sea-ports longest known to British merchants; but they are nevertheless the cities where the greatest hatred against the British prevails. No foreigner is yet allowed to pass through the gates which inclose the city of Canton, and frequent insults have been offered to strangers by the population. To such a degree had these insults proceeded of late, that while we now write, accounts have reached this country of a warlike demonstration, which the British Government of Hong Kong was compelled to make in order to overawe the Chinese authorities, and again extort from them renewed assurances of better treatment. Foo-chow is the capital of the black-tea district, and is computed to contain upwards of half a million of inhabitants. It is situated on the river Min, across which is a bridge containing a thousand arches, or rather a series of openings, covered with large slabs of granite. This city has comparatively little trade, and is said to be falling to decay. Ning-po, farther north, and situated on the main land, nearly opposite to the island of Chusan, is also a place of considerable size, and has the reputation of being the finest city on the coast open to foreigners. It is also regarded as one of the most literary cities in the empire, and inferior only to Loo-chow and Hang-chow, in the refinement and taste of the people. According to the statistics of an intelligent and native scholar, as communicated to Mr. Smith, of the people included within the city walls, four-fifths may be estimated as engaged in trade, merchandise, and labor, while one-fifth are calculated as belonging to the literary class. This included the graduates and candidates for literary promotion, as well as the writers and clerks in the public offices. Of the population in the suburbs and on the level plain, extending to the hills, six parts out of ten are estimated as deriving their livelihood from agriculture, three parts as artisans of various kinds, and the remaining tenth as consisting of fishermen and boatmen. The manufacture of carpets and mats furnishes employment to a large proportion of the people. The female part of the population are employed to a considerable extent in weaving cloth. The city is surrounded by a wall of about five miles in circuit, through which there are six gates opening into the suburbs or upon the river. There are 100,000 houses and shops assessed in taxes to the Government, and the population may amount to 400,000. In the city there is an unusually large proportion of temples and of spacious private buildings, and the width and cleanliness of the principal streets give a favorable impression of the wealth and rank of the inhabitants; yet, from many of the houses being empty, and the dilapidated state of others, it appears evident that the city is on the wane. Shang-hai is the most northerly of the free cities, situated on an extensive alluvial plain, watered by a number of streams. It is surrounded by a wall of about three miles in circuit, and may include about 200,000 inhabitants. The character of these is peaceful and industrious; and they are friendly and respectful to foreigners. Though suffering considerable extremes of climate, the thermometer ranging from a summer heat of 100° to 24° of winter cold, it is said to be very salubrious, the sky in spring and autumn being clear, mild, and delightful. Shang-hai is the great emporium of the central and northern parts of China, and in regard to its commercial and export trade, is greatly on the increase. In this respect it already rivals Canton, and from its central position is likely to become in time the first trading port of the empire. Cotton is extensively cultivated in the vicinity of Shang-hai, as well as rice and wheat; and tea and silks are brought from the interior to this as a shipping port, where, in consequence of the shorter inland carriage, they may be purchased ten per cent. cheaper than at Canton.

Mr. Fortune, while at Shang-hai, was particularly anxious to visit the famous city of Soo-chan, situated about fifty miles inland. As this was far beyond the limits that strangers are permitted to proceed from any of the free-port cities, Mr. Fortune resolved to adopt the Chinese dress, and visit it incognito. In this he succeeded, and found this grand city, which is the great emporium of the central provinces of China, very similar in its general features to the other towns he had visited, only it appeared more the seat of luxury and wealth, and has none of those signs of dilapidation and decay which are apparent in such towns as Ning-po. A noble canal, as wide as the river Thames at Richmond, runs parallel with the city walls, and acts as a moat, as well as for commercial purposes. This canal is carried through arches into the city, where it ramifies in all directions, sometimes narrow and dirty, and at other places expanding into lakes of considerable beauty, thus enabling the inhabitants to convey their merchandise to their houses from the most distant parts of the country. Junks and boats of all sizes were plying on this wide and beautiful canal, and the whole place presented a cheerful and flourishing aspect. The city gates were well guarded, and the streets and lanes inside were intersected at intervals with gates, which are closed at nine or ten o'clock at night. Groups of gay and cheerful-looking people loitered on the bridges, and sailed along the canals. The ladies here are considered by the Chinese to be the most beautiful in the country, and judging from those seen by our traveler, they deserved this character. Their dresses were of the richest material, and made in a graceful and elegant style—the only faults he could discern were their small feet and the white powder with which their faces were too unsparingly covered.

Chusan, the island taken possession of by the British during the war, and again resigned to the Chinese, is allowed by all visitors to be a very delightful spot—well cultivated, and abounding in grain, fruit, and vegetables, the natives, who are of the same character as those on the neighboring main-land, being peaceable, friendly, and, at the same time, orderly and industrious. They regret the departure of the British troops; and it now begins to be apparent that this would have been a preferable spot for planting the British flag as a permanent commercial station to that of Hong Kong. If friendly relations continue to be preserved with the Chinese, Shang-hai and the neighboring group of cities will in time become the center of trade, as possessing advantages of locality superior to that of Canton, and thus the island of Chusan would have possessed great local advantages as a British station.

Hong-Kong is a mountainous rocky island, about ten miles in length and five in breadth. Its northern side bends into a capacious bay, well adapted for shipping, and forming a secure harbor. Only small portions of the surface of the island are capable of tillage, the greater part consisting of bare, rugged cliffs, with only a partial vegetation of green herbage during the rainy season. Already has British enterprise cut roads and streets out of the solid rocks, and the town of Victoria has risen up, containing many buildings of magnificent structure. The native population has more than trebled since the English gained possession of it, and it is now entirely under British rule and jurisdiction. The powerful heat of the sun on this bare and rugged spot, the want of a free current of ventilation from the hills of the adjoining mainland, and the noxious exhalations from the surface, all conspire to render this a trying climate for Europeans, and laterly the health of the inhabitants has suffered greatly.

Notwithstanding their inherent suspicion of all strangers, the Chinese are neither unkind nor inhospitable. Mr. Fortune, whose botanical pursuits frequently led him into the country, almost invariably met with a good reception from the peasantry, and from the inmates of such temples and religious houses as he visited. One of these excursions we shall detail in his own words, as it affords a characteristic sketch of the timid yet inquisitive and kindly manners of the Chinese peasantry:—

"I was one day traveling amongst the hills in the interior of the island of Amoy, in places where I suppose no Englishman had ever been before. The day was fine, and the whole of the agricultural laborers were at work in the fields. When they first saw me they seemed much excited, and from their gestures and language I was almost inclined to think them hostile. From every hill and valley they cried, 'Wyloe-san-pan-fokie,' that is, 'Be off to your boat, friend;' but on former occasions I had always found that the best plan was to put a bold face on the matter, and walk in amongst them, and then try to get them into good humor. In this instance the plan succeeded admirably; we were in a few minutes excellent friends, the boys were running in all directions, gathering plants for my specimen-box, and the old men were offering me their bamboo-pipes to smoke. As I got a little nearer to the village, however, their suspicions seemed to return, and they evidently would have been better pleased had I either remained where I was, or gone back again. This procedure did not suit my plans; and though they tried very hard to induce me to 'wyloe' to my 'san-pan,' it was of no use. They then pointed to the heavens, which were very black at the time, and told me that it would soon be a thunder-storm—but even this did not succeed. As a last resource, when they found I was not to be turned out of my way, some of the little ones were sent on before to apprise the villagers of my approach, and when I reached the village every living thing, down even to the dogs and pigs, were out to have a peep at the 'Folke.' I soon put them all, the dogs excepted, (which have the true national antipathy to foreigners,) in the best possible humor, and at last they seemed in no hurry to get rid of me. One of the most respectable amongst them, seemingly the head man of the village, brought me some cakes and tea, which he politely offered me. I thanked him, and began to eat. The hundreds who now surrounded me were perfectly delighted; 'He eats and drinks like ourselves,' said one. 'Look,' said two or three behind me, who had been examining the back part of my head, 'look here; the stranger has no tail!' and then the whole crowd, women and children included, had to come round me to see if it was really a fact that I had no tail. One of them, rather a dandy in his way, with a noble tail of his own, plaited with silk, now came forward, and taking off a kind of cloth which the natives here wear as a turban, and allowing his tail to fall gracefully over his shoulders, said to me in the most triumphant manner, 'Look at that!' I acknowledged that it was very fine, and promised if he would allow me to cut it off I would wear it for his sake. He seemed very much disgusted at the idea of such a loss, and the others had a good laugh at him."—*Fortune*, pp. 39, 40.

Much has been written in praise of Chinese agriculture.* No doubt they have been diligent cultivators of the soil from a remote period; and some centuries ago, when their agricultural and gardening operations were viewed by Europeans, they appeared to be superior to much which was practiced in the West. But like all other habits and arts, agriculture has been and still continues stationary amongst the Chinese; while in Europe, and in Britain especially, it has made great advances. The consequence is, that Chinese agriculture, as compared to British, is now far behind. It evidently appears a mistaken notion, too, which we have all along adopted, that every acre and inch of land in China is under a state of high cultivation. It is true, that the level plains and hills of moderate height, are all under cultivation, and especially so in the neighborhood of cities; but Mr. Fortune, in his botanical excursions, roamed for many miles over mountains and ravines that were still in a state of nature; some of the hills were perfectly bare and rocky, and destitute of all vegetation; and others were covered with wild plants and brushwood. The houses of the peasantry and small farmers were also of a very mean description, built of mud and stones, with mud floors, and very few domestic conveniences. The agricultural implements are of the simplest kind, and not in the very best condition; in short, every thing betraying a state of matters somewhat similar to what prevailed in Scotland some fifty years ago, when agriculture had not generally attained that perfection to which it has now arrived with us. The generally fertile soil, however, the favorable climate, and the really industrious habits of the people, are all conducive to an abundant production of the fruits of the earth over the whole extent of the country.

Rice is the staple production in all the valleys of the warmer southern provinces. As it forms a chief article of food among the Chinese, its cultivation is extensive. In the south, two crops of this grain are raised in the hot months, besides a crop of some more hardy vegetable in winter. The ground is prepared in spring for the first crop of rice, as soon as the winter grain crops are removed from the fields. The plough, which is commonly drawn by a buffalo or bullock, is a rude instrument, but light, and perhaps more suited to the kind of work than the British plough, which has been tried and found too heavy and unmanageable. As the land is always flooded with water before it is ploughed, this process consists in turning up a layer of mud and water, six or eight inches deep, which lies on a solid floor, or hard stiff clay. The plough never goes deeper than this mud and water, so that the ploughman and his bullock, in wading through the field, find a solid footing at this depth below the surface. The water buffalo, generally employed in the south, is well adapted for this work, as he delights to wallow amongst the mud, and is often found swimming and amusing himself in the canals on the sides of the rice fields. But it must be an unhealthy operation for the poor laborer, who, nevertheless, pursues it cheerfully, and apparently happy. After the plough comes a harrow, without long teeth like ours. The laborer stands upon the top of it, and its use is to break down and pulverize the surface of the muddy soil, and to press in the manure. Previously to the preparation of the fields, the rice seed is sown thickly in small patches of highly manured ground, and the young plants in these seed-beds are ready for transplanting when the fields are in a fit state to receive them. Sometimes, especially in the south, the seeds are previously steeped in liquid manure. The seeding plants are carefully dug up from the bed, and removed to the fields. The fields are now smooth and overflowed with water to the depth of three inches. The operation of planting is performed with great rapidity. A laborer takes a quantity of plants under his left arm, and drops them in bundles over the land about to be planted, as he knows, almost to a plant, what number will be required. These bundles are then taken up in succession. A dozen plants are selected at a time, and plunged by the hand into the muddy soil. The water, when the hand is drawn up, immediately rushes into the hole, and carries with it a portion of soil to cover the roots, and the seedings are thus planted and covered in without further trouble. In the south the first crop is fit to cut by the end of June or the beginning of July. Before it is quite ripe, another crop of seedings is raised in the beds or corners of the fields, and is ready for transplanting as soon as the ground has been ploughed up and prepared for their reception. This second crop is ready for cutting in November. In the north, where the summer is shorter, a different plan is followed. The farmers here plant a second crop two or three weeks after the first, in alternate rows. The first planting takes place about the middle of May, and the crop is reaped in the beginning of August. After the early crop is removed, the ground is stirred up and manured, and the second crop comes to maturity about the middle of November. In the Shang-hai district, the summers are too short to get two crops of rice, but an autumn crop of vegetables is not unfrequent. Rain falls in great abundance during the change of the monsoon in May, and the Chinese are very expert at irrigation, so that during the growth of the rice, the fields are flooded with water. The terraced bases and sides of the hills are supplied with water by mountain streams, and the valleys by canals, the water being raised by a simple but very effective water-wheel. The mountain terraces, which rise one above the other like the steps of a stair, are so constructed both for facilitating the process of irrigation, and for preventing the mountain torrents from washing down the soil.

The Chinese or Nanking cotton plant,—the *gossypium herbaceum* of botanists, and the "*Mie wha*" of the northern Chinese,—is a branching annual, growing from one to three feet in height, according to the richness of the soil, and flowering from August to October. The flowers are of a dingy yellow color, and remain expanded only for a few hours. They are followed by the seed-pod, which swells rapidly, and, when ripe, the outer coating bursts, and exposes the pure white cotton, in which the seeds of the plant lie imbedded. The yellow cotton, from which the beautiful Nanking cloth is made, is called "*Tze-mie-wha*," and differs little, except in color from the other variety. This latter is chiefly cultivated in the level ground around Shang-hai, in a strong, rich, loamy soil, capable of yielding immense crops year after year, although it receives but a small portion of manure. Early in spring the cotton grounds are ploughed up, and manured with a rich mud dug from the drains and ditches. In the end of April or beginning of May, the cotton seed is sown, generally in broadcast, and trodden by the feet of laborers into the soil. The spring rains now commence, and the vegetation of the cotton makes rapid progress. During the summer months the plants are carefully thinned and hoed. Much now depends on the season. If dry, the plants are stinted; but if refreshing rains fall, the crop proves a good one. The cotton plant produces its flowers in succession from August to the end of October, and even, in mild seasons, during November. As a succession of pods burst every day, it is necessary to have them gathered with great regularity, otherwise they fall upon the ground and are spoiled. Little bands of the Chinese are now seen in the afternoon in every field, gathering the ripe cotton, and carrying it home to the houses of the farmers. As the farms are generally small, they are worked almost entirely by the farmer and his family, consisting sometimes of three or even four generations, including the old grey-haired grandfather, or great-grandfather, who has seen the crops of four-score years gathered into his barns. Every member of such a group has a certain degree of interest in his employment. The harvest is their own, and the more poductive it is, the greater number of comforts they will be able to afford. In such a delicate article as cotton, much of the success of the crop depends upon a dry and mild autumn; for wet and cold are both inimical to it. When the cotton is brought from the field it is spread out to dry, and then it undergoes a process to separate the seeds, which is done by passing it through a machine with two rollers. It is then put into bags, which, slung across a bamboo stick, are thus carried into the towns, on the shoulders of the farmers, and disposed of to the cotton merchant Every family retains a portion of the produce for its own use, and this the female members clean, spin, and weave at home. The spinning-wheel and the hand-loom, both once so common in this country, are still in use in China, and to be seen in every village in the cotton districts. The cotton stalks are used as fuel, the refuse as manure, and the cleared fields are immediately planted with clover, beans, or other vegetables, for a second crop.

[To be continued.

WELCH ELOQUENCE.

The following extract is from Christman Evans' sermon entitled the "Triumphs of Calvary," founded upon Isaiah 63: 1—6: "Who is this that cometh from Edom," &c.:—

"After the prophets of ancient times had long gazed through the mists of futurity, at the sufferings of Christ and the glory that should follow, a company of them were gathered together on the summit of Calvary. They saw a host of enemies ascending the hill, arrayed for battle, and most terrific in their aspect. In the middle of the line was the Law of God, fiery and exceedingly broad, and working wrath. On the right wing, Beelzebub with his troops of infernals; and on the left Caiphas with the Jewish priests, and Pilate with his Roman soldiers. The rear was brought up by Death, the last enemy. When the holy seers had espied this army, and perceived that it was drawing nigh, they started back, and prepared for flight. As they looked round, they saw the Son of God advancing with intrepid step, having his face fixed on the hostile band. 'Seest thou the danger that is before thee?' said one of the men of God. 'I will tread them in mine anger,' he replied, 'and trample them in my fury.' 'Who art thou?' said the prophet. He answered: 'I that speak in righteousness, mighty to save.' 'Wilt thou venture to the battle alone?' asked the seer. The Son of God replied; 'I looked, and there was none to help; and I wondered there was none to uphold; therefore mine own arm shall bring salvation unto me; and my fury, it shall uphold me.' 'At what point wilt thou commence thy attack?' inquired the anxious prophet. 'I will first meet the Law,' he replied, and pass under its curse; for lo! I am come to do thy will, O God. When I shall have succeeded in the centre of the line, the colors will turn in my favor.' So saying he moved forward. Instantly the thunderings of Sinai were heard, and the whole band of prophets quaked with terror. But he advanced, undaunted, amidst the gleaming lightnings. For a moment he was concealed from view; and the banner of wrath waved above in triumph. Suddenly the scene was changed. A stream of blood poured forth from his wounded side, and put out all the fires of Sinai. The flag of peace was now seen unfurled, and consternation filled the ranks of his foe. He then crushed, with his bruised heel, the old serpent's head; and put all the infernal powers to flight. With his iron rod he dashed to pieces the enemies on the left wing, like a potter's vessel. Death still remained, who thought himself invincible, having hitherto triumphed over all. He came forward, brandishing his sting, which he had whetted on Sinai's tables of stone. He darted it at the Conqueror, but it turned down, and hung like the flexible lash of a whip. Dismayed, he retreated to the grave, his palace, into which the Conqueror pursued. In a dark corner of his den, he sat on his throne of mouldering skulls, and called upon the worms, his hitherto faithful allies, to aid him in the conflict; but they replied—'His flesh shall see no corruption!' The sceptre fell from his hand. The Conqueror seized him, bound him, and condemned him to the lake of fire; and then rose from the grave, followed by a band of released captives, who came forth after his resurrection to be witnesses of the victory he had won."

THE STAR AND THE CHILD.

A maiden walked at eventide
  Beside a clear and placid stream,
And smiled, as in its depths she saw
  A trembling star's reflected beam.

She smiled until the beam was lost,
  As 'cross the sky a cloud was driven;
And then she sighed, and then forgot
  The star was shining still in heaven.

A mother sat beside life's stream,
  Watching a dying child at dawn,
And smiled, as in its eye she saw
  A hope that it might still live on.

She smiled until the eyelids closed,
  But watched for breath until the even;
And then she wept, and then forgot
  The child was living still in heaven.

THE WIDOW'S OFFERING.

It was the testimony of our Saviour, in behalf of a certain woman mentioned in the New Testament—"She hath done what she could." And there are some at the present day, we doubt not, respecting whom the same testimony might be given. The following instance of self-denying faith would seem to be of this description:

In Somersetshire, England, there was a poor woman, not long since, who was accustomed to earn her own livelihood by working for the farmers at about fifteen cents per day. It happened that a small annuity, of not quite one hundred dollars, was bequeathed to her by a relative; after this event she became deeply interested in the spread of the gospel. At the conclusion of a missionary meeting, held in the place where she lived, she brought forward more than eighty dollars as her donation. The chairman of the meeting, to whom she offered the money, refused to take so much, supposing she could not afford to give it; but she insisted on his receiving the whole amount. The next year she presented a still larger sum, almost a hundred dollars, which she had saved for the purpose. She had supported herself by working for the farmers as before mentioned, and devoted her annuity to the cause of missions; thus beautifully exemplifying a literal compliance with the precept of the Apostle: "Let him labor, working with his hands, that he may have to give to him that needeth." Were the church prevaded by such a spirit, how soon would the earth "be full of the knowledge of the Lord, as the waters cover the sea."

KEEPING FOLKS IN MEETING.

When Mr. Moody, (Handkerchief Moody,) was on a journey, I think in the western part of Massachusetts, he called on a brother in the ministry, on Saturday, thinking to spend the Sunday with him, if agreeble. The man appeared very glad to see him, and said—

"I should be very glad to have you stop and preach for me to-morrow, but I feel almost ashamed to ask you."

"Why, what is the matter?" said Mr. Moody.

"Why, our people have got into such a habit of going out before meeting is closed, that it seems to be an imposition on a stranger."

"If that is all, I *must* and *will* stop and preach for you," was Mr. Moody's reply.

When the Sunday came, and Mr. Moody had opened the meeting and named his text, he looked around on the assembly, and said—

"My hearers, I am going to speak to two sorts of folks to-day, *saints* and *sinners*. Sinners, I am going to give your portion first, and I would have you give good attention."

When he had preached to them as long as he thought best, he paused, and said—

"There, sinners, I have done with you now; you may take your hats and go out of the meeting-house as soon as you please." But all tarried and heard him through.

A FAULT-FINDER.

William Dawson silenced a fault-finder whom he met in Leeds, the day after he had occupied one of the pulpits of that town, in the following manner:

Gent. I had the pleasure of hearing you preach yesterday.

Mr. D. I hope you not only heard, but profited.

Gent. Yes, I did; but I don't like those prayer meetings at the close. They destroy all the good previously received.

Mr. D. You should have united with the people in them.

Gent. I went into the gallery, where I hung over the front, and saw the whole; but I could get no good; I lost, indeed, all the benefit I had received under the sermon.

Mr. D. It is easy to account for that.

Gent. How so?

Mr. D. You mounted the top of the house; and on looking down your neighbor's chimney to see what kind of a *fire* he kept, you got your *eyes* filled with smoke. Had you "entered by the door"—gone into the room, and mingled with the family around the household hearth, *you* would have enjoyed the benefit of the *fire* as well as they. Sir, you have got the smoke in your eyes.

I SHALL BE A KING.—The late Duke of Hamilton had two sons. The eldest fell into a consumption, when a boy, which ended in his death. Two ministers went to see him at the family seat, near Glasgow, where he lay. After prayer, the youth took his Bible from under his pillow, and turned to 2 Tim. 4: 7. "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a *a crown of righteousness*;" and added, "this, sirs, is all my comfort!" When his death approached, he called his younger brother to his bed, and spoke to him with great affection. He ended with these remarkable words: "And now, Douglas, in a little time you will be a Duke, but *I shall be a King!*" [McCheney.

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* The Chinese excel in horticulture. Mr. Fortune, who, we understand, was educated in the Botanic Garden of Edinburgh, has obtained from them a number of new and rare plants, to be added to our British collections.

The Sabbath Recorder.

New York, October 14, 1847.

THE SAFETY OF DOING RIGHT.

There are but few persons who will boldly deny the safety of doing right under all circumstances. Yet there are vast numbers whose practice, when fairly interpreted, is equivalent to such denial. Nearly every reformatory movement furnishes more or less illustrations of the truth of this assertion. A great majority of men will admit, when plans are presented for the improvement of society, that they are not only right in themselves, but highly desirable. Indeed, they will not unfrequently go farther, and assert that it is the duty of somebody—perhaps the church or perhaps the State—to see to it that the improvements are made. But there they stop, and if the duty is urged upon them of engaging in earnest efforts to promote these improvements, they begin to raise objections which prove conclusively that they doubt the safety and practicability of doing what they acknowledge to be right and desirable. Many a good cause has suffered more from the timidity and inconsistency of such friends, than from the open opposition of avowed enemies. In England, for instance, when Clarkson began to oppose the slave-trade, and advocate the immediate emancipation of the West India slaves, there were not many who doubted that the plan he proposed was just and right. Instead of adopting it, however, and devising means to carry it out, they raised such a hue-and-cry about its impracticability, that his own life was in danger. Again, when the ablest advocates of temperance in this country broached the doctrine of *total* abstinence, as the only safe foundation upon which that reform could be based, there were not wanting men who acknowledged the principle to be sound, but denied the practicability of carrying it out, or at least refused to engage in active efforts for that purpose. In both these instances, time has proved, what every man of faith ought to have known, that the course which was right in itself and evidently desirable, was also safe and practicable.

There is another form in which is manifested this unbelief in the safety of doing right, more criminal, perhaps, than either of those to which we have alluded. It is when the positive commands of God come into conflict with the interests of men, and obedience is bartered for expediency. Those whose eyes are open to what is passing around them, need not be told that examples of the kind are abundant. The discussion of the Sabbath question has furnished not a few. When unsophisticated men are pressed with the duty of obeying implicitly the fourth commandment, which says, "The seventh day is the Sabbath of the Lord thy God—in it thou shalt not do any work," they not unfrequently express surprise that any body should hesitate to observe the seventh day. But alas! the difficulties in the way of its observance soon come up, and are magnified until they seem to the inquirer to render the safety of obedience quite questionable, to say the least. One man thinks that a change of practice on his part would frustrate all his plans for business, and bring him to speedy and unendurable poverty. Another sees no probability that the mass of Christians will ever change their practice, and thinks that for a few to do so would serve to distract and weaken, and perhaps destroy the church. A third is afraid that an attempt to restore the Sabbath of the Lord will produce such confusion among men that the institution itself will be entirely lost. In view of such obstacles, it is deemed expedient by all to wave the question of obedience to God's positive command, and to follow in the footsteps of the multitude. Now how does it happen, that men who profess to believe in the wisdom and goodness of God, do so often practically deny that belief by refusing to obey him? There can be but one answer. A dead scepticism has taken the place in their hearts of a living faith, and they do not really believe what they so frequently and flippantly profess. The only hope in their case is, that by constant and earnest repetition they may be brought to some sort of belief in the doctrine that what is right is safe, and that there can be no better evidence of a thing being right than that it is commanded by God. To the inculcation of this doctrine every reformer should give earnest heed, because his success depends upon a belief in it.

UNITARIANS AND UNIVERSALISTS.

We learn from the Evangelical Magazine and Gospel Advocate, that influences are at work which seem likely soon to produce a closer union than has heretofore existed between the Unitarians and Universalists of this country. The Rev. Mr. Bellows, of New York, and several other Unitarian ministers, have recently had interviews upon the subject with a number of leading Universalist ministers of this State. The first-named gentleman has published in the Christian Inquirer, a Unitarian paper of which he is Editor, several letters descriptive of a tour he made in Central and Western New York, for the purpose in part of consulting with Universalist ministers. He says, as the result of his observation, that it must not be his fault "if a better understanding and more cordial intercourse does not subsist between the two bodies whose opinions and interests are so nearly the same." In commenting upon these letters, Mr. Skinner, Editor of the Magazine and Advocate, says that if all the Unitarians could feel and speak as Mr. Bellows does—"as indignantly disavow and repudiate the doctrine of endless misery, as fully and distinctly avow a belief in the final ingathering in Christ and restoration of all souls to holiness and happiness, the two sects would surely be one in every thing but the name; and we doubt not that they would soon be one even in name; for the name is of no consequence when compared to the principle." "We are far from being averse to an honest and honorable union of the two denominations, a cordial exchange of pulpits, and a hearty coöperation in promoting the spread of truth and advancing the interests of liberal Christianity." In view of such expressions on the part of leading Unitarians and Universalists, the public will look with not a little interest for the result of the movements in progress. A union of the two denominations would be regarded as settling questions which have long been agitated as to Universalist views of the character of Christ, and Unitarian views of the doctrine of endless punishment.

OUR COUNTRY AND ITS LAWS.

[Continued.]

With such examples, on the part of the National Government, we may reasonably expect that the same bigoted intolerance will characterize State Legislation; for the character of the parent will stamp itself on the child. Accordingly, we find in the legislative acts of most of the slave States, some of the most outrageous burlesques on common sense that can be imagined. The statutes of all other nations may safely be challenged to exhibit laws more truly diabolical than some of the black codes of the South, or more ineffably foolish and undignified than others.

1st. The right to life is denied, and placed at the disposal of irresponsible individuals. If the keen-eyed slave-dealer enter the peaceful hamlet in the stillness of night, and seize the sleeping wife or child, and the insulted husband and father resist, the tyrant may deprive him of life and be amenable to no tribunal but the high court of Heaven. If the father shall raise his arm in defense of his outraged daughter, to protect her from the lash of the infuriated driver, that driver may number him with the dead. If, obedient to the prompting of the spirit of freedom, the slave shall look to the north-star, and take up his march, the master may pursue with gun and dog, and bring him back, dead or alive. [The writer has heard more than one slaveholder boast of his skill in shooting runaway negroes, according to law, and one thus boasting was a minister of the gospel.]

2d. The slave's testimony cannot be given against a *white* man, so that should the master be amenable for *any* act done to a slave, he has only to do it in the absence of any white man, to evade the law, though a thousand *colored* men should see him commit the depredation.

3d. In many of the slave States, death is the penalty by law for learning a slave to spell the name of Jesus Christ. Reference might be made to a recent law of Georgia, as also to others of longer standing, shutting the gates of knowledge and fountain of life on starving millions.

4th. The Heaven-ordained institution of marriage is nullified, thus converting the South into a grand seraglio, where worse abominations than disgrace the palace of the grand seignior are legally practiced.

5th. Slavery has even arrogated the government of man's thoughts, forbidding him to think in the inmost recesses of his soul, that "all men are created equal." See Digest of Louisiana Laws, vol. 1st, page 112. "Free people of *color* ought never to insult or strike *white* people, or presume to think themselves equal to the white." Magnanimous legislation that! Can the world beat it?

But it is tiresome to read the catalogue. Let the thousands of disfranchised citizens of the *Empire State* join with the millions of other States in proclaiming the iniquity of American jurisprudence. Such laws are indispensable to the existence of slavery. If slavery be right, these laws are right. But who is responsible for the existence of such laws, and consequently for all the woes they inflict? In the Judgment, standing beside the injured slave, the *voter* must answer. Every successive legislature, since the cession of the District of Columbia to the General Government, and the adoption of the existing laws, to which allusion has been made, has involved itself in all the guilt consequent upon the existence and application of those laws; for, refusing to repeal a law is equivalent to enacting it. But the legislator is the constituted agent of the people, who act through him and by him. Whatever the legislator does, the people do, and are responsible for the same. Thus are the people accountable for all the misery that wrings the life-blood from thousands of hearts. But who are the people? Readers, you are. The guilt rests on every individual who has aided in the appointment of those law-makers, or the silent acquiescence therein; and as members associated in any act cannot lessen the weight of individual responsibility, I conclude that each individual is accountable for the whole. Fearful accountability that! How many, in the Judgment, will learn for the first time to appreciate the truth, that for *every* act, whether political or not, he shall be called to account.

Such is the condition of our country, and such some of its laws. It is vain that lying sycophants and aspiring demagogues cry, "Peace," for there is *no* peace. The struggle for the elevation of man, the restoration and perpetuity of liberty, is fearful. The philanthropist looks with trembling anxiety to see another great nation hurled by the thunders of insulted Omnipotence to deserved oblivion. There can be no alternative. The issue is made; the hosts are arrayed; and liberty or slavery must perish, and that speedily. Long has our nation hung on the thread of mercy, which the sword of justice will soon sever; for God is just, and rules over all. If Jefferson, in the infancy of our nation, trembled in view of her iniquity, well may we tremble as we view the same fearful spirit sitting in triumph at home, and bidding its cringing minions go, on steel-flashing wings, and snatch the goddess of freedom from gold-glittering Mexico, and lay her upon the temple of the sun, now dedicated to a god more fiendish than the stupid idols to which the heathens have there sacrificed human beings. But there is hope, for the voice of freedom still sounds among the green hills of Vermont, and rocky coasts of New Hampshire, and echoes in tyrant-scourging tones from the mouth of one fearless representative of New England patriotism. The voices of martyred patriots still speak. Lovejoy is not forgotten. Torrey is not dead. The tyrant trembles as he walks over his grave, for he hears beneath him the muttering volcano of vengeance. The sealy monster stretches his neck, and turns his fearful eyes rapidly in their worn-out sockets, as an occasional spirit of peace flits the air, lest a single breath from its wing should dissolve his his crusty form. But where is his retreat when fear cometh? Whence issues he forth to drink the nation's life-blood. Oh, shame! The national council-house is his sanctorum, the statute book his diploma. Thus recommended, he deals his life-chilling nostrums to a trembling nation. Shall we drink them and die? No; by all that is holy in the relations of manhood, and sacred in the principles of religion, he shall flee from behind his legal shield, and in his naked deformity, the withering gaze of an outraged people chase him back to pandemonium whence he came. Who will not join in the chase, shall blush as his posterity weeps over his grey-haired infamy.

D. E. M.

WARM RECEPTION.

We learn from a letter in the "Liberator," that Rev. Alexander Campbell, of Virginia, recently made a visit to Scotland, one object of which was to disseminate his peculiar theological views in that country. Soon after his arrival in Edinburgh, James Robertson, a Secretary of the Anti-Slavery Society, called upon him for the purpose of reading over to him certain extracts from his printed works in justification of slavery, and to inquire whether he continued to hold the same sentiments respecting that institution. He frankly admitted the sentiments to be his at present, as well as in times past. Hereupon the following placard was printed and posted up over the whole city:—"*Citizens of Edinburgh, beware*—The Rev. Alexander Campbell, of Virginia, U. S., has been a slaveholder himself, and is still the defender of man-stealers!" This bold declaration was backed up by various extracts from Mr. Campbell's paper, the "Millennial Harbinger," and from other works. In the evening of the same day, Mr. Campbell held a meeting, in the course of which he referred to the placard, and said it was a tissue of falsehoods. Another placard was immediately issued, reiterating the charges against Mr. C., and challenging him to defend his position in relation to Slavery. He did not feel disposed to engage in any discussion, but delivered a lecture on slavery in which he defended it from the Bible. The Anti-Slavery Society has learned his intended route through Scotland, and has sent forward the "beware" placard to the towns and villages which he is to visit, hoping by this means to give him a warm reception wherever he may go.

The following paragraph from the New York Tribune, which has come to hand since the above was written, shows to what lengths this controversy has been carried:—

"Rev. Mr. Campbell, of the United States, and Rev. Mr. Robertson of Edinburgh, have recently been attempting to settle a dispute, which arose from some libelous remarks made by the former. Mr. Robertson brought an action against Mr. Campbell for defamation of character, placing his damages at £5,000. As it was supposed that Mr. Campbell was about to leave this country for the United States, a warrant for his commitment was obtained, and he was taken off and lodged in Glasgow jail. The case came on before Lord Murray, and that magistrate decided that the warrant was not of a sufficiently definite character to justify Mr. Campbell's imprisonment, and he expressed strong doubts whether the case warranted the incarceration of a foreigner meditating flight. Mr. Campbell was liberated, and the libel case will come on shortly. This quarrel between these clergymen has caused much excitement in Scotland."

To the Editor of the Sabbath Recorder:—

By order of the First Seventh-day Baptist Church of Brookfield, I forward to you for publication a copy of the following resolution:—

Resolved, That all those members who have gone out from among us, or beyond the pales of the church, are requested to report themselves to the church within one year from the date of this notice. H. S. CRANDALL, Clerk.

Leonardsville, July 25, 1847.

BEAUTY AND USEFULNESS.

Who has not felt the power of beauty to charm, to captivate the senses? How subduing to the baser passions—how charming to the soul! Yet is beauty itself rendered doubly charming, when we can see united with it the divine attribute of goodness. How it rejoices the heart to behold, waving in the sunlight, the graceful boughs and richly-teinted foliage! But how involuntarily our devout admiration is summoned up, when we behold, regaling in the *shade* of that same tree, the wearied and disconsolate traveler, and hear among its branches the sweet sonnets of the feathered minstrels, made glad by a resting-place there! The bubbling rill, that murmurs over its pebbly bed, is beautiful; but how different the emotions raised by one wasting itself in the arid desert, and the one along whose banks green meadows rejoice in its ministrations, and the blushing flower stoops to quaff its cooling sweetness from the same ripple that reflects its own bright image. The far-reaching landscape, teeming with the yellow harvest, the golden fruit, and the waving wild-wood, bearing along the winding river, on whose bank snugly nestle a hundred happy dwellings, is beautiful. But what joy is added to the soul by the knowledge that each component of the splendid scene is ready to minister to the wants of man and beast! Fair daughter of beauty, learn from this a lesson. Art thou beautiful? Add to thy charms another. Show thyself to be a minister of goodness. Lighten the burden of suffering mortals. Thou hast the power to do it. It is their due. Then open thy hands, and sow abroad the seed of happiness. Then thou wilt be gathered in due time to the land of the blessed, and not perish as does the butterfly of sunshine.

G. E.

RETURNING TO THE CATHOLIC CHURCH.—A clergyman in England, named Oxley, who abandoned the Catholic church about five years ago, has recently returned to it, and has published a letter expressive of his reasons for doing so, and his feelings in relation to his defection. He says that he has labored hard, and spared no effort, to accomplish many a project; but all his attempts have signally failed, and he has felt reproached with the thought, 'Without me ye can do nothing.' Besides this, God has visited him in many ways—"great and almost continual infirmities, loss of friends, reputation," &c. In view of all these things, he has concluded to turn back to the bosom of "Mother Church." Here is his concluding paragraph, in reading which one hardly knows whether to feel indignant at his total want of Christian charity, or to pity his blindness in hanging his salvation upon a connection with that particular church:—

"In a word, then, the dread of God's judgments, the fear of the near approach of death, the awful idea of dying an excommunicated outcast from Christ's Holy Church, have urged me to hail once more the bark of Peter, as the only means of escaping the storms and tempests which threaten me with destruction."

THE JEWS AND THE SABBATH.—A letter, dated Konigsberg, (Prussia,) June 10, says: The police has just notified the Israelites of this city, that they will not be allowed to carry out the decision they had formed to transfer the celebration of their Sabbath from Saturday to Sunday. This prohibition is founded on a ministerial rescript, which expressly forbids any alteration in the forms of the Jewish worship. The Jewish community of Konigsberg have resolved to appeal to the government against the restriction which it is proposed to impose on them. In support of their claim they alledge that at Berlin the exercise of the Israelitish reformed worship differs essentially from the primitive forms of worship.

"THE GREAT IRON WHEEL."—Writing under the above head, the "Methodist Episcopalian" gives the following description of the machinery of the Methodist Episcopal Church. If the sketch was from any other than a Methodist paper, we should hesitate about publishing it. But as it comes from one who ought to know, we copy it for the purpose of showing how he views his own church:—

"First—There is a great outer wheel of Episcopacy, which accomplishes its entire revolution once in four years. To this are attached twenty-eight smaller wheels, styled annual conferences, moving round once a year; to those are attached one hundred wheels, designated presiding elders, moving twelve hundred other wheels, termed quarterly conferences, every three months; to these are attached four thousand wheels, styled traveling preachers, moving round once a month, and communicating motion to thirty thousand wheels, called class leaders, moving round once a week, and who, in turn, being attached to between seven and eight hundred thousand wheels, called members, give a different impulse to whirl them around every day. What a machine is this?"

PAINFUL COMMENT.—A correspondent of the Christian Chronicle, writing from England, closes a communication relating mainly to the condition of the Baptist Churches of that country, with this sad comment:—"From all that we have seen and heard, the conclusion has been forced upon us, that was less time spent in opposing the arrogant claims of The Church, and more in preaching the attractions of the cross, the cause of God and truth would be much better subserved. How important that men should learn the great lesson that even truth, put into *form*, and fought for as form, without love, 'may make men as bitter, as violent, as malignant, as intolerant, as any despotism of hierarchial error, because it becomes a selfish thing, a proud thing, a thing of *meum* and *teum*, a thing of conquest, a possession of selfishness and pride.'"

SUNDAY RAILWAY TRAVELING IN SCOTLAND.—At the meeting of the shareholders of the Edinburgh and Glasgow Railway, held here on the 14th inst., there were remarks made on the effect which the opening of the Caledonian line would have on the Edinburgh and Glasgow. One proprietor gave it as his opinion, that if the latter company continued to refuse to run trains on Sunday, the former company would monopolize the traffic. From the tone adopted by the Chairman, we think it may be assumed, that ere long the Edinburgh and Glasgow Company will resume their Sunday traffic. The pleasure of the people, not the command of his God, was the Chairman's aim, avowedly, as also that of the other Directors. J. A. BEGG.

GLASGOW, Sept. 17, 1847.

FAIR OF THE AMERICAN INSTITUTE.—The Great Fair of the American Institute has been open for more than a week past, at Castle Garden, in this city. The display of machinery, manufactured articles of every description, and fruits and flowers, is uncommonly large. In the department of woven fabrics, there are exhibited broadcloths of American manufacture equal to the best imported. Of silks, raw and manufactured, there are some really attractive specimens. And the numerous little household conveniences, and improved farming implements, are if possible more attractive still. The whole is arranged with great neatness and taste, so as to render a visit to the Fair exceedingly pleasant and instructive.

HYMN BOOKS AND TRACTS FOR WESTERN NEW YORK.—A quantity of Hymn Books, in the various styles of binding, have been this week forwarded to Bro. Maxson Green, of Alfred, Allegany Co., N. Y.,—enough, it is supposed, to supply the churches in the Western Association who may find it more convenient to get the books from Alfred than from New York. Those who order them from Alfred will be expected to send the money with their orders. The reason for this rule is obvious. It is much easier for the purchasers to pay promptly, than for the publishers to collect little bills all over the country in time to meet the demands of paper-makers, printers, and binders.

We are also requested to say, in this connection, that Bro. Maxson Green has on hand a quantity of Sabbath Tracts, which have been forwarded to him as depositary of the Western Association.

CONSECRATION OF A SYNAGOGUE.

The Philadelphia News says that the new synagogue of the congregation of the "Seekers of Peace," in Juliana street below 6th, was recently consecrated to the worship of the God of Israel. The edifice is neat and tasteful, and the interior finished with great care and with much magnificence, marked here and there by the beautiful emblems and characteristics of the Jewish people. The ground floor itself is sufficiently commodious to seat a large congregation; in addition to which there is a spacious gallery on three sides of the building. At the west end is the pulpit, very richly and tastefully decorated, and opposite, under the gallery, that time-honored and sacred emblem, the "Ark of the Covenant," where the tables containing the laws of Moses are deposited.

The front of the Ark is covered with a rich crimson velvet, on which is an inscription in Hebrew, while over all is a large and beautifully executed American eagle and shield, with a splendid gas light on either side. The effect of the whole when lit up—the combination of the emblems of our nationality and those of the Jewish faith—is beautiful indeed. The ceremonies of consecration commenced at four o'clock, by which time every part of the synagogue was crowded, the galleries being filled with ladies; and by all the greatest interest was manifested in the solemn rites, wich were commenced with a symphony by an efficient orchestra, consisting of two full brass and string bands.

The minister, the Rev. Dr. Khan, then standing outside the door, knocked, saying, "Open the gates of righteousness to me," &c., the choir, consisting of 12 ladies in white, responding as the minister with the trustees entered and proceeded to the sacred Ark, from whence they returned to receive the Law-rolls, which after the seven circuits had been performed, amid the responses of the choir and the music of the orchestra, were deposited in the Ark. The usual prayers were then said, after which the Rev. Dr. Khan delivered an able address in German, followed by the Rev. Mr. Leeser in English, when the services were concluded with "*Vigdal.*"

PROCLAMATION,

BY JOHN YOUNG, GOVERNOR OF THE STATE OF NEW YORK.

A day of Public Thanksgiving is due to Almighty God, for blessings bestowed upon the people of this State during the past year.

While a sanguinary war has been raging upon our national frontier—while the principal city of a sister State has been scourged with a pestilence that walketh at noonday, and while gaunt famine and disease afflict the fairest portion of the mother country, the State of New York presents a gladsome picture of universal happiness and prosperity. Seed time and harvest have been continued to the husbandman—the laborer and the artisan have not sought in vain for employment—the ships of the merchant have traded in peace with the nations of the earth, and plenty has crowned the efforts of all classes of society.

The blessings of free Government—the means of universal education—the security of person and property, and the supremacy of law and order, have been vouchsafed to us in an eminent degree.

For all these, and for other good gifts, we are indebted to that Providence whose bounty and protection are conferred upon all, without regard to country or condition.

I, therefore, respectfully recommend to the people of this State, to observe the 25th day of November next, as a day of Public Thanksgiving; to abstain on that day from their usual avocations, and mingle, with their thanksgivings, prayers to Heaven for the continuance of its smiles, and for its protection against famine, disease and crime.

In testimony whereof, I have caused the Privy Seal of the State to be hereunto affixed. Witness my hand, at
[L. S.] the City of Albany, this eighth day of October, in the year of our Lord one thousand eight hundred and forty-seven. JOHN YOUNG.

By the Governor,
HENRY V. COLT, Private Secretary.

General Intelligence.

WAR NEWS.

Nothing of importance has been heard from the seat of war since our last. Gen. Scott's army has taken possession of stations which command the city of Mexico. To enter the city proper is now regarded as a much more difficult undertaking than was at first supposed. The general impression is, that the war will in future be pushed with greater vigor, and that peace will not be secured without much more bloodshed.

The War with Mexico.—The following paragraph is from the Washington Union, the organ of the present administration. If it speaks by authority, there is reason to fear that the horrors of our wicked war with Mexico are only just begun :—

"Mexico must now be made to feel—and the sooner the better—that the question of the continuance of the war is, indeed, fast becoming to her a question of *national existence.* She must be made to feel that, in thus rejecting our just and liberal overtures of peace, she is placing herself wholly beyond the pale of farther forbearance at our hands. She must now be made to know that there is no peace for her, save upon terms which shall secure to us *full indemnification for all the expenditures of the war,* and full reparation for all the injuries which we have received, including among them, as not the least, her insolent repulse of our recent efforts for conciliation. She must be made to know, that henceforth, at least, this war is hers—the result of her own deliberate election—and so to be borne by her, in the full extent of its evils and its burdens. *Our work of subjugation and conquest must go on rapidly,* with augmented forces, and, as far as possible, at the expense of Mexico herself. From Mexican contributions, levied and seized, if need be, by the strong hand, our armies must now be subsisted and supported in the field. The policy of forbearance and conciliation, however magnanimously adopted by us, and in however generous an attitude it may have hitherto presented us before the world, is now exhausted. It has met with no response, but new rancor and contumely, from our vanquished foe. Henceforth we must seek peace, and compel it, by inflicting upon our enemy all the evils of war."

THE OTHER SIDE.

We published, a few weeks since, an article giving an account of the innocence of young Boyington, the printer, who was hanged some years ago at Mobile for murder. The account stated that another man had confessed the crime for which Boyington suffered. But the Editor of the Cleveland Daily Herald, who appears to speak from good authority, denies the correctness of the story. He says :—

Young Boyington was a printer, and served most of his apprenticeship in New Haven. He was a dashing youth, but of good mind; and many of his productions in prose and verse are said to be creditable to one of his age. When in Mobile he decoyed a young man, a native of Portland, Maine, into a burial ground, a secluded place, where he stabbed him to the heart with a dagger, after which he robbed his victim of his watch, and about ninety dollars in money, and made his escape. He was pursued, overtaken, and brought back to Mobile for trial. The watch belonging to the murdered man, he threw overboard from the steamboat when he was arrested, but it was recovered, and was produced in evidence against him.

After his conviction, and when he found his doom sealed, all fortitude forsook him, and the craven spirit of a coward and a villain was perfectly apparent, and although he protested his innocence to the last, no one acquainted with the evidence on which he was convicted doubted for a moment that he was guilty of the crime of murder. *We have the authority of those who were conversant with the facts at the time, for saying that the pretended confession of the landlord has no foundation whatever.*

Horrible System.—We find an "extract of a letter from the army," dated Buena Vista, August 20th, in the National Intelligencer, from which we gather the following account of the system of brutality practiced by the Texan Rangers. How long are such atrocities to be countenanced by our Government?

"A Ranger is missed; his body is perhaps found, perhaps not. The nearest Mexicans to the vicinity of his disappearance are required to account for him; they will not, or cannot. The bowie-knife is called upon, and deliberately every male Mexican in that rancho is speedily done for, guilty or not guilty. But this is not enough to make an offset for the life of a Texan. Another rancho receives the fearful visit, and again blood flows. The number killed on some occasions in this way has been fearfully great, as has been gathered from what fell from the Texans, but no one but themselves knew about it, as a report of any such doings to the nearest commanding officer would only be followed by a tenfold retaliation on the nearest 'customers.' This is all horrid, it is true, but it has had the salutary tendency of causing the well-disposed and honest Mexicans to ferret out and inform of those who practice murder and robbery. Going about at some distance from camp is considered much more safe."

The people of Louisa County, in Virginia, are becoming as excited upon the subject of gold mines as were their ancestors, the first settlers, the first band of whom, it will be recollected, were nearly starved to death in consequence of having abandoned the culture of corn for the search of this precious metal. A lump of pure virgin gold valued at eighty dollars has been found upon a farm in Louisa county, and arrangements are making by the proprietor for the prosecution of further researches and for the working of the mine on an extensive scale. Gold, Copper, and Iron Mines are said to abound in the same county, and all the inhabitants are preparing to enter the bowels of the earth.

SUMMARY.

Charles Floody, while in a state of intoxication, (failing in an attempt to beat his wife, who escaped,) took a child of fifteen months and threw it through a window, breaking glass and sash, the child being precipitated some eight or ten feet. He then seized another child about three years old, which he threw after it. The first victim of the drunken wrath was so shockingly mangled that it is not expected to recover. Floody carried home a quart of liquor which tells the whole story—a heart-sickening and instructive item in the great account of mischief done in the same way.

The Buffalo Express says that the dwelling house of an aged man, named Eli Bush, who lives about 4 miles below the village of Tonawanda, on the Niagara River, was entered by some half dozen men and robbed of $600 in silver and gold. Mr. Bush was awake while the search for the money was going on through the house, but the men being armed he was intimidated, through threats against his life, and remained a quiet spectator of his own robbery. The men were disguised so that he could not recognize them.

We challenge the whole world, says the Ohio Cultivator, to produce larger and handsomer peaches than were exhibited at our Fair, of Seedlings too, raised in the vicinity of Columbus! Specimens of the Vandermark Seedling (from seed of the Lemon Cling,) a remarkably handsome fruit, deep yellow flesh, fine red outside, measured *over a foot* in circumference! One weighed fourteen ounces, and four together weighed two pounds and 14 ounces.

The Dublin Freeman proposes a national subscription for the benefit of the O'Connell family, and says that, "as O'Connell left his sons too slender a patrimony to support them in the cause of patriotism, a subscription should be at once entered into by the universal people to make good this deficiency." Only £100,000 is the moderate sum hinted at as requisite for this purpose.

The 25th of November has been fixed upon by Governor Briggs to be observed as a day of Thanksgiving and Praise in Massachusetts. The appointment is in accordance with a wish very generally expressed that the same day should be designated for this time-honored festival throughout the United States. The appointments so far, namely, in Missouri, New-Hampshire and Massachusetts, are for the same day.

An affray took place at Yorkville, Gibson County, Tenn., a few days ago. It appears there was an old difficulty existing between Wm. N. Anthony and the Read family. On entering a store, Anthony was shot by one of the Reeds, who had concealed himself behind the counter. Anthony discovering another of the Reeds standing in the store, shot him dead. Anthony lived but a few hours.

It is supposed that 37 or 38 million bushels of grain were sent from the United States to Great Britain from the 1st September, 1846, to the early part of last month. This was worth, at a fair average, about forty-five millions of dollars.

Three persons, says an exchange, in Dorset, Vermont, on the 1st of January, undertook to see who would present the pastor of their parish the largest load of wood—the one who brought the smallest, to pay a handsome forfeiture. The competitors accordingly furnished the loads, the one measuring *five*, the other *ten*, and the last, *twenty-five* cords of hard wood!

The church at Welton, near Lincoln, England, was struck by lightning on Sunday; one person was killed, and eight others shockingly wounded. The fluid entered by the belfry, and exploded in the body of the building, knocking down a great many of the worshipers.

The Louisville Journal says, that the great crop now looked to with more than ordinary interest in Kentucky is the *hog crop*. With the abundance of corn and potatoes, hogs will be as fine as they ever were.

After the 4th of October there will be a regular weekly communication by steamers to and from the United States, the French company having altered the days of departure of their line from Havre.

The proposed amendments to the Constitution of Connecticut for the extension of the Right of Suffrage to Colored Persons of good moral character, has been voted down.

A man named Timothy Cortleyeu was tried in this city last week for breach of promise. Before a decision was made, however, the parties disposed of the case by compromise, Mr. C. paying $500 to the young lady, Miss Ann Cole.

A correspondent from the Franconia Notch, writes to the Traveler, that on Thursday morning, the 16th, all the ground was white with frost in the Franconia Notch, N. H., and that the entire summit of Mount Lafayette was covered with snow.

Justice Fuller of Worcester, a few days since, sentenced two venders of strong beer in the town of Oxford to thirty days' confinement in the House of Correction. An appeal was made to the Court of Common Pleas.

An American merchant at the Cape of Good Hope, has within twelve years sold a hundred thousand Yankee ploughs, chiefly to the Dutch for the use of their vineyards.

A correspondent of the Philadelphia Ledger, at Lewes, Delaware, writes that "the wife of Capt. Thornton, whose fate it was to sacrifice his life in the cause of his country, is now in our county poor-house, in a state of partial derangement."

Mr. Harris, a Delegate to the North Carolina House of Commons from Pitt Co., was killed in a duel by a Mr. Yellowly, near Portsmouth, Va., on the 1st inst.

Near Elizabethtown, Kentucky, two gentlemen on horseback took shelter from a storm under a tree, which was shivered by lightning, and both horses killed, without injury to the riders.

Hon. Charles Townsend is just deceased in Buffalo, aged 92. He was settled there before the war, when every house except one was laid in ashes by the British troops.

The assembling of the Pioneers of Rochester took place at the Blossom House. There were some fifty or sixty present on the occasion, and among them many who helped to lay out the first roads and build the first houses where now stands the beautiful city. A large number of them are still actively engaged in the business pursuits of the day, while others, whose heads are silvered over with honorable age, have given place to the younger portion of the stirring inhabitants.

The St. Louis Reveille, says: "A gentleman who took cattle to New Orleans on the steamer Hard Times, the last trip that boat made from this port, returned yesterday on the Talma. He states that shortly after arriving at New Orleans the yellow fever broke out among the crew of the Hard Times, and that up to the date of his departure thirty-three, including the captain, first clerk, and several other officers, had died. This mortality is truly frightful."

From a police report in the New York Tribune, we learn that a German named Christian Beckstein was arrested not long since in Utica for theft, who confessed that he had been three times imprisoned in Germany for a similar crime, and *had been discharged on condition that he would come to this country.*

The Archives Israelites says: "It is calculated that the total number of Jews spread over the surface of the globe is 6,000,000 of souls. Of these 180,000 are in the enjoyment of civil rights, viz: 30,000 in the United States of America, 50,000 in Holland, 10,000 in Belgium, and 90,000 in France. In England 20,000 are as yet incompletely emancipated.

From the returns just published, of the number of members in the Wesleyan Society, it appears that there are in Great Britain 339,379, being a decrease of 2,089; in Ireland 24,633, being a decrease of 2,913; and in the foreign stations 100,303, being an increase of 253; total number of members under the care of the British and Irish Conferences 464,316, being a decrease of 4,749.

The Editor of the Windham County (Vt.) Democrat was recently prosecuted for a libel in having published a notice of marriage between Lemuel Liscomb, of Hinsdale, N. H. (who was already a married man,) and Mary Crowninshield, a domestic in his family. The notice was received by mail without any signature. The Jury did not agree.

A report is prevalent that Mr. Macdonald, late an officer in the British army, and an inhabitant of Montreal, has been declared heir to the Dukedom of Tarentum and the property attached thereto. The dukedom is in the north of Italy, and was created by Napoleon in favor of the celebrated Marshal Macdonald.

The Delta says that there has not been less than 50,000 cases of yellow fever in New Orleans this season, out of a population of 70,000 to 80,000 souls. The number of deaths by the fever, during the month of August, is given at 1,128. It appears by this, that scarcely four per cent. of all the cases result fatally.

It is stated that M. Peyron, formerly pupil of the Polytechnic School, who lately committed suicide, had entered the novitiate of the Jesuits, and given his entire fortune, amounting to 4,000,000f., to that religious order.

The house in which Shakspeare was born was sold at the auction mart, by Mr. Robins. It was purchased by the committee acting at Stratford and London for £3,000, there being no opposition bidding.

In Philadelphia County, the annual draft on the purse of the people, for the support of the paupers, is two hundred and fifty thousand dollars, and a short time since, nineteen out of every twenty inmates of the Alms-House were drunkards!

Of the 138 males in the Connecticut State Prison, 84 declare intemperance to be the cause of their present confinement and degradation, 13 have been engaged in the sale of intoxicating drinks, and 4 in its manufacture.

The first congregation of Free-Will Baptists in America was formed at New Durham, N. H., 30th of Juue, 1780. They now number 1107 congregations, 1015 ministers, and 55,232 communicants.

Miss Eliza Miller, a young lady of Newark, New Jersey, has recovered a verdict of $1,500 against the Newark Gas Light Company for injuries received by falling into a hole, in one of the streets, which the company had made for the purpose of laying down pipes.

The copyright of Dr. Chalmers' works, including his life and letters, to be published by his son-in-law, Dr. Hanna, together with some additional volumes of sermons, and a commentary on the Bible, has been sold for between $50,000 and $60,000.

Two children of Elbridge Tyrell, of Tyringham, Mass., were instantly killed on Monday afternoon by a sand-bank caving in on them while they were at play near it. The oldest, a girl, was about 11 years of age, the youngest, a boy, about 8.

Dr. Gillet Stillman, proprietor of a grist-mill and chair shop on Colebrook river, Conn., was caught in the machinery and carried through iwo iron cog wheels, and horribly mangled. He died immediately.

A tobacconist of Rochester, prepared three thousand cigars for exhibition in the State Fair, the tobacco of which was entirely raised in Onondaga, and it is said to be of the best quality.

Sponges are believed to consist of excitable flesh full of small mouths, by which they absorb and eject water.

A short time since, at Sandlake, (N. Y.) a woman cut off the tongue of a boy, to whom she was a step-mother. The reason she assigns for so doing, is to stop his telling lies.

It is not generally known that McAdam, the inventor of the kind of road bearing his name, realized a fortune in New York during the war of Independence, by being an agent for the sale of prizes. He had come to America in 1770; and after the war returned to England.

The U. S. Land Office is supplied with 60,000 parchments per annum, from one manufactory of the article in this city.

Lieutenant Sir Walter Lockhart has been allowed to add the name of Scott to that of his father.

Mr. S. Whipple, of Providence, R. I., has invented a new method of making rope, by which he can make a rope of any length in *a square room*—thus doing away the necessity for long ropewalks. Two twists are made at one revolution, with twisting or turning at the end of the rope, as is now the custom. The strand is formed and a rope laid in a more perfect manner, and at far greater speed than is now attained. From 150 to 200 feet of two inch rope can be thus made in a minute, smaller sizes faster. One man could tend a number of the machines at once.

A blast was made on the 11th ult., at the Gneiss Quarry of Hon. Geo. Leiper, Ridley township, Delaware county, Pa., which cut out a block of the following dimensions:—Depth 13 feet 6 inches, with 56 feet at one end, and 24 at the other; length, exteriorly 146 feet, interiorly 110 feet. By a rough estimate, the solid contents may be set down at 75,000 cubic feet, with a weight of 5,770 tons. The bore was 13 feet deep, two inches in diameter at the bottom, and two kegs of powder were employed.

It is little known, that the farther we go South, until we reach the equator, the more the rain increases. Thus, at St. Petersburg, there falls annually, 17 1-2 inches of rain; while at Vera Cruz there falls nearly 64 inches, The explanation of this is that, in warm climates, evaporation proceeds more vigorously; hence more vapors and clouds arise, and of consequence there are more showers.

A year ago much publicity was given to the transcendent excellence of the Newtown pippins, produced on the Pelham farm, in Ulster Co. A large exportation of them was then made to England, where they brought high prices. They are now in the market again, and a shipment of them to China has just been made—the first apples sent to that country from this remote barbarian region.

A servant girl in St. Louis was accused of stealing her mistress' jewelry. This charge so wrought upon her that she committed suicide. A few days afterwards the woman found her jewelry where she had herself placed it!

Review of New York Market.

MONDAY, OCT. 11.

ASHES—Pearls $8 00. Pots 5 62.

FLOUR AND MEAL—Genesee, new, 6 00. Oswego 5 75. Meal 2 75 a 2 87 for Western; 3 25 a 3 50 for Jersey. Rye Flour 4 25.

GRAIN—Genesee Wheat 1 34 a 1 35 Mixed Ohio 1 25. Corn 66 a 68c. Rye 80. Oats 48 a 50c.

PROVISIONS—Pork 10 75 a 14 50. Prime Beef 7 50; Mess 12 25. Lard 12c. Butter, 10 a 12 for Ohio, 13 a 16 for State, 18 a 22 for Orange County. Cheese 6½c.

MARRIED,

In Westerly, R. I., on the 29th of September, by Eld. I. More, Mr. William Greenman to Miss Frances Hall.

On the 30th of September, 1847, by Eld. Samuel Davison, Joseph Mayhew to Hannah Davis, both of Hopewell, Cumberland Co., N. J.

In Hopkinton, R. I., on the 18th of September, by Eld. Daniel Coon, Mr. Horace Potter, formerly of Rensselaer Co., N. Y., now residing in Hopkinton, to Miss Susan Clark, of Hopkinton.

In Hopkinton, R. I., on the 3d inst., Mr. Welcome Babcock, of Charlestown, to Miss Mary Rogers, of Hopkinton.

DIED,

In Stow Creek township, Cumberland Co., N. J., September the 15th, of consumption, Zara Ayers, in the 46th year of his age. Bro. Ayers had been a licensed preacher, and was a deacon of the Seventh-day Baptist Church in Shiloh. He was ever esteemed a meek and lowly follower of the Lamb of God during his Christian profession. He had for some time expected and desired his departure from this life, which at length was permitted him in serenity and hope. He selected, as the text for his funeral sermon, the words of Job 19: 26—"I know that my Redeemer liveth." He was a son of Eld. Jacob Ayers, and is now doubtless numbered with the righteous dead.

At the house of Eld. Daniel Coon, in Hopkinton, R. I., on the 4th inst., after a short illness, Harriet N. Babcock, daughter of Peleg Babcock, Jr., of Genesee, Allegany Co., N. Y., aged 14 years. She was a member of the First Seventh-day Baptist Church in Alfred.

"Sister, thou wert mild and lovely,
Gentle as the summer breeze."

LETTERS.

Maxson Green, J. F. Randolph, Daniel Coon, S. S. Griswold, H. H. Baker, John Whitford, Charles Potter, H. W. Stillman, S. Davison, I. D. Titsworth, Daniel Pierce, H. Dusenbury, Daniel North.

RECEIPTS.

David Maxson, Adams	$2 00	pays to vol.	4	No.	52
N. G. Whitford "	2 00	"	4	"	52
Benj. Coates "	1 00	"	4	"	26
Ransom Coon, Smithville	2 00	"	4	"	52
Spencer Sweet, Alfred	2 00	"	4	"	52
Jer. Burdick "	2 00	"	4	"	52
P. C. Stillman "	2 00	"	5	"	14
James L. Scott, Berlin	3 00	"	4	"	52
Wm. Satterlee "	2 00	"	3	"	52
David Potter "	2 00	"	4	"	52
R. Lewis, U. Forks	2 00	"	4	"	52
D. Pierce, Lewiston, Ill.	2 00	"	4	"	52
Paul M. Barber, Westerly, R. I.	2 00	"	4	"	52
C. A. Stillman "	2 00	"	4	"	52
E. J Davis, Shiloh, N. J.	4 00	"	4	"	52
B. R. Renshaw, Phœnixville, Pa.	2 00	"	4	"	26
J. F. Randolph, Salem, Va.	2 00	"	5	"	7
W. F. Randolph "	2 00	"	4	"	52
Jesse F. Randolph "	1 00	"	4	"	52
W. P. McCallon, Clark's Riv. Ky.	1 00	"	4	"	35
Martha Wade "	1 00	"	4	"	39
T. L. Smith "	1 00	"	4	"	39
Jas. Cochran, Farmington, Ky.	1 00	"	4	"	39
Alex. R. Jones "	1 00	"	4	"	39
H. Towery, Oxford, Ky.	1 00	"	4	"	39
W. C. Cochran, Wadesboro, Ky.	1 00	"	4	"	35
Geo. W. Bruce, Dallas, Texas	1 00	"	4	"	39
Abner Johnson "	1 00	"	4	"	39

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thonsand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, gilt edges, $1 12½; ditto, full gilt, $1 25. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

EX. BOARD OF THE MISSIONARY ASSOCIATION.

A Special Meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held at the house of Eld. W. B. Gillett, in Piscataway, N. J., on first-day, Oct. 17, 1847. That being the time and place of the Yearly Meeting of the New Jersey Seventh-day Baptist churches, it is hoped that a full Board will be present.

GEO. B. UTTER, Rec. Sec.

MISSIONARY NOTICE.

THE American Seventh-day Baptist Missionary Society, at the call of the President, was convened at the house of Dea. John Maxson, in DeRuyter, N. Y., on the evening of Sept 19, 1847. On motion, the following officers were re-elected:—

WM. B. MAXSON,	President.
AZOR ESTEE, JOEL GREENE, DAVID DUNN, JOHN WHITFORD, JACOB D. BABCOCK,	Vice Presidents.
W. B. GILLETT,	Corresponding Secretary.
C. H. STILLMAN,	Recording Secretary.
H. C. HUBBARD,	Treasurer.
S. S. GRISWOLD,	Agent.
LUCIUS CRANDALL, W. B. GILLETT, S. S. GRISWOLD,	Executive Committee.
BARTON G. STILLMAN,	Clerk, pro tem.

A Report of the Treasurer and General Agent was presented, and received. Said Report being approved, was adopted and ordered to be printed in the Sabbath Recorder. [See Report.]

Resolved, That the minutes of this meeting be published in the Sabbath Recorder, and that S. S. Griswold be the Comittee to attend to that business.

Resolved, That we adjourn to meet at the call of the President during the Anniversary week of our Missionary and Tract Societies, at New Market, N. J., in Sept., 1848.

WM. B. MAXSON, President,
Barton G. Stillman, Clerk, pro tem.

DeRuyter, Sept. 19, 1847.

Report of the Treasurer and General Agent.

The amount of Standing Fund secured by notes receivable, was	$1100 00
Already collected	720 00
Uncollected, as yet	380 00

The Society was indebted over and above the interest of the Standing Fund, and contributions from other sources, to the amount of $281 00. Twenty-seven life members (whose shares were ten dollars each) having agreed to relinquish their claim to said shares, and the total amount of said shares being $270 00, said sum was applied to cancel the debts of the Society; thus reducing its indebtedness to $11 00, which was cancelled by apportioning it equally among the remaining stockholders. Those sums in the hands of John T Davis of Shiloh, N. J., John Whitford of Berlin, N. N., and Joshua B. Maxson of Stephentown, N. Y., were not reckoned in this Report as a part of the Standing Fund, as the Society had nothing in *writing* to show that any money was loaned to them; also those who deposited said money in said persons' hands were not considered as life members, and therefore not entitled to the dividends of the Society's fund. The total number of life members, after deducting the twenty-seven who have relinquished their claim to their membership shares, is eighty-three.

RECAPITULATION IN A TABULAR FORM.

Standing Fund	$1100 00
Already collected	720 00
Not collected, as yet	$380 00
Debts of Society over available funds	$281 00
Cancelled by the relinquishing of their shares by twenty-seven stockholders	270 00
Indebtedness of Society after the appropriation of said stockholders' shares	$11 00
Standing fund, collected	$720 00
Indebtedness of Society	281 00
In the hands of Treasurer and Agent	$439 00

To be divided among eighty-three stockholders, which gives $5 28 per share, which sum of $5 28 is now subject to the order of each of the eighty-three stockholders, on proving their claims as Life Members of the Society. When the remainder of the standing fund is collected, there will be another dividend of $380 00, giving to each of the eighty-three stockholders another apportionment of $4 57 per share.

H. C. HUBBARD, Treasurer.
S. S. GRISWOLD, Agent.

DeRuyter, Sept. 17, 1847.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music.

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First	commencing	Wednesday,	Aug. 25,	and ending	Dec. 1
Second	"	"	Dec. 15,	"	March 22
Third	"	"	April 5,	"	July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, August 3d, 1847.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next general election to be held on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

STATE—A Secretary of State, Comptroller, State Treasurer, Attorney General, State Engineer and Surveyor, Three Canal Commissioners, and Three Inspectors of State Prisons.

DISTRICT—One Senator for the Third Senate District, consisting of the First, Second, Third, Fourth, Fifth and Sixth Wards of the city of New York; One Senator for the Fourth Senate District, consisting of the Seventh, Tenth, Thirteenth and Seventeenth Wards of the said city; One Senator for the Fifth Senate District, consisting of the Eighth, Ninth and Fourteenth Wards of the said city; and One Senator for the Sixth Senate District, consisting of the Eleventh Twelfth, Fifteenth, Sixteenth, and Eighteenth Wards of the said city.

COUNTY—Also the following officers for the said city and county, to wit:—Sixteen members of Assembly—One to be elected in each Assembly District.

Yours, respectfully,
N. S. BENTON, Secretary of State.

SHERIFF'S OFFICE,
New York, August 5th, 1847.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided.

J. J. V. WESTERVELT,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See revised Statute, vol 1, chap. 6, title 3, article 3d, part 1st, page 140. Sept. 2, te.

Miscellaneous.

At Blenheim, a village in Bavaria, on the Danube, a famous battle was fought on the 12th of August, 1704, between the French aided by the Bavarians, and Allies consisting of England, Austria, Holland, Portugal, and the German Empire. The Allies had 52,000 troops, and the French and Bavarians 56,000. The battle ground was covered with more than 11,000 dead bodies. Victory was on the side of the Allies; but it is said they contended among themselves "about the best use of the victory, till the opportunity to use it was lost." The matter about which they contended, or the good that resulted from the battle, is now as little known as it is represented to be by old Kasper, in the following lines. Possibly posterity may be as much at a loss to discover the reasons or good results of all our "glorious battles" in Mexico.

> "*Now tell us all about the war,*
> *And what they killed each other for.*"

It was a summer evening
Old Kasper's work was done;
And he behind his cottage door
Was sitting in the sun,
And by him sporting on the green,
His little grandchild Wilhelmine.

She saw her brother Petrekin
Roll something large and round,
That he beside the rivulet
In playing there had found;
He came to ask what he had found,
That was large, and smooth, and round.

Old Kasper took it from the boy
Who stood expectant by,
And then the old man shook his head,
And with a natural sigh,
"'Tis some poor fellow's skull," said he,
"Who fell in the great victory.

"I find them in the garden, for
There's many hereabout;
And often when I go to plow
The ploughshare turns them out;
For many a thousand men," said he,
"Were slain in the great victory."

"Now tell us what 'twas all about,"
Young Petrekin replies,
And little Wilhelmine looks up
With wonder-waiting eyes,
"Now tell us all about the war,
And what they killed each other for."

"It was the English," Kasper cried,
"That put the French to rout,
But what they killed each other for,
I could not well make out,
But every body said," quoth he,
"That 'twas a famous victory.

"My father lived at Blenheim, then,
Yon little stream hard by;
They burned his dwelling to the ground,
And he was forced to fly;
So with his wife and child he fled,
Nor had he where to rest his head.

"With fire and sword the country round
Was wasted far and wide;
And many a childing mother then,
And new-born infant died;
But things like these, you know, must be
At every famous victory.

"They say it was a shocking sight
After the field was won,
For many thousand bodies here
Lay rotting in the sun;
But things like these must always be
At every famous victory.

"Great praise the Duke of Marlboro won
And our good Prince Eugene;"
"Why, 'twas a very wicked thing!"
Said little Wilhelmine;
"Nay, nay, my little girl," quoth he;
"It was a famous victory.

"And every body praised the Duke
Who such a fight did win."
"But what good came of it at last?"
Quoth little Petrekin;
"Why, that I cannot tell," quoth he,
"But 'twas a famous victory."

THE DROWNING OF SIX HUNDRED SLAVES

In the year of 1830, there was hovering on the African coast a large clipper-brig called the Brillante, commanded by a desperado named Homans. Homans was an Englishman by birth, and was known along the whole coast and in Cuba, as the most successful slaver of his day. The brig was owned by two men residing in Havana, one an Englishman and the other a Spaniard. She was built to carry six hundred negroes, and, in her, Homans had made ten successful voyages, actually landing in Cuba five thousand negroes! The brig carried ten guns, had thirty sweeps and a crew of sixty Spaniards, most of them old pirates, as desperate as their commander. An English brig-of-war, which attacked her, was so cut up in hull and rigging, that she was abandoned and soon after sunk. An English sloop-of-war attempted to carry the Brillante with boats, which were beaten off with great slaughter. Now it was known that Homans was again on the coast, and it was resolved to make another attempt to take him with the evidence of his guilt on board. The arrangements for this purpose were all well made. He was allowed to take in his cargo of negroes and set sail.

The Brillante had not lost sight of the coast, when the quick eye of her commander discovered that he was entrapped. Four cruisers, three of them English and one American, had been lying in wait for him, and escape was hopeless. In running away from one he would come in reach of another. Night was coming on, and Homans was silently regarding his pursuers, when suddenly the huge sails flapped idly—the wind died away, and the slaver was motionless on the waters.

"This will not do," Homans muttered, knocking away the ashes from his cigar, "their boats will be down on me before I am ready for their visit."

And, as he said this, his stern face lit up with a smile, the expression of which was diabolical. It was evident enough that he meditated some desperate plan.

A dozen sweeps were got out, and the vessel moved slowly through the water. Meantime the darkness having deepened, Homans proceeded to carry out his design.

The cable attached to the heaviest anchor was taken outside of the hawse-hole, and carried round the rail of the brig, extending from the bow, aft round the stern, and then forward round the other side. The hatches were then taken off, and the negroes passed up, each securely ironed by the wrists. As the miserable wretches came up from the hot hold, into the fresh air, they expressed by their looks a gratitude which would have soften the heart of any but the fiend in whose power they were. Without a word they were led to the side, and made to bend over the rail, outside of which the chain ran. The irons which clasped their wrists were then fastened by smaller chains to the links of the cable. It was slow work, but at the end of four hours, six hundred Africans, male and female, were bending over the rail of the brig, in a painful position, holding by their chained hands the huge cable which was attached to a heavy anchor, suspended by a single sling from the bow.

Homans himself examined the fastenings to see that every negro was strongly bound to the chain. This done, he ordered the pen work of the hold to be broken up, brought on deck, bound up in matting, and well filled with shot and thrown overboard. The work was completed an hour before daybreak, and now the only witnesses of Homans' guilt were attached to that fatal chain. Homans turned to the mate, and with a smile full of meaning, said in Spanish,

"Harro, take an axe and go forward. The wind will come off to us soon. Listen to the word, and when you hear it, cut the sling."

The man went forward, and Homans turned, and in vain endeavored to penetrate the darkness.

"I don't want to lose the niggers," he said, speaking aloud, "and yet I dare not wait until daylight. I wish I knew where the hounds were."

At that instant the report of a gun reached his ear, and then another, and another, and another, in different directions. The cruisers were firing signals.

"That's enough," exclaimed Homans, "I know where you are." Then, raising his voice, he cried, "Harro, are you ready? The wind will reach us soon."

"Ay, ay, sir," was the response.

In a few minutes the sails began to fill, and the vessel moved slowly through the water.

"How much water do you suppose we have here?" asked Homans, turning to the man at the wheel.

"Fifty fathoms at least," was the reply.

"That will do," the slaver muttered, and he walked forward, and examined carefully the "chain-gang," as he brutally termed his diabolical invention.

The negroes sent up piteous groans. For many hours they had bent over in this unnatural position, by which they were suffering the keenest torture.

The breeze strengthened, and the Brillante dashed like a racer over the deep. Homans hailed from the quarter deck, while his men, collected in groups, saw unmoved the consummation of the plan.

"Are you ready, Harro?"

"Ay, ay, sir."

Homans looked round, and into the darkness, which was fast giving way to the morn.

Then he thundered out.

"Strike!"

There was the sound of a single blow, a heavy plunge, and, as the cable fell off the side, a crash, above which arose one terrible shriek—it was the last cry of the murdered Africans. One moment more, and all was still. Six hundred human beings had gone down with that anchor and chain into the depths of the ocean!

Two hours after daybreak the Brillante was overhauled. There was no evidence that she was a slaver, and her captors were obliged to let her pass. The instructions to cruisers at that time did not allow a vessel to be captured unless negroes were found on board.

A KIND-HEARTED CHILD.

There is, nearly in front of our office, an old pump, a kind of town-pump, which every one may use, and whose wet and bespattered base speaks plainer than sign-boards could do, of water for man and horse; and a very excellent pump it is, too, never out of order, easily worked, and furnishing the purest, clearest, coolest water in the world. Many a thirsty school-boy and omnibus-driver has refreshed himself at that pump; the hackmen and draymen stop there, and the old iron ladle that hangs by its side has been pressed by many a sweet and pretty lip. It is no unusual thing, just after school-hours, to see some little fellow, with his satchel over his shoulder, working away at the handle for ten minutes at a time, till all who have gathered round it have been supplied with drink; but yesterday the old pump was honored as though an angel had blessed it. A rosy-cheeked girl, half hid in a flood of curls, came bouncing by, driving her hoop, as the old, decrepit apple-woman, whom every body knows, and whom no one passes without giving her a penny, was endeavoring to obtain a drink. She had set down her basket, but, bent nearly double by the weight of years and sorrows, was still compelled to lean upon her staff. The little Hebe saw the difficulty, and was in an instant at the handle. Holding the ladle until it was filled, she carried it gently to the lip of the old lady, then filled it again, while the warm, grateful thanks of the poor woman called the crimson to her cheek, which, as she hurried away, was deepened by the consciousness that she was observed. We shall ever remember that girl, and the joyous satisfaction with which she performed a good and kind action to the aged. The scene, and the hearty thanks of the old lady, called forcibly to mind, and not altogether inappropriately, the beautiful thought in Talfourd's tragedy of Ion:

"It is a little thing
To give a cup of water; yet its draught
Of cool refreshment, drained by fevered lips,
May send a shock of pleasure to the soul
More exquisite than when nectareous juice
Renews the life of joy in happiest hours."

WANTS A HUSBAND.

Rather a spicy law question has come before one of the Paris Courts, giving publicity to the following dramatic circumstances out of which it grew: A certain young and pretty actress, who, by shrewd management and economy, had contrived to lay up a servicable fortune, bcame inspired with the unprofessional desire to exchange her untrammeled celibacy for an orderly marriage. Looking around among her admirers, she cast her eyes upon a young man of honorabled connections, who by a course of headlong dissipation, had plunged irrecoverably in debt. Her immediate resolve was to bring about a bargain—the payment of his debts in exchange for the right to call herself by his aristocratic name. Sure of a refusal while in free air, she proceeded to buy up the claims against him, and threw him into prison. Here he received her conditional first offer—"Prison of marriage in exchange for prison of stone." The young man declined, and still continues to decline the alliance, declaring that she may deprive him of his liberty, but he will not stain the escutcheon of his family by a disgraceful alliance. Once a month, however, she calls, and repeats the offer, and there have been large bets, as to the results, based on the probable strength of the love of liberty. [Sat. Eve. Post.

First Anti-Slavery Meeting in the United States.—The National Era says the Attorney-General of the State of Louisiana has pronounced the Declaration of Independence "a *humbug*;" and Caleb Cushing, late of Massachusetts, has made the discovery, announced in his Fourth of July Oration, "in Gen. Arista's garden," that the Revolutionary War was not a war for Liberty. That such were not the views of the men of the Revolution, seems sufficiently manifest. One of the evidences of *their* ideas of the nature and bearing of the Great Declaration, is to be found in the proceedings of a meeting held in Middlesex County, New-Jersey, on the 4th of 7th month, 1783, the first anniversary of the signing of that instrument, after the close of the war.

The meeting took place in the township of Woodbridge. Great preparations had been made; an ox was roasted, and large numbers assembled to partake of it, and to listen to the orator of the day, Dr. Bloomfield, father of the late Governor Bloomfield, of New Jersey. At the appointed time the orator mounted the platform, followed by all his slaves, fourteen in number, seven of whom took places on his left, and seven on his right, while he addressed the multitude on the evil of Slavery. At the close of his speech, he turned to his slaves, stating that, inasmuch as we, as a nation, had declared all men equal, he could not, consistently, hold slaves. "Why," asked he, "should these, my fellow-citizens, be held in bondage? From this day they are free!"

In the midst of the applause which followed, the Doctor called up to him one somewhat advanced in years. "Hector," said he, "when you cannot support yourself, you are entitled to a maintenance from my property. When do you suppose you will need that maintenance?"

The delighted negro held up his left hand, and, with the right drew a line across the middle joint of his fingers: "Neber, massa, neber, so long as any of dese fingers are left above dese jints!"

"There, fellow-citizens," said the Doctor, "you see that liberty is as dear to the man of color as to you or me."

The air rang with applause, and the company separated, without a suggestion from any one that it would be an act of patriotism to Lynch the good Doctor for his fanaticism.

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The Female Army of Switzerland.—We have mentioned in a previous number the two regiments of women of the Canton of Url, but we find in a French paper a notice of them, which we translate literally: "The two battallions, numbering fourteen hundred females, in military dress, present an aspect at the same time formidable and captivating. In their evolutions and discipline they are drilled to perfection. Curiously enough, superiority of form and beauty has been very much the reason of difference of grade; the handsomest are of the advance guard, and this post of distinction and danger seems willingly conceded them by their companions who are less favored by Nature. Some classification has been guided by temperament also. The more vivid and flighty have been enrolled as voltigeurs, or light-horse—the more phlegmatic as grenadiers. Those who have figures of more *embonpoint* are in the central body, those of slighter forms are stationed at the wings. The coarse and rude are enrolled as dragoons and *cantinieres*. The creation of this corps (which, with its discipline and enthusiasm, seems likely, at the first throe of the coming political movement of Europe, to take possession of the Helvetian soil) is an exercise of the powerful genius of Salis-Sogilo, who has reserved to himself the general command.

◆

Natural Gas Jets.—A correspondent informs us that at the village of Wigmore, in Herefordshire, there are fields which may be, and two houses which really are, lit up with a natural gas. This vapor, with which the subjacent strata seems to be charged, is obtained in the following manner:—A hole is made in the cellar of the house, or other locality, with an iron rod; a hollow tube is then placed therein, fitted with a burner similar to those used for ordinary gas lights, and immediately on applying a flame to the jet, a soft and brilliant light is obtained, which may be kept burning at pleasure. The gas is very pure, quite free from any offensive smell, and does not stain the ceilings, as is generally the case with the manufactured article. Besides lighting rooms, &c., it has been used for cooking; and indeed seems capable of the same applications as prepared carburetted hydrogen. There are several fields in which the phenomenon exists, and children are seen boring holes, and setting the gas on fire for amusement. It is now about twelve months since the discovery was made; and a great many of the curious have visited and still continue to visit the spot. [Chamber's Edinburgh Journal.

◆

Marriage.—Man and wife are equally concerned to avoid all offences of each other in the beginning of their conversation; every little thing can blast an infant blossom; and the breath of the South can shake the little rings of the vine when first they begin to curl like the locks of a new weaned boy; but when by age and consolidation they stiffen into the hardness of a stem, and have by the warm embraces of the sun and the kisses of heaven brought forth their clusters, they can endure the storms of the North, and the loud noises of a tempest, and yet never be broken; so are the early unions of an unfixed marriage; watchful and observent, jealous and busy, inquisitive and careful, and apt to take alarm at every unkind word. After the hearts of the man and wife are endeared and hardened by a mutual confidence and experience, longer than artificial pretence can last, there are a great many remembrances, and some things present, that dash all little unkindnesses in pieces. [Jeremy Taylor.

◆

A Glasgow paper states that when the Grand Duke Constantine of Russia, visited the island Iona, during his late tour in Scotland, he was unable to obtain access to the ancient cathedral, as the keeper of the keys obstinately refused to unlock the gates on a Sunday, on which day the Grand Duke arrived. The consequence of this scrupulous observance of the Sunday was that the Russian prince was forced to leave the island without viewing the interior of the cathedral and the tombs which it contains.

VARIETY.

Sixty-five barrels of turpentine, very handsomely and neatly put up, were lately shipped from Savannah for New York. It came from Darien, and was made some where on the Altamaha River. Several hundred barrels of this article were shipped from this port last winter, and the production is constantly increasing. The production of turpentine is a source of immense wealth. The whole process is simple and plain, and but few hands are required to carry it on upon a large scale. In North Carolina, where the pine forests are becoming in a great measure exhausted, or at least where their power of production is greatly diminished, they make some $400 to the hand. A mine of wealth lies in those pine trees.

A young girl has lately been brought to Boston for the benefit of eminent medical treatment, who has been suffering for several years with a strange infirmity. It is a noise in the throat, loud and distinct, and sounds like the striking of two metals together or castanets used by boys in the street. The noise is without intermission, save perhaps for a few minutes occasionally. As yet the cause of the noise has not been ascertained, or any means found to abate the disorder, which so far has been on the gradual increase. It is totally distinct from the motion of the lungs while breathing, and altogether is one of those cases which are beyond the ken of human wisdom.

Never to speak by superlatives is a sign of a wise man; for that way of speaking wounds either truth or prudence. Exaggerations are so many prostitutions of reputation, because they discover the weakness of understanding, and the bad discerning of him that speaks. Excessive praises excite both curiosity and envy; so that, if merit answer not the value that is set upon it, as it generally happens, general opinion revolts against the imposture, and makes the flatterer and flattered both ridiculous. [Anon.

One morning, King George III, walking out, met a boy at the stable door, and asked him what he did, and how much he was paid. "I help in the stables," replied the boy, "but I have nothing except victuals and clothes." "Be content," said the King, "I have no more." Whatever he possessed more than that, he was only the steward of, and bound to employ for the glory of God and the good of man. With a contented mind, and food and raiment, one can be happy anywhere. Without, a King would be miserable. "Having food and raiment, let us therewith be content."

There is no complaint more harrassing than asthma. The Newark Daily Advertiser, a reliable paper, pledges itself to cure this distressing disease with the following simple remedy. "Take 1 1-2 oz. sulphur, 1 oz. cream tarter, 1 oz. senna, 1 oz. annis seed, pulverize, and thoroughly mix the same, and take one teaspoonful in about two table spoonfuls of molasses on going to bed, or at such time through the day as may best suit the patient; the dose once a day may be increased or diminished a little, as may best suit the state of the bowels of the individual."

A correspondent of the United States Gazette says, "We are indebted to Austria for a recent and happy invention. An individual of that country has thought of using the galvanic power for the preservation of trees and plants. He uses for that purpose two rings, one of copper, the other of zinc. Having placed the one upon the other, he fixes them round the trunk of the tree, and if an insect but touch the ring of copper, it receives at once a galvanic shock.

When Bonaparte had overrun the dominions of the Pope, a number of French priests, who refused to take the oath required by the new government, expected to be slain. Bonaparte, however, published a proclamation, protecting those priests from all violence, and requiring the Italian convents to take them in, furnish them board, and give them besides, twelve and sixpence each (English money) per month, and take their pay from the priests in saying masses *ad valorem*.

A fine stone church was lately built in Missouri, upon the facade of which a stone-cutter was ordered to cut the following as an inscription: "My house shall be called the house of prayer." He was referred for accuracy to the verse of scripture in which these words occur; but unfortunately he transcribed, to the scandal of the society, the whole verse: "My house shall be called the house of prayer, but ye have made it a den of thieves."

Manly B. Townsend, of Alexander, Washington county, Maine, has a good farm containing 320 acres, 150 of which is cleared and cultivated. Last year he raised 100 tons of hay, 100 bushels of corn, 150 of wheat, 70 of buckwheat, 125 of barley, 250 of oats, 400 potatoes, 400 turnips, 15 of beans; making in all 1510 bushels; and 100 tons of hay.

The Duke of Veraguna has offered several bulls of his famous breed gratis for fights, the proceeds of which are destined to animate the languishing works for the new church of the suburb of Carabanchel. How the Cosas de Espana must shock the good Monsignor Brunelli!

The following poultice for the throat distemper has been much approved in England: "The pulp of a roasted apple, mixed with an ounce of tobacco, the whole wet with spirits of wine, or any other high spirits, spread on a linen cloth, and bound upon the throat at any period of the disorder."

A colony of Hollanders, amounting to about 1,000, have purchased two entire townships in Marion county, Iowa. They bring their own mechanics and artisans with them, and have selected their site for a town. About three thousand more are expected to join them by next spring.

Lord Erskine, when a barrister, once observed to a jury, as his opponent's clerk entered the Court with a large armful of books and papers, "Gentlemen, whenever you see so much law necessary in support of a cause, be sure it is a very bad one."

The Jews have a proverb, "that he who breeds not up his son to some occupation, makes him a thief," and the Arabians say, "that an idle person is the devil's play-fellow."

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. I speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the psess of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

The Sabbath Recorder,

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☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

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From the North British Review for August.

CHINA. [Continued.

The tea districts are situated in the provinces of Canton, Fokien, and Chekiang. There are two *species*, or probably only *varieties*, of the tea shrub, the *Thea Viridis* and *Thea Bohea* of botanists. It has been frequently stated and believed that our black teas are derived from the Bohea shrub, and the green teas from the *Thea Viridis*. Mr. Fortune, however, ascertained, by actual inspection, that both shrubs yield green and black teas, and that, in fact, although the Bohea plant is that which grows in the southern districts, and the *Thea Viridis* in the northern, both green and black teas are regularly prepared in all the localities, and that the difference arises from the quality and mode of preparation of the leaves. The tea plant requires a rich soil, otherwise the continual gathering of the leaves would soon destroy its vigor. In the north of China, the tea plantations are always situated on the lower and most fertile sides of the hills, and never on the low lands. The shrubs are planted in rows about four feet apart, and about the same distance between each row, and look at a little distance like little shrubberies of evergreens. The farms are small, each consisting of from one to four or five acres; indeed, every cottager has his own little tea garden, the produce of which supplies the wants of his family, and the surplus brings him in a few dollars which are spent on the other necessaries of life. The same is the case with the cotton, rice, and silk farms; all are small, and managed by the members of the family. In the green tea districts, near Ning-po, the first crop of leaves is generally gathered about the middle of April; this consists of the young leaf buds, just as they begin to unfold, and forms a fine and delicate kind of hyson, which is highly esteemed by the natives, but it is scarce and expensive. About the middle of May the shrubs are again covered with fresh leaves, and are ready for the second gathering, which is the most important of the season. The third gathering produces a very inferior sort of tea, which is rarely sent out of the district. When the weather is fine the natives are seen in little groups, on the hill sides, stripping the leaves off, and throwing them into baskets. These leaves are then carried home to the barns adjoining their cottages, and dried in pans held over little furnaces constructed in the wall. They are then rolled up by the hand on a bamboo table, and twisted and curled into the shape we see them. After this they are exposed upon a large screen, and dried farther in the sun, when they are again subjected to a second drying in the pans, and are then picked, sifted, and sorted, and finally packed up for market. For the European markets this green tea undergoes a farther process of coloring, which is done by the addition of Prussian blue and gypsum; but this adds nothing to the flavor or other qualities of the tea, except heightening the color.

When the teas are ready for sale, extensive tea-dealers come from the towns and make purchases from the small growers. The tea is then conveyed to the shipping ports, and packed and shipped for the European and American markets.

"There are few sights," says Mr. Fortune, "more pleasing than a Chinese family in the interior engaged in gathering the tea leaves, or indeed in any of their other agricultural pursuits. There is the old man, patriarch-like, directing his descendants, many of whom are in their youth and prime, while others are in their childhood, in the labors of the field. He stands in the midst of them, bowed down with age. But to the honor of the Chinese, as a nation, he is always looked up to by all with pride and affection, and his old age and grey hairs are honored, revered, and loved. When, after the labors of the day are over, they return to their humble and happy homes, their fare consists chiefly of rice, fish, and vegetables, which they enjoy with great zest, and are happy and contented. I really believe that there is no country in the world where the agricultural population are better off than they are in the north of China. Labor with them is a pleasure, for its fruits are eaten by themselves, and the rod of the oppressor is unfelt and unknown." P. 202.

There is no State Religion in China, the Government permitting a general toleration of all sects. The doctrines of Confucius are adopted by the literary class, and a considerable proportion of the people. Instead of a religion, it may rather be termed a system of philosophy, commonplace enough, and possessing no great depth, yet of a practical worldly nature, suited to the tone of the general mind. It consists chiefly of moral and political maxims, and avoids entering on the existence or nature of Deity, or allusions to a future state. Another sect, the Tauists, or followers of Laou-tsze, seem to be identical with the Schamanists, or demon-worshipers of the ruder tribes of the great Mongolian race. This sect now seems to have few votaries in China, or at least little or no mention is made of them by recent travelers, except the casual notice of a temple dedicated to their gods. It no doubt prevailed more in the earlier and ruder stages of their history. Budhism, introduced from India probably about the commencement of the Christian era, has spread to a considerable extent in China; but it is less its mysticism and abstract speculations than its image-worship, its external observances, and its monastic system, which have taken hold of the people's minds. In general, its priests and votaries are extremely ignorant, few comparatively being able to read or write, and it is only the lower and more ignorant classes of the population who belong to this religion. Budhist temples and monastic institutions are not unfrequent in the cities and country, but in general they are on the decay, and are regarded by the people with less interest and reverence than formerly. Yet image-worship is in universal practice. Their temples, houses, streets, roads, hills, rivers, carriages, and ships, are full of idols, and their houses and shops, and corners of their streets, are plastered with charms, amulets, and emblems of idolatry. In external forms and regulations, there are singular coincidences between the Romish religion and Budhism. The existence of monasteries and nunneries, the celibacy, the tonsure, the flowing robes and the peculiar caps of the priesthood, the burning of incense, the tinkling of bells, the rosaries of beads, the intonation of service, the prayers in an unknown tongue, purgatory, and the offerings for the dead in their temples, and, above all, the titles of their principal goddess, the "Queen of Heaven," and "Holy Mother," represented by the image of a woman with a male child in her arms—present features of mutual resemblance which must strike every one. Mr. Smith paid a visit to Pootoo, an island of about thirty miles in extent, in the neighborhood of Chusan, which is entirely tenanted by Budhist priests. At the time of his visit there were about six hundred resident priests, besides three hundred mendicant friars and itinerant priests, who were absent on the neighboring mainland. This island, he was informed, had been ceded to the Budhists, as an endowment for the diffusion of their religion, by one of the Chinese emperors, of the Han dynasty. This date would make the origin of their endowment contemporaneous with the earliest centuries of the Christian era. The priest who was Mr. Smith's informant, said that Pootoo had seen brighter days, and he spoke with regret of the degeneracy of the present age in respect of zeal for idolatry. He especially mentioned the fact of there having been three hundred more priests on the island a century ago, and accounted for the diminution in their number by the want of interest and devotion shown by the people on the mainland, who suffered the temples, one after the other, to fall to ruin, without incurring the expense of rebuilding them. The endowment of the temple in which he himself resided, arose from 200 acres of land assigned to it as its revenue on the opposite island of *Chew-ko-tze*. Besides this, they enjoyed an uncertain revenue from the offerings of casual devotees visiting the sacred locality. He stated his opinion, that out of every hundred priests in Pootoo, only twenty were men of education.

A great proportion of the inmates of these temples consists of those who have been brought thither when they were mere children, by needy relatives, or those who, by poverty or crime, have been forced to take up their abode there as an asylum for the remainder of their lives. Without any kind of employment, either bodily or mental, and in a state of lonely celibacy, cut off from all the usual pursuits or enjoyments of society, they spend a miserable existence in indolent vacuity. By means of self-righteous asceticism they hope to be delivered from the grosser elements which form the compound being—man, and to be assimilated to, and at length finally absorbed into, the immaterial substance of the Holy Budh. For this purpose they abstain from animal food, and repeat their daily routine of *O-me-to-fuh*, till the requisite amount of purity and merit has been gained, and the more devout are enabled to revel in the imaginary paradise of absorption, in other words, of annihilation. This is the grand hope of Budhism—this is the only stimulus to present exertion which it offers. The material part of man is to be purged away, and after transmigration through certain stages of animal life, more or less numerous in proportion to the guilt or merit of the individual, the soul is at last taken into the deity, and becomes a part of Budh himself. This is the purely imaginative invention of a more poetical race than the prosaic Chinese. In fact, Budhism in China appears to be a mere religion of external form. The most intelligent of its priests do not believe its doctrines, and even on its more ignorant votaries it can have no heart influence.

As little effect does the cold and lifeless morality of Confucius appear to exercise on the characters of the mass of the people. With naturally mild dispositions, and patient and industrious habits, they have no regard for truth—they are guided by expediency alone, and will lie, deceive, and cheat, just as it suits their own personal interest. No high or pure motives actuate them. They look with great indifference, or even levity, on the misfortunes of their companions, and though vanity and self-conceit make them boastful, yet they have no true and genuine patriotic love for their country. Their unimpassioned nature does not permit them to be ferocious or terribly wrathful, but they have a host of minor vices, and a few of the more ennobling active virtues of humanity. Thus they are sensual, coldly cruel, insincere, mendacious, devoid of general philanthropy. Yet it must be allowed that they have the domestic attachments—filial piety—a sense of gratitude, and a cool and reasonable way of settling and cementing disputes. From the general insincerity and duplicity which prevails, one would be apt to suppose that a total want of confidence in the ordinary affairs of life would be common, and so it would were this not rectified by what appears a strange adjustment.

"In England," says Mr. Meadows, "we trust a man because we put some confidence in his own honesty, and because we know we can, through the law, obtain redress for breach of trust. In China, people place little or no confidence in each other's honesty, and there is so much uncertainty, difficulty, and even danger, in obtaining redress for breach of trust or contract, by applying to the authorities, that few will venture on an application. Every Chinese, therefore, who expects to have any kind of trust placed in him, is provided with a guarantee of a standing and respectability sufficient, in proportion to the nature and extent of the trust, who, according to the custom, makes himself responsible, in the fullest sense of the word, for any unfaithfulness on the part of the person guaranteed. It may be objected that the guarantee himself might violate his guaranty—and at first sight there certainly appears no cause why he should not; he is, however, effectually prevented from this by the power of public opinion. Every man, without reflecting deeply on the subject, feels that some reliable bond of mutual security is necessary; the guaranty form, by the general consent of the nation, is that bond in China, and any man who would venture deliberately to contemn it, would lose—what to most people is of the highest importance—the good opinion of all classes of society, and the fellowship of his own; while even in a pecuniary point of view he would not be permitted to derive any benefit from his breach of good faith. I may state as a fact, that I have never yet known an instance of a Chinese openly violating a guaranty known to have been given by him; and though I have remarked, that under strong temptations they will sometimes try to evade it, yet instances of this are extremely rare, and they generally come promptly forward to meet all the consequences of their responsibility."—P. 218.

Mr. Smith, after giving the people credit for their good qualities, thus proceeds with the other side of the picture:—

"Facts of daily occurrence, brought to the knowledge of the missionaries, and frequently gained through the medium of the missionary hospital, revealed the prevalence of the most fearful immoralities among the people, and furnished a melancholy insight into the desolating horrors of paganism. Female infanticide openly confessed, legalized by custom, and divested of disgrace by its frequency—the scarcity of females, leading as a consequence to a variety of crimes habitually staining the domestic hearth—the dreadful prevalence of all the vices charged by the Apostle Paul upon the ancient heathen world—the alarming extent of opium indulgence, destroying the productiveness and natural resources of the people—the universal practice of lying, and suspicion of dishonesty between man—the unblushing lewdness of old and young—the full unchecked torrent of human depravity borne along in its tempestuous channel, and inundating the social system with the overflowings of ungodliness,—prove the existence of a kind and degree of moral degradation among a people, of which an excessive statement can scarcely be made, and of which an adequate conception can rarely be formed."—P. 490.

With regard to the truth of the commonly received reports of Infanticide among the Chinese, there can be no doubt. Mr. Smith took special care personally to inquire into this fact. It is practiced chiefly among the poorer classes, and it is the female infants who suffer, a poor man in his old age usually receiving support and assistance from his sons, whereas his daughters are generally married early, and are then no longer considered as part of the family. On repeated occasions, and before a numerous assemblage, fathers, when questioned by Mr. Smith regarding this subject, seemed to have no hesitation in openly and simply avowing the fact. He was told that in the province of Fokeen, at a place called Kean Ying-Chou, five days' journey above Canton, there were computed to be from 500 to 600 female infanticides in a month. The comparative infrequency of the practice at Canton, arose from the establishment by Government of a foundling hospital there, where 5000 female children, of the lowest classes, were annually received. While visiting some of the villages in the vicinity of Amoy, the subject of infanticide was introduced to the people. They stated that out of six daughters it was customary to kill three. Some murdered four, and a few even five, out of the same number. They said that the proportion of female children which they put to death entirely depended on the poverty of the individual. They told that the death of the infant was effected immediately after birth, and that four different modes of infanticide were practiced among them: drowning in a vessel of water, pinching the throat, stifling by means of a wet cloth over the mouth, and choking by a few grains of rice placed into the mouth of the infant. If sons were alternately interspersed with daughters in a family, the people esteemed it good luck, and were not accustomed to murder the female children. One old man who was questioned, confessed publicly before the crowd, that out of six daughters he had murdered three. At first he said that he did not remember whether he had murdered two or three. He said that he smothered them by putting grass into their mouth. The people, perceiving the disgust and indignation which the recital of these facts caused, at last became ashamed of their conduct, showing how easily the conscience may be awakened to the enormity of such actions. In other parts of China visited by Mr. Smith, no well-authenticated cases were brought within his notice sufficient to prove that this crime prevailed to any considerable extent. In the vicinity of Shang-hai and Ning-po, the moral atrocity, if perpetrated, lurks in secret, and is comparatively too rare an occurrence to be regarded as possessing the sanction of public opinion.

Another prominent vice of the Chinese is Opium Smoking. This to a certain extent has been practiced for a long period, but of late years has increased. An opium house in Amoy is thus described by Mr. Smith:—

"The first opium house which we entered was situated close to the entrance to the Taou-lais palace. Four or five rooms, in different parts of a square court, were occupied by men stretched out on a rude kind of couch, on which lay a head pillow, with lamps, pipes, and other apparatus for smoking opium. In one part of the principal room the proprietor stood, with delicate steelyards, weighing out the prepared drug, which was of a dark, thick, semi-fluid consistency. A little company of opium smokers, who had come hither to indulge in the expensive fumes, or to feast their eyes with the sight of that which increasing poverty had placed beyond their reach, soon gathered around us, and entered into conversation. They formed a motley group of sallow, sunken cheeks, and glassy, watery eyes, as with idiotic look, and vacant laugh, they readily volunteered information, and described the process of their own degradation. There was to be seen the youth, who, just emerging from boyhood, had only commenced the practice a little time before, and was now hastening to a premature old age. There was the man of middle age, who, for half his life a victim of this pernicious indulgence, was bearing with him to an early grave the wreck of his worn-out constitution. There was again the more elderly man, whose iron strength of frame could better ward off the slow but certain advances of decrepitude, but whose bloated cheek, and vacant stare, told of the struggle that was raging within. There was again the rarely-seen spectacle of old age, and the man of sixty lived yet to tell of forty years consumed in the seduction of this vice. They all assented to the evils and sufferings of their course, and professed a desire to be freed from its power. They all complained of loss of appetite—of the agonizing cravings of the early morning—of prostration of strength, and of increasing feebleness, but said that they could not gain firmness of resolution to overcome the habit. They all stated its intoxicating effects to be worse than those of drunkenness, and described the extreme dizziness and vomiting which ensued so as to incapacitate them for exertion. I subsequently visited about thirty other opium shops in different parts of the city. The people say that there are nearly a thousand such establishments in Amoy."—Pp. 433—4.

A confirmed opium smoker generally consumes daily about a mace of opium, which is equal to one drachm, of sixty grains, the price of which is about eightpence sterling, a large sum of money in China. In fact, many of the poorer classes consume from a third to a fourth of their whole earnings in this pernicious practice, notwithstanding they may have a wife and family depending on them for support. This is a melancholy account, and can only find a parallel in the gin and whiskey consumers of our own island. For one million pounds' worth of opium, however, which is thus used in the extensive empire of China, there are at least twenty millions' worth of intoxicating liquors consumed in Great Britain. Both are clamant evils, and are potent means of debasing society; but evils cannot be banished from this world of ours—our chief aim must be, by God's blessing, to elevate men's minds above temptation, and fight the battle on the side of strenuous resistance. It is, no doubt, unfortunate that this pernicious, and in a certain degree illegal traffic, should be carried on by Britons; and the missionaries have frequently had this retorted to them in the midst of their expostulations and advices to the misguided victims of opium smoking. The usual good common sense of the Chinese, however, will soon be able to distinguish the true position in which this traffic, or any other of the kind, as regards the intercourse of nations, must be put, and they will cease to confound the philanthropic endeavors of the missionaries with the gain-seeking pursuits of other members of the community to which they may belong. The opium trade, though still nominally illegal, is now tacitly recognized by the Chinese authorities, and perhaps the best plan for all parties would be to legalize it at once, imposing a certain duty on it as we do on the similar luxuries of tobacco and alcoholic liquors. [To be Continued.

EASTER AND GOOD FRIDAY.

We find in the Christian Chronicle the following account of the manner in which these two Catholic festivals are celebrated in Venezuela:—

"Easter Sunday is now about closing, and with it closes the celebration of the resurrection. Active operations were commenced on Thursday evening by parading about the streets a coarse and vulgar image, with a cross fastened to its back, which was intended to represent that touching, humiliating portion of the Saviour's passion. On Friday the cross was erected in the church and the image nailed to it; on the afternoon of the same day, and throughout Saturday, the flags on the forts, and on the vessels in the harbor were at half mast; the ringing of all kinds of bells was prohibited, even the signal bell on the hill, which announces the approach of vessels, was stopped, much to the inconvenience of those engaged in commerce, and the hotel keepers were forced to resort to other means than bells and gongs to call their inmates to meals; the billiard tables were all covered, (this being the only time in the year, not excepting Sundays, that such an event takes place) and the billiard "cues" were carefully arranged upon them in the form of *crosses!* What a strange association of ideas is this! In short, every thing was *crossed*, and every body looked *cross* because the priests had laid an embargo of a day on their merriment. At the door of the church stood a grave looking guard of national soldiers, watching the sepulchre with loaded muskets 'to prevent his disciples from stealing him away.'

"The image had been taken down from the cross on Friday afternoon, and placed in a box above the altar, the side next to the congregation, having been left open to admit of its being seen; it was decorated with ruffles, and ribbands, and artificial flowers, and every pains seem to have been taken to make it look as childishly ridiculous as possible. About one o'clock on Sunday morning the said image was taken out of the box, and *that* operation was called the resurrection; the event was announced by the firing of a gun from the fort, which was followed by the ringing of all the bells in the town, the firing of rockets, crackers, pistols, guns, &c., the shouting of the populace, and a most complete uproar in every street.

"The billiard tables were uncovered early in the morning, Sunday as it was; every species of gambling and rioting has been carried on throughout the day, by priests as well as people, and the complete desecration of this holy day is now being consummated by balls and dances in every quarter of town."

THE DEPTH OF JACOB'S WELL.

The Rev. Dr. Wilson, of England, who has recently traveled through the Holy Land, and published the results of his travel under the title of "The Land of the Bible Visited and Described," presents the following relation of his visit to Jacob's Well:

"At Shechem Dr. Wilson found a remnant of the Samaritans still, and had some interesting conversation with one of their priests. In the immediate neighborhood is Jacob's Well, where our Lord encountered the woman of Samaria, and with the simplest images instructed her in the sublime mysteries of spiritual truth. The well is situated amid the ruins of a church which once surrounded it. The mouth was covered with two large stones. Rolling away these, the travelers, with their attendants, swung themselves down to a kind of platform, where they kindled a light, and commenced preparations for ascertaining the depth of Jacob's Well.

"It was now time to disclose our plan of operation to our native attendants. 'Jacob,' said we, 'a friend of ours, an English traveler and minister, (the Rev. Andrew Bonar, of Collace,) dropped the five books of Moses and the other inspired records into this well about three years ago, and if you will descend and bring them up, we shall give you a handsome *bakshish*.' 'Bakshish?' said the Arabs, kindling at the sound; 'if there is to be a bakshish in the case, we must have it, for we are the lords of the land.' 'Well, down you go, said we, throwing the rope over their shoulders, 'and you shall have the bakshish.' 'Nay, verily,' said they, 'you mean to hang us; let Jacob do what he pleases.' Jacob was ready at our command; and, when he had tied the rope round his body below the shoulders, he received our parting instructions. We asked him to call out to us the moment that he might arrive at the surface of the water, and told him that we should so hold the rope as to prevent him from sinking, if there was any considerable depth of the element. We told him also to pull out one of the candles with which he had stored his breast, and to ignite it when he might get below. As he looked into the fearful pit on the brink of which he stood, terror took hold of him, and he betook himself to prayer in the Hebrew tongue. We of course gave him no interruption in his solemn exercise, as, in the circumstances of the case, we could not but admire the spirit of devotion which he evinced. On a signal given we let him go. The Arabs held with us the rope, and we took care that he should descend as gently as possible.

"When our material was nearly exhausted, he called out, 'I have reached the bottom, and it is at present scarcely covered with water.' Forthwith he kindled his light; and, that he might have every advantage, we threw him down a quantity of dry sticks, with which he made a blaze, which distinctly showed us the whole well, from the top to the bottom.

"We saw the end of the rope at its lower part; and we put a knot upon it at the margin above, that we might have the exact measurement when Jacob might come up. After searching for about five minutes for the Bible among the stones and mud at the bottom, our friend joyfully cried out: 'It is found! it is found! it is found!' We were not slow, it may be supposed, in giving him our congratulations. The prize he carefully put into his breast, and then he declared his readiness, with our aid, to make the ascent. * * * * *

"We found it no easy matter to get him pulled up, as we had to keep the rope from the edge of the well lest it should snap asunder. When he came into our hands he was unable to speak, and we laid him down on the margin of the well that he might collect his breath. 'Where is the bakshish?' were the first words which he uttered on regaining his faculty of speech. It was immediately forthcoming, to the extent of about a sovereign, and to his fullest satisfaction. A similar sum we divided among our Arab assistants. The book, from having been so long steeped in the water and mud below, was, with the exception of the boards, reduced to a mass of pulp. In our effort to recover it we had ascertained the depth of the well, which is exactly seventy-five feet. Its diameter is about nine feet. It is entirely hewn out of a solid rock, and is a work of great labor. It bears marks about it of great antiquity. 'The well is deep,' was the description given of it by the woman of Samaria to our Lord. It still, as now noticed, has the same character, although to an extent it is perhaps filled with the stones which are thrown into it by travelers and pilgrims.

"The adventure which I have now noticed being over, we emerged from the well, and, sitting down at its mouth, we could not but think of the scenes and events of other days. We were near to the very 'parcel of ground that Jacob gave Joseph.' Jacob's Well was here! Here Jesus, the Saviour, sat, wearied with his journey, suffering from the infirmities of that lowly human nature he had assumed, when he came from heaven to accomplish the work of our redemption, which his Father had given him to do. Here he spake, with inimitable simplicity and majesty as never man spake, setting himself forth as the Source and Giver of the copious and satisfying waters of Eternal Life."

The Sabbath Recorder.

New York, October 21, 1847.

RESPONSIBILITY OF ORDAINING MINISTERS.

At a recent meeting of a Baptist Association in Rhode Island, the Rev. Dr. Wayland, of Brown's University, read a paper, which he had prepared by request, on "the responsibility of the churches with respect to the ordination of ministers." The subject is one of such vast and practical importance, that we are sure our readers will thank us for giving them, in a condensed form, some of the Doctor's thoughts upon it.

The paper commences with a discussion of the question, "To whom does the New Testament commit the duty of ordaining men; that is, of setting them apart to the ministerial office?" Dr. Wayland thinks, from a candid examination of the Scriptures, that no authoritative precept whatever is given upon this subject. The Gospels are completely occupied in revealing the wonderful moral truths of the new dispensation, particularly the way in which alone man can be saved. Jesus Christ established no ecclesiastical organization during his lifetime. He left nothing on earth but the moral truths which he came to reveal. The apostolic office was not designed to be perpetuated, and the church was left at Christ's ascension without any organization. Very soon, however, as different communities of Christians arose, elders or bishops were appointed, whose duty it was to preach the word, and to take the government or oversight of the church. They were probably first chosen by the brethren, and afterwards set apart by prayer and laying on of hands. But this mode, although adopted by the apostles, is not necessarily obligatory upon us, since there is no command in respect to it. It was suited to their times and circumstances; and we have, without doubt, a right so to modify it as to suit our own times and circumstances.

After thus disposing of the question to whom the New Testament commits the duty of ordaining men, Dr. Wayland proceeds to state the manner in which persons are set apart to the ministry among the Baptists. A license to preach originates with each individual church. When a church has formed the opinion that one of its members possesses gifts adapted to preaching, they, by vote, grant him a license, in virtue of which he may officiate in the pulpit whenever he may be requested to do so. This license is *probationary*. It should be always limited in time, and should be renewable every year. If it be found that the candidate does not improve, or if for any other reason the church believes that the brother would be more useful as a private member, the license should terminate, and he should cease to minister in public. If, however, his various efforts confirm the people in their opinion of his suitableness for the ministry, he may then be called to ordination—an act which sets him apart permanently to minister in sacred things. In order to this a Council is generally called, composed of ministers and laymen from the neighboring churches, who take the matter into consideration, and act on behalf of the whole church. The following is the manner in which the Council is called and proceeds:—

"The church which wishes to call one of its members to ordination, sends letters to several churches in the vicinity, inviting them to be present by delegates, for the purpose of examining and setting apart the candidate. When they assemble, the letters and the answers are read; the council is organized by choosing a moderator and clerk. The proceedings of the church in calling the candidate to ordination, are read. If all the proceedings have been had without cause of difference, the candidate is called upon to give a narrative of his conversion to God, of his reasons for supposing himself to be called to the gospel ministry, and then to state, in brief, his understanding of the doctrines of the Scriptures. In these he is examined as fully as the council or any of its members see fit. If the council are satisfied on all these points, they declare themselves to be so, by vote, and proceed to make arrangements for the ordination services. These are essentially prayer, and the laying on of the hands of the Presbytery, though a sermon, a charge, and a right hand of fellowship, expressive of the confidence of the council, are commonly added."

The question what are the intellectual and moral elements to be sought in a minister of the gospel, is next considered, the object of the writer being to present those passages of Scripture by which we are to be guided in the matter. The minister is an ambassador of Christ, as though God did beseech men by him. It is his business, not only to preach among men the unsearchable riches of Christ, but to be an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity. He is expected to understand the meaning of God's message to a sinful world, and to apply it to the intellect and conscience of his hearers. This he can never do with good effect, unless he constantly and strictly practices what he preaches. Deficiency in this respect affords a sad evidence of unfitness, and not unfrequently indicates that those who suppose themselves called to the work are entirely mistaken, and had better abandon it.

The concluding part of Dr. Wayland's paper is occupied in considering the evils which may flow from the indiscreet ordination of men to the ministry, and the consequent responsibility of those to whom that work is committed. The character of the ministry depends essentially upon the act of the church in licensing men, and the act of the council in ordaining them. Yet not unfrequently there is an attempt on the part of both to evade this responsibility. The church is sometimes pressed with requests to grant one of its members a license to preach. A majority doubt the propriety of doing so; but finally, for fear of giving offence, a license is granted, under an impression that if any thing is wrong it will be made right by the council called for his ordination. In due time perhaps the council is called; and they are told that the church has already decided upon the qualifications of the candidate, by giving him a license, so that their principal business is to ratify the act of the church. Thus, between the two, the responsibility is thrown off, and a person is introduced to the sacred office, of whose fitness for it both bodies had doubts. The consequences are deplorable. A man who might have been useful in the station for which he was fitted, is placed in a position where he can neither benefit himself nor others. If a man is not called of God to the ministry, he had far better be in any other profession than that, and it is not harshness on the part of a church or council to tell him so. The sooner this truth is learned the better for all concerned. There can be no greater curse inflicted upon churches or individuals than to fill up the ranks of the ministry with men who have no love for that particular work, and whom God never intended for it. Laborers are needed, no doubt, and this is a reason often urged for licensing and ordaining whoever offers. They were needed also in Christ's day. But he, when beholding the greatness of the harvest, and the fewness of the laborers, said to his disciples, "Pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest." Let us do likewise, and invite those only to enter the field, who give evidence of having been sent of God.

OF FEMALE INFLUENCE IN RELIGION.

The support and progress of religion depends very much on the female part of community. Their influence in forming the mind and character is immense. The greater transactions of society fall most heavily upon the men; but women, in their more retired sphere, may exert an influence no less than the men in all religious matters. Their tender and feminine minds are more easily impressed with gospel truths, while their relations in life render them more susceptible of religious impressions, and more anxious to enjoy religious comforts. Their conditions in life are attended with fewer temptations, and fewer diversions from the duties of religion. It is but seldom, in this Christian country, that we see among females an infidel, a scoffer, a drunkard, or a contemner of divine things. There are more of the females truly pious than of the males, and a smaller number who depart from the faith and become castaways. Hence seldom do females become subjects of discipline, as the history of the church proves. The religious education of children depends principally upon the mother, especially in its earliest stages, while receiving those impressions that will influence them through life. The mother can best adapt herself to their capacities. She with the most tender care rears and watches the tender plant. A curse awaits that child who despises to obey his mother.

The pious mother has much influence in maintaining family religion, and family prayer. She disposes and arranges her domestic affairs so as to allow opportunity for it; and she gives notice that the family are in readiness, with the good old Bible on the stand. Thus she encourages her husband, and obviates all excuses that he might be inclined to make to neglect the duty. When the tabernacle of worship was reared, not only the men brought their offerings to the Lord, but all the pious, wise-hearted women contributed by their labors and materials to build, furnish and ornament this structure. In the time of our Saviour's ministrations, we often find women among the devout people who attended upon him. There were many who ministered of their substance, and whose dwellings were places of resort for him and his disciples. When Christ was about to be crucified, and on his way to the cross, many women dared to express for him their regard, by lamenting his unrightous sufferings. When forsaken by his apostles and a boasting Peter, women stood by and beheld the mournful scene. And when borne to the tomb, women followed, and observed the place and manner of his burial. Having made preparation, they intended, as soon as the Sabbath was past, to visit the spot again, and embalm his body. Accordingly they went, but he was risen and gone. They went forth with joy, as heralds of salvation, to proclaim the glorious event which is the foundation of our faith, hope and joy. In the early ages of the church, females did much in assisting the apostles to disseminate divine truth. Priscilla had the thanks of all the churches of the gentiles for her services, and the dangers she had encountered. We have some daring primitive spirits among females at the present day, of whom may be numbered Mrs. Carpenter and Mrs. Wardner, who are willing to sacrifice all for Christ's sake. Others may be equally evangelical, and equally influential in their labors at home. Various are your relations in life. There you are to exert and immediate influence, that may grow with your growth, and strengthen with your strength. This influence we need in maintaining and cultivating true piety in our families, churches, and communities. This influence we need in our missionary operations. While some of your sex are in a foreign field laboring for God, you, in your domestic circles, will not forget that you are laborers with them, "that they that sow and they that reap may rejoice together." W. B. G.

CIRCULAR.

By a statement in the Sabbath Recorder of October 7, it will be seen that to each of eighty-three stockholders of the standing fund of the American Seventh-day Baptist Missionary Society, there is apportioned $5 28, subject to their order, on "*proving their claim* as Life Members."

It will doubtless be understood, that no person has a claim on that fund except those who have *paid over to the Treasurer, or to the Society's authorized agents, the sum of ten dollars*, the constitutional fee required to constitute a Life Member. As to the *proof*, neither the Treasurer nor the General Agent will be unreasonable in their requirements; but they would be glad to have sufficient evidence to satisfy them that the individuals claiming a share in that fund have a valid claim. And in a great majority of cases the proof is with the individuals who have paid, or somewhere else than in any of the records of the Society. Not that there are no lists of Life Members' names on the books of the treasury, but there is nothing to distinguish between those who have given notes to secure the payment of membership fees, and have never paid them, and those who have paid their ten dollars; except those in Waterford, Ct., in one list, and those in Hopkinton and Westerly, R. I., in another. For these reasons, the only way we could estimate the number of paying members was by the amount of the standing fund, allowing one share to every ten dollars.

It is hoped that those who have claims on the standing fund will present them as soon as may be, giving orders how they will have them disposed of. The great portion that I have heard from have given orders to have theirs paid over to the American Seventh-day Baptist Missionary Association, which has accordingly been done. Others wishing to have theirs disposed of in the same way, will please send their orders soon, that I may be enabled to send the money in a certificate of deposite or draft all together, and so save expense and the conveyance be made with safety.

It is expected that there will be another dividend in the month of January next, and it is wished that those who order their present dividend will say how their next share shall be disposed of. H. C. HUBBARD, Treas.

Expense of Religious Newspapers.—The Vermont Chronicle says that those who think of stopping a religious periodical, on account of the expense attending it, should reflect on the destitution which they will hereby bring upon their families. Our children ought to understand the history of the present age. We send them to study geography; and this is well, because they have to live in the world, whose continents, rivers, mountains, islands, and waters, they study. We send them to study the history of the past, because they ought thus to be enabled to judge of the present. But after we have given them this geographical and historical knowledge, shall we exclude them from a knowledge of their own times? Shall we withhold the very ability to make the appropriate use of the knowledge they have obtained? Do you say they will get this knowledge from secular newspapers? Is it better to have them obtain a knowledge of the world, disconnected with the doctrines, the prospects and affairs of the kingdom of Christ, than in connection with them? Is not a well conducted religious newspaper, bringing sanctified literature, intelligence, and religious instruction into the bosom of the family, one of the best means of education?

Theatres in New York.—We clip the following from the New York correspondence of the Baptist Register. The picture is a dark and saddening one. It is best, however, that the truth should be known, and Christians warned thereby:—

"Within the last two years there has been a very great increase in this city in the attendance upon theatres, opera-houses, and other kindred places of amusement. In addition to the old resorts of this kind, which are all nearly every night crowded, the new splendid Broadway Theatre was opened a few evenings since, and is every evening—if we barely except Sunday evening—filled by the multitudes who rush to its more fashionable circles; and it is expected that the opera-house, building in Astor Place, will soon be ready to receive the anxious but select class, who are waiting to attend a play-house, built for the better, that is, the more dashing circles. It would be well for Christians here and elsewhere, to contrast this state of things with the condition of our city during those years in which it was favored with powerful revivals of religion. The last general revival with which we have been blessed, was during the winter of 1842–3. At that time theatres and operas were at a very low ebb. I am informed by a person who is good authority on the subject, that during that winter such places were nearly deserted; that so reduced were the numbers of play-going people, that the Park Theatre—then the most prominent and fashionable in the city—was closed for want of support, and the Chatham and Bowery theatres were obliged to reduce their price of admission to one-half the usual sum; and it was generally admitted, that the revivals then so generally prevailing throughout the city, were the cause of such a decrease in the attendance upon places of amusement. How sad the reflections when we behold the contrast presented by the multitudes who now rush to those places of immorality and wickedness!"

Yearly Meeting of the New Jersey Churches.—Long ago, when there were only two Seventh-day Baptist churches in New Jersey—one at Piscataway and one at Shiloh—a Yearly Meeting was established for the purpose of promoting acquaintance and brotherly feeling. Although there is perhaps less occasion now than there used to be for such a meeting, yet it is still continued. It was held this year at Piscataway, on sixth-day, seventh-day, and first-day last. A large number of brethren were present from the churches in the vicinity, and also several from West New Jersey, among whom were Elds. John Davis and Samuel Davison. The time was principally devoted to preaching and social intercourse, and seemed to pass very pleasantly. There is reason to hope that the interview was a profitable one, and will long be remembered on that account.

Fruits of an African Mission.—The American Missionary, for October, says that Mr. Raymond, who, since the decease of Mr. Garnick, is left alone in the Mendi mission, 'has labored with great assiduity; has preached the free and peaceful Gospel in the hearing of slave-trading and blood-thirsty chiefs; has gathered upwards of a hundred children and youth into a school, where they are taught, fed and clothed at the expense of the mission; and has been instrumental in preventing one war, abolishing the slave-trade to a great extent in Sherbro country, and diffusing the principles of peace, temperance, and Christianity throughout a large extent of territory. The British missionaries at Sierra Leone bear testimony to his zeal, intrepidity, faith, piety, and remarkable influence and success.

The Choctaw Indians.—We learn from the Christian Observer, that the blessing of God has attended the labors of the missionaries among the Choctaws during the past year. Mr. Wright, who is stationed at Wheelock, reports the addition of twenty-eight persons to the church under his care, by profession; while there are twelve or fifteen more who are expected to be admitted at the next communion. At Good Water, where Mr. Hotchkin is stationed, thirty-nine have been received into the church since January, 1847. Mr. Hotchkin says there are about as many more who have commenced a life of prayer, and who wish to make a trial of their faith in private before they make a public avowal of their attachment to Christ and his cause. At Mount Pleasant, ten persons were admitted to the church on examination in May last. It is not known how many have made a profession of religion at the other stations.

Thanksgiving for Harvest.—We like the custom which prevails in the churches of some countries, particularly England, of appointing a day to acknowledge publicly, with devout thanksgiving, the goodness of God in granting abundant harvests. We learn from one of our exchanges, that such a day has been observed to some extent this year. The Independent and Baptist churches of Leeds lately united for the purpose of giving public thanks for the rich and abundant harvest. The Bishop of Oxford has given notice that a public thanksgiving of his diocese will soon be observed. It is also said that a proclamation by order of the Queen in Council will be issued at the proper time, directing a general thanksgiving for the same blessing.

Jewish Movement.—Divine service by the Jews was celebrated for the first time on a Sunday lately at Konigsberg, in Prussia. There were about 600 Jews in the Synagogue, and more than 200 Christians, among whom were several eminent functionaries of the town, including the Director of Police, who strongly opposed the intention of the Jews to transfer the celebration of the Sabbath from Saturdays to Sundays. So says an exchange, but we know not upon what authority.

The "Bible Christians."—The United States Gazette says that the denomination calling themselves "Bible Christians," have just completed and dedicated a beautiful church edifice in Philadelphia. It is their practice to enforce, in addition to the general good bearing of its members, an entire abstinence from every species of animal food and intoxicating liquors. Some of its members have thus lived for the past forty years, and quite a number under that age have never tasted animal food.

Death of a Missionary.—The American Missionary states that Mr. Thomas Garnick, of the Kaw-Mendi Mission, Africa, died July 10, 1847, after an illness of seven weeks. He sailed from Philadelphia for Sierra Leone, the last of December, 1846, with high expectations of being made a blessing to the degraded and oppressed people of Africa. Mr. Raymond is now left alone in this mission.

Anti-Slavery Missions.—We learn from the Liberty Press, that the receipts of the Union Missionary Society will probably amount to not less than $20,000 the present year. This is an anti-slavery Missionary Society, refusing to receive the contributions of slaveholders. It has an interesting and promising mission station in Africa, and others among the emancipated slaves of the West Indies.

Eld. O. P. Hull having returned to his field of labor in Albion, Dane Co., W. T., wishes his friends to direct their letters to that place.

Revival.—A revival of religion is now in progress at Holy Spring, Miss. The Gazette of that place of the 10th ult., says: Since the revival commenced, more than ninety of our citizens have made profession of religion, and there are yet many others anxiously inquiring what they shall do to be saved. Seventy-two of those who made profession of religion, have joined the Methodist church. This great revival has spread through every portion of our country. We believe that at *least one thousand persons* have made a profession of religion and united themselves to the different churches in Marshall Co., within the past three months.

Jews in Africa.—The Jewish Intelligencer states that a considerable number of Jewish merchants reside and carry on an extensive traffic in Timbuctoo, the great difficulty of intercourse with which is want of water, whilst conveying goods on camels in boxes lined with lead within and covered with skins without, to preserve the contents from the excessive heat. The Timbuctoo Jews travel to Socham, a town in the Sahara desert, 36 days from Mogadore, every spring, and are dark complexioned, but not black. They use the same prayers as the Portuguese Jews, and dress like Moors, only wearing a black cap.

An Episcopal Bishop on Baptism.—Bishop Smith, of the Episcopal Church, Kentucky, in a sermon preached by him a few years since expressed himself on the subject of baptism as follows:—

"Of late the following argument has been used in certain quarters with great effect. It has been said that immersion is valid baptism. But a large body of Christians conscientiously believed that no other mode is baptism. Were the great body to yield the question they would but yield an opinion, and sacrifice a preference. But were the Baptists to yield, they would sacrifice their conscience. Why then should not all Christians agree to adopt immersion as the only mode of baptism, and thus forever remove one of the most formidable obstacles in the way of Christian union? For my own part, I must confess myself unable to discern any flaw in this most powerful Christian argument, and for one, as far as in me lies, I am ready to hold out the hand of fellowship to all Christians on this truly Christian ground."

Afflictions Multiplied.—Under this head, the N. Y. Recorder of Oct. 13, says: "In our paper of last week we mentioned the death of Mrs. Peck, wife of the Rev. John Peck, and the sickness of his sons, the Rev. Philetus B. Peck of Owego, and the Rev. Linus N. Peck of Hamilton. We have now to make the melancholy record that both these brethren have followed thus soon their departed mother. The Rev. L. N. Peck died Oct. 4, at 10 o'clock P. M., and his brother thirty hours later. We have no particulars, except that they departed in peace. They were buried on Thursday. How strange and inscrutable are the ways of Divine Providence! Who that saw father Peck and his sons at Hamilton, at the Commencement, could have imagined that he would survive them—they, young, strong, and vigorous—he, bent under the weight of years, feeble and an invalid? But thus uncertain is life. How impressive the lesson to the brethren in the ministry who survive them! Who may be summoned next, or how suddenly, is known only to Him whose servants we are. May we each be ready!"

NEGLECT OF THE SOCIAL PRINCIPLE.

The American Messenger says that too little is made of the social principle in religion. This want of our nature will seek its gratification in some way. If the gospel and its institutions do not meet it, even professed believers will seek and find questionable means of satisfying the insatiable longings for fellowship. "Free Masonry," "Odd Fellowship," "Socialism," "Association," etc., are such manifestations as the world would scarcely have seen had the church fully accomplished its mission, and provided for the intimate communion and fellowship of its members. In cities especially, are these arrangements defective. Members of the same church for years are often wholly unknown to each other, with no pains on any hand to make it otherwise. Prayer meetings have nearly the stateliness of Sabbath services. Even the parts of divine worship, like sacred praise, designed to be social, are committed to the few. The members of Christ's body cease to be "members one of another." One of the most powerful principles in the nature of man thus fails to be made subsidiary to the grand ends of its being, and is left to the control of Christless influences.

A remark of an intelligent English writer shows that this evil is not restricted to America: "Even infidelity has begun to clothe itself with the power of the social principle, and Socialism has at length become the watchward of a dangerous party in the land. It is time for Christians to exemplify their own true character. Christianity is, emphatically, socialism, founded in truth, and cemented by love. The socialism of ungodly men is a delusion, a mockery; 'no bonds can bind base natures.'"

Curious Inscription.—The Providence (R. I.) Journal says that about three miles from that city, in the town of Cranston, there is a grave-stone on which is the following unique inscription:—

"Here lies the Body of
Joseph Williams, Esq.,
Son of Roger Williams,
Esq., who was the First
White Man that Came to
Providence, he was Born
1644, he died au 17, 1724,
In the 81st year of his Age.

In King Philip's War he courageously went through,
And the native Indians he bravely did subdue;
And now he's gone down to the Grave, and he will be no more,
Until it Please Almighty God his Body to restore,
Into some proper Shape as he thinks fit to be,
Perhaps like a Grain of Wheat as Paul sets forth you see.
Corinthians, 1st Book, 15th Chapt., 37 v. A. B.

General Intelligence.

Fire and its Ravages.—In the last number of De Bow's Commercial Review the editor appends to an article on Fires and Firemen, from a contributor some statistical computations of the value of property annually swept away by fire. He gives a list of great fires (omitting all where the loss did not exceed $50,000) that occurred, in all parts of the world, during ten years—from 1836 to 1846: and although the list, as may well be supposed, is far from being a perfect one, it represents the total value of property annihilated to an amount of $137,362,950. Adding omissions, and the infinite number of minor conflagrations, he supposes, perhaps with justice, that it will be fair to estimate the entire loss for ten years at $575,000,000; or $27,500,000 per annum.

Of his catalogue of fires, $37,000,000 of loss—or more than one fourth of the whole—occurred in the United States,—equal to $3,700,000 a year. Allowing for unrecorded fires, and "the numerous direct and indirect losses," and adding "the expense of the fire department," &c., &c., he rates the annual loss in the United States, for the last ten years, at from eight to nine millions, and supposes that we may anticipate a future loss of from at least five to six millions of dollars a year,"—an amount sufficient for us, he says, "to carry on the railroad proposed from Lake Michigan to the Pacific Ocean, as fast as labor could urge it."

Discovery in Mississippi.—The Louisville Journal in a recent article says:—"In the south-western part of Franklin county, Miss., there is a platform or floor composed of hewn stone, neatly polished, some three feet under ground. It is about 108 feet long, and 80 feet wide. It extends due north and south, and its surface is perfectly level. The masonry is said to be equal, if not superior, to any work of modern times. The land about it is cultivated; but thirty years ago it was covered with oak and pine trees, measuring from two to three feet in diameter. It is evidently of very remote antiquity, as the Indians who reside in the neighborhood had no knowledge of its existence previous to its recent discovery. Nor is there any idea of the work, or of the people who were its builders. There is also a canal and well connected with it, but they have never been explored. A subterranean passage may be underneath. Further exploration may throw some light on its origin."

Noiseless Wheel.—Among the numerous ingenious inventions of the present day is a noiseless wheel for carriages, patented by Mr. Andrew Smith, of England, galvanized iron and wire rope manufacturer. The silent properties of this wheel are not obtained at the expense of appearances, nor by any additions which detract from the elegant appearance of the vehicle. The tire is composed of numerous layers of galvanized plate iron lapped together, and then regalvanized in the mass, and which, when running over the stones, makes no more noise than if running on a surface of lead. The nave or box of the wheel is lined with an elastic substance, which makes a perfect stuffing box, and thus prevents any noise from the axle; and on the whole must be an important addition to the comfort of omnibus and stage passengers. So says the Scientific American.

Wonderful Discovery.—Dr. Sylvester, an Italian by birth, and an eminent chemist, has discovered a mode of hardening the human body to the consistency of stone, or solid marble, which he is about to exhibit in London. His specimens have excited great astonishment. One was the head of a lady, with the hair parted and dressed, retaining its flexible properties and colors, although the surface from which it grew resembled stone—somewhat like a wax model; also a child's head, plump and dimpled as in life, and a tongue petrified, as if it had never uttered a sound. The petrifying process is said to be simple and cheap. A boquet of choice flowers—the juices first extracted by a pneumatic process—preserved their natural colors, but were as hard and rigid as if some cunning workman had carved them from Persian marble; for not only the leaves and petals were rendered stone-like, but the minute hair-formed stems were rendered coraline.

Ages of Statesmen.—Of our distinguished puplic men, John Quincy Adams, born in 1767, is the Nestor. He is 80 years of age. Henry Clay comes next, being 70 years old on the 15th of April. Martin Van Buren, R. M. Johnson, J. C. Calhoun, Lewis Cass and Daniel Webster, singularly enough, were all born in 1782, and of course are 65 years of age. Tyler is 8 years younger—born in 1790. Polk is about the same age. Dallas 2 years younger yet, born in 1793. Gen. Taylor is nearly 60. The rest of our prominent public men are generally younger by years.

If we cross the Atlantic we find a statesman in Wellington, unimpaired in intellect at the age of 78. The age of Peel corresponds with that of Gen. Taylor, as that of Lord John Russell does with that of Dallas. Brougham is the youngest of the first grade of public characters, being barely born in the last century.

The Liberty of the Press in France.—The Gazette de France announces the seizure of its number of Friday, in the following terms: "The Gazette de France was seized to-day at the post office and at the printing-house. We have been informed that two other numbers are included in the new prosecution commenced against us. One of our editors has but lately been released from prison, another has just been incarcerated, and a third is about to be prosecuted. Let nobody assert that liberty is not making progress." The Charivari announces that its number of Saturday was seized at the post office and at the office of the paper. "It is impossible for us," says the Charivari, "to explain the reason."

One thousand of Colt's Patent Revolving Rifles have been made at Hartford, for the use of the U. S. Mounted Rifle Regiment. Each rifle is made to hold six charges, which can all be fired in as many seconds; and as they can be loaded very quickly, it is expected they will prove a terribly effective instrument of war. Gen. Taylor has approved them. So says Scientific American.

SUMMARY.

In Philadelphia, on Saturday, Thomas J. Kerrison, convicted of keeping and maintaining a gambling house, his billiard saloon having been classed as such from its being proved that he permitted, and did himself, play for money with those who frequented it, was brought up for sentence. The judge used very severe language before coming to the finale of the sentence, which ordered him to pay a fine of $500, and suffer an imprisonment of three years in the Eastern Penitentiary. The next unfortunate called up was William Wonderly, convicted of selling lottery policies; he was sentenced to an imprisonment of two years, and to pay a fine of $50. The new law of Pennsylvania works well.

Judge Garnier, a highly respected and venerable citizen, and to all appearance one of the happiest of men, committed suicide by drowning himself on the 16th of September last. The reason assigned by him, as stated in his papers, was poverty—that $150 was all he had left, which was only sufficient to pay his debts—and after making out notes to all his creditors, and among them his wash-woman, he deliberately prepared for the awful act by fastening bricks to his back, inclosed in towels; he then wrapped himself in his cloak, and walked down to the river and threw himself in, securing his body by a rope tied to the wharf, that it might readily be found and interred.

We learn, says the Boston Journal, that as the clergyman connected with the Episcopal Church in Plymouth, entered, in company with three ladies, his church yesterday afternoon, he discovered two boys of some 17 or 18 years of age, each busily engaged in drinking the 'sacramental wine.' The clergyman seized the boys, one of whom is named Dyer, and locked them up in a closet, until the arrival of an officer, who committed them to jail. Some of the silver plate belonging to the church was found broken in pieces, and mutilated, preparatory to carrying it away.

Two married women of Nauvoo have recently been shot dead by their husbands, under singular and melancholy circumstances. A few weeks ago an old Revolutionary pensioner, named Hatch, who is nearly 90 years of age, but a Mormon, killed his wife by mistake in an endeavor to shoot those who were molesting his house. A few days afterwards, a Mr. Telly killed his wife by shooting her as she entered a rear door of the house at a late hour of the night, supposing her to be a man attached to a body of anti-Mormons from whom he was expecting an attack.

The Election Law now provides that any elector offering his vote, who shall have made a bet concerning any pending election, may be challenged, and his vote rejected on that ground. We caution every elector, therefore, against betting, and especially against efforts made to entrap them into a bet, with the express design of excluding their vote. Such tricks will undoubtedly be attempted.

The Philadelphia North American says that there will be sixty thousand tons of railroad iron manufactured in this country during the present year, which will be equal in quality to any imported iron. The value of this quantity, at the present selling prices, will be upward of four millions of dollars. Pennsylvania, alone, furnishes one-half of the pig iron, and more than one-half of the railroad iron made in the United States.

There was exhibited at the Mechanics' Fair in Boston, a specimen of a new style of engraving, in alto-relief, invented by Mr. J. C. Crossman, engraver, of that city, and called by him stylographic engraving. It is one of the most valuable discoveries or inventions connected with printing and engraving on wood.

It is a singular coincidence, that Gen. Scott entered Mexico on the 16th of September, the day which is celebrated throughout Mexico as the anniversary of its independence.

A Mr. J. O. Fletcher has an article in the Medical Times, to show that sugar is found in perspiration, tears, and the wax of the ears!

Edwin Baily and Joseph Buchanan, who committed an assault, with intent to kill Mr. Hotchkiss, in South Brooklyn, L. I., have been found guilty, and sentenced to the State Prison for the period of their natural lives. Mr. Hotchkiss is still totally unconscious, and it is feared his reason is dethroned forever.

Ginseng root commands a very high price in China, where it formerly (before American innovation) sold for its weight in gold. It can without doubt be made a very profitable article to American Commerce in our increasing intercourse with that mighty empire.

The Chronotype says, "The total amount of ice exported from this port during the month of September was 2,428 tons, of which 982 tons was exported to the East Indies, 360 tons to Rio Janeiro, 206 tons to Liverpool, 404 tons to other foreign ports, and the balance coastwise."

In England the present consumption of sugar may be taken at 2,000,000 tons per annum, being at the rate of 21 lbs. per head of the population, while in France it is only 8 lbs. per head.

The Wabash river and its tributaries water nearly two-thirds of all the counties of Indiana. Of eighty-eight counties in that State no less than fifty-five are watered by the Wabash river.

Applications have been made to the Grand Lodge of the United States for charters of Odd Fellows' Lodges in Oregon, Honolulu, Oahu, and the Hawaiian Islands.

The name of the democratic candidate for governor of Georgia, is George Washington Napoleon Bonaparte Towns.

It is estimated that this year's sugar crop, in Louisiana, will exceed last year's 50,000 hogsheads.

Mr. A. D. Patterson, the able editor of the Anglo American, New York, died at an early hour Saturday morning, 9th inst.

Four hundred and eleven marriage licenses were granted in Cincinnati during the quarter ending Sept. 1.

A telescopic comet was discovered by a lady of Nantucket on the morning of the 1st inst., in the Constellation Cepheus. It is now visible to the naked eye.

We have in this city, says the Detroit (Mich.) Journal, a German, about 30 years of age, who was educated in one of the German Universities. He is an excellent Latinist, a good Greek and Hebrew scholar, and speaks and writes French, Spanish, German, and English, and is an excellent mathematician. With all these accomplishments he is compelled, for want of better employment, to saw wood for a living.

A man who gave his name as J. A. Dana, stopped at Smith's stage office in Burlington, Vt., on Friday night, 1st inst., and disappeared in the morning without paying for his supper or lodging. He left a new valise, which contained two new shirts and about $500 in silver, gold, and bank bills. He was a large man and wore a white hat. He had been seen a fortnight previous in Lowell, where he stated that he was bound to Troy, N. Y.

Rev. Dr. Nott, of Union College, is recovering from a very severe attack of inflammatory rheumatism. Ordinary means proving of no avail, he resorted to the Water Treatment at his residence under the care of Dr. Shew of this City, and with marked benefit. Dr. Nott, having reached four score years nearly, has generally enjoyed remarkably good health. His dietetic and other hygeinic habits have been very simple and temperate.

The Boston Journal states that a drover named Hammond, while at Brighton, had his pocket book, containing $3,000, stolen from the inside breast pocket of his coat. The ends of the bills were visible above the top of his pocket, and he had been cautioned in regard to their being so exposed. The money belonged to three individuals.

Mr. Beach has made a proposition to the receivers of the Plainfield Bank, that he will redeem all the notes of that institution, some $60,000, for which the receivers have issued certificates, upon condition that the receivers deliver up to him all the assets of the bank. Such an arrangement as this would cut off all the holders of the remaining $40,000 of bills, which have not been sent in.

It was stated by Rev. Mr. Rogers, in a recent sermon, that while the city of Boston proper originally contained but 600 acres of land, it now embraces 1300 acres, so that 700 acres have been artificially added by the spade, and most of this within comparatively a very few years.

The Pittsville Eagle says that the sum of $1,000 has recently been contributed from the Mount Holyoke Female Seminary to the cause of Foreign Missions and the American Education Society. This is an average of more than $4 for each scholar.

The Supreme Court of Indiana has decided that the Black Laws of that State, making it a crime for a mulatto or negro to emigrate to and settle within that State, without giving bonds, are unconstitutional.

The intrinsic value of the shipping, (not including steamships, steamboats nor schooners) belonging to the United States, is put down at $120,000,000 as a moderate estimate. The number of persons immediately interested, is stated, at a fair calculation, to be 1,175,000.

The highest price at which the best American flour has been sold in London this year was 54s., (nearly $13,) which is about 100 per cent. above what it was last year. At the last accounts it was about 26s.

The yellow fever has abated in New Orleans, as well for want of subjects as on account of a pleasant change in the weather. The pestilence has been more destructive this year than at any previous period.

The New Orleans Courier says that Staud Watie has offered to raise a battalion of 400 Cherokees, and that probably the war office will accept them, and send them to the frontiers to replace our regulars, which will be sent to Mexico.

The extensive Gallego Flouring Mills in Richmond, Va., were entirely destroyed by fire on Sunday. The loss was very heavy. A large number of other houses were destroyed. The whole loss was estimated at $250,000.

An effort is to be made at the coming session of Congress to secure an appropriation of $100,000, on certain conditions, for the purchase of Mt. Vernon. It is said that Mrs. Washington, the present proprietress, is willing to dispose of it.

A farmer's wife in New Connecticut, Ohio, is preparing an immense cheese for a present to Queen Victoria. With some few of her neighbors, she has procured the milk of 500 cows for one day. The production is a cheese weighing 600 lbs.

A duel was fought in Virginia, on the 1st inst., near the Canal, between Mr. Harris, a member of the North Carolina Legislature, representing Potter Co., and Mr. Yellowly. The former received a ball in his head and was killed on the spot.

M. Van Berchem, from his researches on vaccination and small pox, has come to the conclusion that among the vaccinated, the older the individual the greater is the liability to an attack of the small pox. Among the unvaccinated it is the reverse, for the younger the person the more he is liable to an attack of small pox.

A colossal bust of Juno in perfect preservation was lately discovered at Tunis by the workmen employed in excavating stone from the site of an ancient harbor. The Bey of Tunis has presented this exquisite to M. Delaporte, gerant of the general consulship of France at Tunis.

The editor of the Baltimore Farmer says the best remedy he ever tried in his family for a cough or cold, is a decoction of the leaves of the pine tree, sweetened with loaf sugar, to be freely drank warm when going to bed, and cold throughout the day.

Information from Constantinople has been officially communicated, of an intended blockade by the Sublime Porte of a part of the coast of Albania, from Previsa to the port of Durazza, in consequence of an insurrection in that province.

The Whig Young Men's Central Committee of New York City, have nominated Henry Clay for President in 1848.

Mrs. Neal, the widow of the late Joseph C. Neal, is, in future, to be the editress of the Saturday Gazette.

The St. Louis papers publish intelligence of the supposed murder, or death from starvation, of 100 emigrants from Illinois and Indiana, who had taken the southern route to Oregon. They were induced to take this, an unfrequented road, by the representations of some Oregon speculators, who wished to have them settle on their lands; and they have not been heard from since, except by a report from the Indians that a party of Oregon emigrants were killed on this route.

In the Mayhew school, Boston, on Thursday, a boy of 12 or 14 years of age, who was remonstrated with by his master for not complying with a requirement made of him, attempted to leave the school; the master followed him to the door, when the boy deliberately took from his bosom a pistol, which he aimed at him and snapped. Fortunately it missed fire—the boy's father was sent for, together with the School Committee, when the pistol was examined and found to be loaded with large shot or ball.

A lady, says the Syracuse (N. Y.) Journal, visiting at one of our first families, who was assisting in making arrangements for a wedding party, a few days since, narrowly escaped death by tasting the oil of almonds. Having uncorked the bottl eand merely touched the cork with the tip of the tongue, she was suddenly seized with violent spasms and severe pain, which continued for nearly twenty-four hours, notwithstanding the utmost efforts of the physicians.

The French nation is amazed that the American trade in ice yields nearly as much annually as the profits of France for treading the wine press. To give some idea of the importance of this new equatorial trade, a Boston house is instanced, which in a single year despatched to Asia 101 vessels laden with ice, which produced 17,000,000 florins. This, says the Presse, is almost as large a sum as that which usually accrues from one vintage of the wines of Bordeaux.

In a rencontre between Mr. John I. Johnson and Mr. John M. Elliott, in Warren Co., Va., on Sunday last, Mr. Elliott was killed by a stroke received from a fence rail! Mr. Johnson was recently a candidate for the Legislature from Clarke and Warren, and Mr. Elliott was one of the wealthiest and most influential citizens in the last named county.

Mr. Edward Mathews, formerly junior publisher of the Yankee Blade, and brother of the present editor of that paper, was murdered at Waterville, Me. His body was found in an out-house, where it was supposed to have been dragged after the murder. He had with him from $1500 to $2000, which was taken.

Geo. Jacobs, of South Boston, was accidentally shot dead in a boat while out after geese on Thursday, in company with his son and another person. Two of them fired upon a flock of geese. The deceased's gun was heavily loaded, and kicked him directly before the muzzle of the other gun, whose charge was lodged in the back of his head.

A plan is now in contemplation in Canada to connect Montreal with Lake Champlain, by a canal which, leaving the St. Lawrence at Cannawaga, would lead through a level country over a distance of only 19 miles to St. Johns, the present head of the steamboat navigation of Lake Champlain.

In Leverett, Mass., a child of Peter Hobart Jr., of Boston, cut the arteries of his arm with a scythe, but was prevented from bleeding to death, by the presence of mind of his mother, in pressing the flesh above the wound, until the doctor arrived two hours after, and took up the arteries.

An eminent French statistical writer took his station near the staircase, at a London ball, for the purpose of ascertaining the proportion of gentlemen who arranged their hair with their fingers before entering the room. He found them to average about twenty-nine out of thirty, hose who had least or most hair usually occupying most time.

The Christian Secretary says that the first Baptist preacher that proclaimed the gospel on the Island of Nantucket, was the Rev. Peter Folger, Grandfather of Benjamin Franklin.

MARRIED,

In the town of Adams, Jefferson Co., N. Y., on the 12th of Oct., by Rev. G. M. Langworthy, Mr. Asher M. Babcock, of Westerly, R. I., to Miss Prudence C. Cleaveland, of Adams.

In Brookfield, N. Y., on the 22d of Sept., by Eld. Eli S. Bailey, Mr. Clark Crandall, son of Dea. Henry Crandall, of Truxton, to Miss Samantha Newton, daughter of Winslow Newton, of Brookfield.

In West Edmeston, N. Y., on the 13th inst., by Rev. S. B. Crandall, Mr. James S. Ludington, of Mohawk Village, Herkimer Co., and Miss Mary Ann Sheldon, of the former place.

In Westerly, R. I., Oct. 10, by Eld. Daniel Coon, Mr. Clarke W. Lewis, and Miss Sarah Chapman, all of Westerly.

DIED,

In Brookfield, October 9th, Mr. Augustus Crandall, in the 66th year of his age. Brother Crandall was a worthy member of the 3d Seventh-day Baptist Church of Brookfield.

In Albion, Dane Co, W. T., on the 13th of Sept., of consumption, Miss Harriet Alzina Weed, daughter of Dea. James Weed, in the 23d year of her age. Sister Weed made a public profession of religion when but nine years of age, and united with the Seventh-day Baptist Church in Amity, N. Y., and has ever been an ornament to the Christian name She removed with her parents to Albion in 1842, where, in 1843, she united with the church at its organization. During her distressing and protracted illness, she manifested a meek and quiet spirit, and died in hope of a blessed immortality. The friends are called upon deeply to mourn their loss, especially the youth of the society, who are bereft of an example of piety. O. P. H.

LETTERS.

Eli S. Bailey, Samuel Davison, Daniel Coon, G. M. Langworthy, O. P. Hull, H. H. Baker, Samuel Hunt, Geo. P. Maxson, Thomas Avery, Ephraim Maxson, G. W. Stillman, H. C. Hubbard (yes.)

RECEIPTS.

Samuel Hunt, Clarence,	$6 50	pays to vol.	5	No. 13
Lyman Pratt, "	4 50	"	5	" 13
Joel Jones, "	2 00	"	4	" 52
Orrin Jones, Canada,	2 00	"	4	" 52
Maxson Rogers, New York,	2 00	"	4	" 52
Wm. Jones, "	2 00	"	5	" 13
H. C. Hubbard, Scott,	1 00	"	4	" 52
J. Barber, 3d, "	1 00	"	4	" 26
O. F. Randolph, Delhi, Ill.	1 00	"	4	" 52
John Davis, Shiloh, N. J.	2 00	"	4	" 52
John B. Davis, Sligo, O.	1 00	"	4	" 44
M. Kimpton, Metouchin, N. J.	2 00	"	5	" 42
G. Dunham, New Market, N. J.	2 00	"	4	" 52
S. F. Randolph, Plainfield, N. J.	2 00	"	4	" 52
G. W. Stillman, Condesport, Pa.	4 00	"	4	" 52
O. P. Hull, Albion, W. T.	1 00	"	4	" 44
Thomas Avery, Pequonuc, Ct.	2 00	"	4	" 52
Henry Clarke, Hopkinton, R. I.	2 00	"	4	" 52

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, gilt edges, $1 12½; ditto, full gilt, $1 25. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

PROCLAMATION,

BY JOHN YOUNG, GOVERNOR OF THE STATE OF NEW YORK.

A day of Public Thanksgiving is due to Almighty God, for blessings bestowed upon the people of this State during the past year.

While a sanguinary war has been raging upon our national frontier—while the principal city of a sister State has been scourged with a pestilence that walketh at noonday, and while gaunt famine and disease afflict the fairest portion of the mother country, the State of New York presents a gladsome picture of universal happiness and prosperity. Seed time and harvest have been continued to the husbandman—the laborer and the artisan have not sought in vain for employment—the ships of the merchant have traded in peace with the nations of the earth, and plenty has crowned the efforts of all classes of society.

The blessings of free Government—the means of universal education—the security of person and property, and the supremacy of law and order, have been vouchsafed to us in an eminent degree.

For all these, and for other good gifts, we are indebted to that Providence whose bounty and protection are conferred upon all, without regard to country or condition.

I, therefore, respectfully recommend to the people of this State, to observe the 25th day of November next, as a day of Public Thanksgiving; to abstain on that day from their usual avocations, and mingle, with their thanksgivings, prayers to Heaven for the continuance of its smiles, and for its protection against famine, disease and crime.

In testimony whereof, I have caused the Privy Seal of the State to be hereunto affixed. Witness my hand, at [L. S.] the City of Albany, this eighth day of October, in the year of our Lord one thousand eight hundred and forty-seven.
JOHN YOUNG.

By the Governor,
Henry V. Colt, Private Secretary.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music.

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing	Wednesday,	Aug. 25,	and ending	Dec. 1
Second	"	"	Dec. 15,	"	March 22
Third	"	"	April 5,	"	July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold th reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, August 3d, 1847.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next general election to be held on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

STATE—A Secretary of State, Comptroller, State Treasurer, Attorney General, State Engineer and Surveyor, Three Canal Commissioners, and Three Inspectors of State Prisons.

DISTRICT—One Senator for the Third Senate District, consisting of the First, Second, Third, Fourth, Fifth and Sixth Wards of the city of New York; One Senator for the Fourth Senate District, consisting of the Seventh, Tenth, Thirteenth and Seventeenth Wards of the said city; One Senator for the Fifth Senate District, consisting of the Eighth, Ninth and Fourteenth Wards of the said city; and One Senator for the Sixth Senate District, consisting of the Eleventh Twelfth, Fifteenth, Sixteenth, and Eighteenth Wards of the said city.

COUNTY—Also the following officers for the said city and county, to wit:—Sixteen members of Assembly—One to be elected in each Assembly District.

Yours, respectfully,
N. S. BENTON, Secretary of State.

SHERIFF'S OFFICE,
New York, August 5th, 1847.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided. J. J. V. WESTERVELT,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See revised Statute, vol 1, chap. 6, title 3, article 3d, part 1st, page 140. Sept. 2, te.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" James H. Cochran.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
Darien—Ethan Saunders.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P Langworthy.
Hounsfield—Wm. Green.
Independence—J P Livermore.
Leonardsville—W B. Maxson.
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—T. E. Babcock.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—S. S. Griswold.
" A. B. Burdick.
Newport—E. D. Barker.

NEW JERSEY.
New Market—W. B. Gillet
Plainfield—E. B. Titsworth
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—W. H. Hydorn.

VIRGINIA.
Lost Creek—Eli Vanhorn.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke.

Miscellaneous.

I SEE THEE STILL.

I rocked her in her cradle,
"And laid her in the tomb. She was the youngest;
What fireside circle hath not felt the charm
Of that sweet tie? The youngest ne'er grow old,
The fond endearments of our earliest days
We keep alive in them, and when they die,
Our youthful joys we bury with them."

I see thee still:
Remembrance, faithful to her trust,
Calls thee in beauty from the dust;
Thou comest in the morning light,
Thou'rt with me through the gloomy night;
In dreams I meet thee as of old;
Then thy soft arms my neck enfold,
And thy sweet voice is in my ear;
In every scene to memory dear,
I see thee still.

I see thee still,
In every hallowed token round;
This little ring thy finger bound,
This lock of hair thy forehead shaded,
This silken chain by thee was braided,
These flowers, all withered, now, like thee,
Sweet Sister, thou didst cull for me;
This book was thine, here didst thou read;
This picture, ah! yes, here, indeed,
I see thee still.

I see thee still:
Here was thy summer noon's retreat,
Here was thy favorite fireside seat;
This was thy chamber, here, each day,
I sat and watched thy sad decay;
Here, on this bed, thou last didst lie,
Here, on this pillow—thou didst die;
Dark hour! once more its woes unfold;
As then I saw thee, pale and cold,
I see thee still.

I see thee still:
Thou art not in the grave confined,
Death cannot chain the immortal mind;
Let earth close o'er its sacred trust,
But goodness dies not in the dust;
Thee, O my Sister, 'tis not thee,
Beneath the coffin's lid I see;
Thou to a fairer land art gone;
There, let me hope, my journey done,
To see thee still. [Boston Courier.

THE DISCONTENTED PENDULUM.

An old clock that had stood for fifty years in a farmer's kitchen without giving its owner any cause of complaint, early one summer's morning, before the family was stirring, suddenly stopped. Upon this the dial-plate (if we may credit the fable) changed countenance with alarm; the hands made a vain effort to continue their course; the wheels remained motionless with surprise; the weights hung as if dead; each member felt disposed to lay the blame on the others. At length the dial instituted a formal inquiry as to the cause of the stagnation, when hands, wheels, weights, with one voice protested their innocence.

But now a faint tick was heard below from the pendulum, who thus spoke:

"I confess myself to be the sole cause of the present stoppage; and I am willing, for the general satisfaction, to assign my reasons. The truth is that I am tired of ticking."

Upon hearing this the old clock became so enraged that it was on the very point of *striking*.

"Lazy wire!" exclaimed the dial-plate, holding up its hands.

"Very good!" replied the pendulum; "it is vastly easy for you, Mistress Dial, who have always, as every body knows, set yourself up above me—it is vastly easy for you, I say, to accuse other people of laziness!—you, who have had nothing to do all the days of your life but to stare people in the face, and to amuse yourself with watching all that goes on in the kitchen! Think, I beseech you, how you would like to be shut up for life in this dark closet, and to wag backward and forward, year after year, as I do."

"As to that," said the dial, "is there not a window in your house on purpose for you to look through?"

"For all that," resumed the pendulum, "it is very dark here; and, although there is a window, I dare not stop, even for an instant, to look out at it. Beside, I am really tired of my way of life; and, if you wish, I'll tell you how I took this disgust at my employment. I happened this morning to be calculating how many times I should have to tick in the course of only the next twenty-four hours; perhaps some of you above there can give me the exact sum."

The minute-hand, being quick at figures, presently replied, "Eighty-six thousand four hundred times."

"Exactly so," replied the pendulum; "well, I appeal to you all, if the very thought of this was not enough to fatigue one; and when I began to multiply the strokes of one day by those of months and years, really it is no wonder if I felt discouraged at the prospect; so, after a great deal of reasoning and hesitation, thinks I to myself, I'll stop."

The dial could scarcely keep its countenance during this harangue; but, resuming its gravity, thus replied, "Dear Mr. Pendulum, I am really astonished that such a useful, industrious person as yourself should have been overcome by this sudden action. It is true you have done a great deal of work in your time; so have we all, and are likely to do; which, although it may fatigue us to *think* of, the question is whether it will fatigue us to *do*. Would you now do me the favor to give me about a dozen strokes to illustrate my argument?"

The pendulum complied, and ticked six times in its usual pace.

"Now," resumed the dial, "may I be allowed to inquire if that exertion was at all fatiguing or disagreeable to you?"

"Not the least," replied the pendulum, "it is not of six strokes that I complain, nor of sixty, but of *millions*."

"Very good," replied the dial; "but recollect that, though you may think of a million of strokes in an instant, you are required to execute but one; and that, however often you may hereafter have to swing, a moment will always be given you to swing in."

"That consideration staggers me, I confess," said the pendulum.

"Then I hope," resumed the dial-plate, "we shall all immediately return to our duty, for the maids will lie in bed if we stand idling thus."

Upon this the weights, who had never been accused of light conduct, used all their influence in urging him to proceed; when, as with one consent, the wheels began to turn, the hands began to move, the pendulum began to swing, and to its credit ticked as loud as ever, while a red beam of the rising sun that streamed through a hole in the kitchen shining full upon the dial-plate, it brightened up as if nothing had been the matter.

When the farmer came down to breakfast that morning, upon looking at the clock, he declared that his watch had gained half an hour in the night.

THE CROWNED SKELETON.

Aix-la-Chapelle in Germany derives its name from the tomb of Charlemagne. He gave instructions that when he died, he should be buried in a royal position; not prostrate as slumbering dust, but seated in the attitude of a ruling monarch. He had the mausoleum erected over the sepulchre of our Saviour at Jerusalem. In a tomb within this chapel he was placed upon a throne. The Gospels, which I suppose he had often read while he was living, he would appear determined to study thoroughly after he was dead. He directed they should be laid upon his knees before him; by his side was his sword; upon his head was an imperial crown, and a royal mantle covered his lifeless shoulders.

Thus was his body placed, and thus did his body remain for about one hundred and eighty years.

One of his successors resolved he would see how Charlemagne looked, and what had become of the riches that adorned his tomb. Nearly a thousand years after Christ, the tomb was opened by the emperor Otho. The skeleton form of the body was found there, dissolved and dismembered; the various ornaments I speak of were all there too; but the frame had sunk into fragments, the bones had fallen disjointed and asunder; and there remained nothing but the ghastly skull wearing its crown still! and nothing to signify royalty but this vain pageant of death in its most hideous form!

The various relics were taken up, and are now preserved at Vienna; and they have often since been employed in the coronation of the emperors of Germany, in order to signify their greatness, and their being successors to Charlemagne. [Dr. Massie's Summer Ramble.

EXTRAORDINARY BELLS.

The largest bells in the world are, according to travelers, in Russia and China; at Nankin formerly hung four bells of such enormous size that, although not swung, but only struck with a wooden mallet, they brought down the tower, and have long lain neglected among its ruins. One of these bells is about twelve feet high, and twenty-seven and a half in circumference. It has a swelling in the middle, but does not expand much towards the rim, where it is seven inches thick; from the dimensions of this bell, its weight has been calculated at 50,000 lbs., or more than double the weight of that of Erfurt, said by father Kircher to be the greatest bell in the world. In the churches of Russia there are numerous bells, and some of them very large; one of these, in the belfry of St. Ivan's church, at Moscow, weighs 129,846 lbs. This was the largest bell known, until Boris Godunof gave to the cathedral of that city a bell weighing 288,000 lbs. This was again surpassed by the bell cast at the expense of the Empress Anne, and which weighs at the lowest estimate 432,000 lbs. This is the largest bell in the world; its height is upwards of 21 feet; circumference near the bottom more than 67 feet; greatest thickness, 23 inches. This bell is likewise on the ground; the local tradition being that the beam upon which it was suspended in the tower was accidently burnt, in 1737; this statement, however, is denied by some travelers. By its fall the bell suffered a fracture towards the bottom sufficiently large to admit a horse and chaise.

RUSSIAN BAPTISM.

It is always performed by immersion. In the houses of the rich, two tables are laid out in the drawing room by the priests; one is covered with holy images, on the other is placed an enormous silver basin, filled with water surrounded by small wax tapers. The chief priest begins by consecrating the font, and plunging a silver cross repeatedly in the water; he then takes the child, and after reciting certain prayers, undresses it completely. The process of immersion takes place twice, and so rigorously that the head must disappear under the water; the infant is then restored to its nurse, and the sacrament is finally administered. In former times, when a child had the misfortune to be born in the winter, it was plunged without pity under the ice, or into water of the same temperature. In the present day, that rigor has been relaxed by permission of the church, and warm water is substituted for the other; but the common people still adhere scrupulously to the ancient practice in all seasons. On these occasions numbers of children are baptized at the same time on the ice, and the cold often proves fatal to them. It sometimes happens, also, that a child slips through the hands of the priest, and is lost, in which case he only exclaims, "God has been pleased to take this infant to himself; hand me another;" and the people submit to their loss without a murmur, as the dispensation of Heaven.

MARRIAGE CUSTOMS OF THE ASSAMESE.

Jacob served Laban as a servant or bondsman many years to obtain in marriage Leah and Rachel, who were sisters, and he was not allowed to marry the younger before the elder. So in Assam, a man may marry two sisters, but he must not marry the elder before the younger. It is not uncommon, when a man is poverty-stricken, to engage to live and work for several years for the father of the girl he wishes to marry. He is then call a Chapunea, a kind of bondsman, and is entitled to "qhat kupper," (food and clothing,) but no wages; and at the expiration of the time of servitude, if the girl does not dislike him, the marriage takes place. The man is looked on in the family as a "khanu damad," (or son-in-law,) and is treated kindly. If the girl's father is very wealthy, and he has no sons, he will sometimes select, from some equally respectable family, a husband for his daughter, and bring him up in his own house. The youth so selected is likewise called a Chapunea, and inherits the whole of his father-in-law's property. If the woman's husband dies, though she may be only eighteen years of age, she can never marry again.

Baron Rothschild drew the highest prize—$100,000—in a lottery last month, at Frankfort.

Mexican Moonlight.—"Meet me by moonlight alone" can be practicalized in Mexico with beautiful effect, we should think, judging from the following extract from an army letter which was published not long since in a Southern paper:—

"Perhaps you will not believe me when I tell you that I am writing this by moonshine—yes, the beautiful bright moonlight of Mexico. Heaven help those in the United States who think they know what moonlight is! They know nothing about it. Moonlight in Mexico is moonlight—pure, beautiful, magnificent, beyond description. It is the essence of noonday rarified. Every object stands out in bold relief, and so clear and pure is the atmosphere that the stars and the broad unclouded sky seem within reach. I have enjoyed this enchanting moonlight a hundred times while sitting with my mess in front of our tent, or sometimes we take a promenade around the camp as far as the guard will permit us; and at other times pass out and wander through the beautiful streets of the city and listen to the chatter of a thousand Mexican tongues, jabbering to one another across the streets. It is at such times that we inhale the sweet oder of the now ripening fruits that grow so plentifully in this city—such as oranges, lemons, limes, figs, dates, and almonds; and then that best of all fruit, the juicy peach, grows here to its greatest perfection. All these things combined will ever give a soldier some happy hours."

The Force of Habit.—We have all heard of the incident of the horse attached to the bread-cart in London, which at the sound of the bugle, when a troop of the queen's cavalry was passing him, rushed headlong into the ranks and ranged himself properly in line. He had been an old army horse, and knew the signal. An incident somewhat similar occurred in Baltimore not long since. A worthy milkman stopped his wagon, to which he had hitched, for the first time, a horse he had just purchased. As the custom, he rang his bell to let the neighbors know he was "about." Quick as thought, the horse started off in a circular movement, capsizing wagon, driver, and all together in admirable confusion. The secret of this movement was attributable to the fact that the horse was a blind one, and had been accustomed to the signal of the bell when he was required to start in one of the mud machines of the city, and travel in a circle. As soon as he heard the bell he was off, and thinking that the usual circle was before him, he commenced his round and completed it to the discomfiture of the milkman.

Origin of Lynch Law.—What is called Lynch Law had its origin in 1780, in a combination of the citizens of Pittsylvania, (Virginia,) entered into for the purpose of suppressing the depredations of a trained band of horse-thieves and counterfeiters, whose well-concerted schemes had bidden defiance to the ordinary laws of the land, and whose success encouraged and emboldened them in their outrages upon the community. A late number of the Southern Literary Messenger contains a copy of the Constitution, dated Sept. 22, 1780, adopted for their government in visiting the guilty offenders with summary justice, which, from its having been drawn up by Col. William Lynch, of that County, has given the name of "Lynch Law" to the summary infliction of punishment by private and unauthorized individuals ever since. The Editor says he is informed by a member of the Association, that its efforts were completely successful in arresting the ravages of the lawless miscreants against whom they were directed.

A Discovery.—About two miles from Sandusky, Ohio, on land known as the "Kerr tract," there is an ancient mound, circular at the base—about 30 feet in diameter, rising ovally to a point, which is surmounted by an oaken stump, probably originally 2 feet in diameter, which is almost totally decayed from age. A short time ago, some boys dug into the mound, and nearly under the stump, at the depth of three feet, a skeleton was found, much decayed, but portions of it in a fair degree of preservation. Near the head were found two stone hatchets and an arrow head, a stone pipe, and, far more singular, a lot of plates apparently isinglass, which are covered with lines and hieroglyphics of different and beautiful colors. The colors and workmanship betoken a more advanced and entirely different state of the arts than has been heretofore discovered in the remains of Indian tribes. Some of the plates were destroyed, but there are fifteen preserved. They are circular, oval in shape, and about 7 inches by ten in size. A pipe bowl, beautifully finished from stone, was also found. The bowl, which is nearly round, rises from a base on the bottom of which are the figures "1461."

Remarkable Antiquarian Discoveries.—Mr. W. H. Rolfe, of Sandwich, assisted by Mr. T. Wright and C. Smith, has been pursuing with considerable success the researches commenced last year among the early Anglo-Saxon graves then discovered on Osengaldown, in the isle of Thanet. During one week, there were eight graves opened, which furnished a number of curious articles of arms and personal ornaments. In one grave were discovered a male skeleton, with the skeletons of his wife, and, apparently, his daughter, evidently all three interred at the same time, and in a position which evinces the affectionate feelings of our early forefathers. They lay arm in arm, and the faces of the man and his wife were separated only by the warrior's spear. Another grave contained also skeletons of a male and female, the forehead of the former resting on his partner's cheek. On the breast of this lady was found a magnificent broach of silver-gilt set with garnets.

Virtue Embodied.—The eloquent Dr. Blair, when concluding a public discourse, in which he had discanted with his usual ability on the amiableness of virtue, gave utterance to the following apostrophe:—*O virtue, if thou wert embodied, all men would love thee!* His colleague, the Rev. R. Walker, attended the same pulpit in the afternoon of the same day, and, addressing the congregation, said, 'My reverend brother observed in the morning, that if virtue were embodied, all men would love her. Virtue has been embodied; but how was she treated? Did all men love her? No; she was despised and rejected of men, who, after defaming, insulting, and scourging her, led her to Calvary, where they crucified her between two thieves!'

VARIETY.

The Chinese were in possession of flue stoves in the year 1720, similar in many respects to those now in use. Bell found six kettles placed in a row, on furnaces, having a separate opening under each of them for receiving the fuel, which consisted of a few small sticks and straw. The cook, by pulling a thong, blew a pair of bellows which made all his kettles boil in a very short time. These stoves are very thin, made of cast iron, and extremely smooth both within and without. The scarcity of fuel in populous cities necessarily prompts people to continue the easiest methods of dressing their victuals and keeping themselves warm during the winter, which is in China severe for about two months.

A French paper, La Semaines, announces the invention of a steam plough, or rather a mode of digging by means of steam, from which great results are anticipated. The inventor is a young medical man, named Baraf. The paper states that one of two horse power was in operation at the residence of the maker, who was constructing another of double that power. The machine proceeds along the field, and digs the ground with the greatest precision. Two beams, furnished with five mattocks each, act successively upon the soil, loosening it to the depth of 12 or 15 inches, and pounding it as small as compost. By using only one of the beams, a tillage of the usual depth can be effected.

The captain of a Danish Ship, on a recent voyage from Santa Cruz to London, discovered an island in lat. 33 19 N. long. 42 39 W. He anchored his ship in a sandy bay, and went ashore, and while taking an observation, the crew came and told him they had discovered the body of a dead man. Proceeding to the spot he found it in a cave, in a perfect state, apparently, but dried up, with long whiskers and beard, and long yellow hair. He found also an oval box, on which some letters were inscribed, and a small boat partially constructed, which was fastened together with something, but could find no nails. The whole of these on being handled crumpled into dust.

A man ought, in his clothes, to conform something to those that he converses with, to the custom of the nation, and the fashion that is decent and general, to the occasion, and his own condition; for this is best that best suits with one's calling, and the rank we live in. And seeing that all men are not Œdipuses, to read the riddle of another man's inside, and most men judge by appearances, it behooves a man to barter for a good esteem, even from his clothes and outside. We guess the goodness of the pasture by the mantle we see it wears. [Feltham.

On the line of the Providence and Worcester railroad, there are twenty stopping places or way stations; 94 cotton mills; 307,006 spindles; 7,092 looms, making about 1,197,800 yards of cotton cloth per week; 22 woolen mills; 81 sets of woolen machinery; 4 scythe works, and 30 machine shops. The road is a fraction over 43 miles long, and will be in operation by the last of this month.

The gross circulation of bank notes in the United States about January 1st, 1830, was $61,323,898; January 1st, 1834, was $95,839,570; January 1st, 1837, $149,185,890; January 1st, 1840, $116,562,970, and on the 1st of January 1843, it had sunk to $58,563,688. Since that time it has increased, and amounted in December, 1845, to $105,552,427, and was about the same in December 1846.

Half our griefs are imaginary. Before you have recourse to arsenic, therefore, try what virtue there is in an emetic. Instead of your business being deranged, it may turn out to have been nothing but your stomach. Two-thirds of the melancholy in the market is nothing but indigestion.

The Dedham Democrat says that there is a sign at the stable of the Phœnix Hotel in that town, which reads thus: "*No smoaking allowed hear.*" One of the steamboats had a notice—"No smoking *aloud* here," and a passenger justified himself for puffing his cigar, by saying that he wasn't smoking *aloud*, but all to himself.

On the North coast of Ireland, a gentleman saw above a hundred crows preying upon muscles. The mode of doing this was remarkable—each crow took a muscle up in the air about forty yards high, and let it fall on the stones: and thus breaking the shells got possession of the animal.

In the new Hall of the British Museum, some marble pillars have been placed which were brought over by Sir Charles Fellowes from a temple dedicated to Harpagus, general of Cyrus, 546 years before Christ—the earliest examples of Greek Art in our possession, showing that the same principle of building and working the marble was used then as now.

There is now starch made from potatoes in N. England, 22,000,000 lbs. annually. There are 160 establishments engaged in its manufacture, principally in Maine and Vermont. Much of it is shipped to England. It is used in finishing many kinds of fabrics—by confectioners, and finds its way into neat packages, with the label of Arrow Root for puddings.

The Green Bay Republican says—"Since Monday morning last, the 14th ult., the land office has been crowded at all hours of the day. The receipts of the past week we have heard estimated at over $175,000! and yet it seems as if there is to be no cessation of the entering of lands. Of course, it is a rich harvest for the register and receiver."

Col. Louis D. Wilson, of the 12th infantry, who lately died in Mexico, bequeathed to the chairman of the County Court of Edgecomb, (his native County) in North Carolina, and to his successor in office, forty thousand dollars, to be applied to the poor of said County.

A gentleman states that he saw, a short time since, an ancient copper coin, which was found upon an island at the head of Damariscotta River. It is an English piece of the size of a dollar, of about a penny in value, and is dated 1329.

Tears do not dwell long upon the cheek of youth. Rain drops fall easily from the bud, rest on the blossoms of the maturer flower, and break down that which hath lived its day.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. I speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the pses of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

The Sabbath Recorder,

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The Sabbath Recorder.

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The Sabbath Recorder.

From the North British Review for August.

CHINA. [Concluded.

Drunkenness does not appear to be a prevailing vice among the Chinese. In general the people are temperate both in eating and drinking. Rice, vegetables, fish, eggs, and poultry, form the simple diet of the rural districts, though amongst the richer inhabitants of towns a considerable degree of epicurism is common. Long protracted dinners, with an absurd and hurtful profusion of dishes, are as common among the city mandarins of China as among the city aldermen and higher castes of Britain. Like us, too, they range over earth, sea, and air, for delicacies to stimulate the satiated appetite. Hence we hear of the marvelous dishes of swallows' nests, sharks' fins, and the *trepang*, a species of *holothuria* or sea-slug fished up from the Indian Ocean, and served up as a rarity at the feasts of the rich and wealthy. So generally is the country under cultivation, and such has been the density of population for many ages, that wild animals, especially game, are very rare in China. To make up for this, however, domestic animals are reared in considerable quantities, such as bullocks, sheep, pigs, fowls, and even dogs, which are admitted into the category of culinary beasts among this people. In Chusan, and probably in many other places throughout the country, young ducks are hatched in thousands by artificial heat, and then fed up for the table; and on the rivers and estuaries, cormorants are regularly trained to catch fish and bring them to their masters.

Mr. Smith thus describes his reception at a mandarin's table :—

"On Sept. 3d, I went with some friends to visit the principal Mandarin in Ning-po, usually styled the taou-tai. Due notice had been given some hours previously, and there were circumstances attending our visit, which insured a polite reception from his Excellency. We were borne in chairs along the streets to the *ya-mun*, or public office, in which the taou-tai was then residing. As we approached the large folding-doors, leading into the first of a number of spacious courts, a gong was struck, which was immediately answered by other gongs and a bell from within. At the same time a native piper commenced playing a noisy air, accompanied by a kind of cymbal, to do honor to us as we passed. As door opened within door, we saw signs of bustle and activity among the numerous attendants, till our Sedan-chairs were set down on a pavement at the bottom of a little flight of steps leading into a vestibule. Here the great man, Ching-ta-jin, descended to welcome us; and after a good deal of bowing and other salutations, we were conducted to a reception-hall, where we were invited to take our seats. But preliminary matters of etiquette had to be settled, which occupied some time. The taou-tai would not occupy the highest seat on the left side, the place of honor; and the members of our little party affected like humility. One pressed the other, and tried to lead him into the uppermost seat, which gentle attempt the other as gently resisted. Under ordinary circumstances this would have been fatiguing; but in the excessive heat of the summer it was doubly irksome; and matters were at last abruptly brought to a satisfactory adjustment by one of our party coolly occupying the highest seat, and thus terminating the debate. One of our friends was a fluent speaker of Chinese, and acted as our spokesman. The taoutai's cap of authority, which was ornamented with the usual knob or button of a light blue color, indicating his rank as being of the third of the nine orders of Mandarins, was now taken from his head, and handed to an attendant, who placed it in a conspicuous part of the room. Soon after, another servant came at his bidding to assist in removing his upper garment of blue silk; and as, notwithstanding the heat, we had paid his Excellency the compliment of appearing in woolen coats, we gladly availed ourselves of his invitation to put off the incumbrance, and sat during the rest of our visit in our shirt-sleeves. The room did not afford the signs of any great wealth in the proprietor, the furniture being simple and substantial, rather than elegant. A number of servants were standing outside, and sometimes, in their eagerness to see and listen, pressed around the door. A wave of the hand from their master once or twice seemed to remove them to a little distance on either side. But when he subsequently sat so as to have his back towards them, they quietly returned, and their number was increased by the addition of several others eager to satisfy their curiosity. After we had taken tea, the signs of preparation for a morning collation were apparent in the various dishes brought and set out on a table in the center of the room. On the announcement being made that all was ready, the same ceremony and delay as to precedence took place. The taou-tai took his seat at the lowest end of the table. As our meal proceeded, he reverted to former topics, especially to our literary degrees. As I had been introduced as a literary teacher, he now inquired what literary degree in my own country I had attained. My friend very inconsiderately replied that I was the same as a *tsin-sze*, *i. e.* the second of the four Chinese literary degrees, to which Ching-ta-jin had himself attained. The taou-tai then commenced congratulating me on the felicity of my lot in getting literary promotion at so early an age. He proceeded to take a strict survey of my physiognomy, and made some remarks on my personal appearance. At last, fortunately for our preservation of gravity, the conversation was led to the subject of literary examinations and degrees in China, on which he was very lengthened in his observations.

"Meanwhile we endeavored to do honor to the dishes, which in rapid succession were placed before us, our host helping us from each dish with the chop-sticks with which he himself was eating. A kind of spirit, distilled from rice, was poured out into small cups and saucers and placed before us. Deference had been paid to our foreign palates, and in addition to the usual routine of Chinese dainties, small slices of ham, beef, duck, and fowl, were served on the table. Plovers' eggs, nuts, sweetmeats, formed also portions of our repast. Our host continually watched our saucers, and replenished them from time to time with what he deemed the choicest morsels. Once or twice we ventured to act on our choice, and to taste some of the unknown dishes; but we quickly came to the decision that it was better to trust to his selection. At last we were tired with the number of dishes, which one after another made their appearance. But it was to no purpose that he was informed that we had eaten a sufficient quantity. He begged to assure us that the repast would soon be over; and our apologies for occasioning him so much expense only made him insist more rigorously on our remaining till the end. During this time an animated discussion took place on the subject of foreign customs. He again reverted to the subject of my literary degree, and inquired my family name. This was altered to suit the Chinese sounds, and written *Sze-mei.* He then asked my personal name, which he tried in vain to pronounce, saying it took four Chinese characters to write it. He made several ineffectual attempts to catch the sound *George*, changing it to *Jih-ah-le-jih.* At last, in despair of mastering the outlandish sounds, he ceased from the attempt, and falling back into his large chair, gave a hearty prolonged laugh. Then he inquired of my friend respecting the *koo-wan*, or ancient classical literature of our country. This led to his being informed of the gradual improvement of our native tongue—the comparatively recent date of English literature—the stores of ancient learning imported from Greece and Rome—the prevalence of Latin as the general medium of communication between the literati of Europe—and the different races who successively peopled Britain. To all these topics he listened with attention, bringing frequent illustrations from similar events in the history of China. He afterwards inquired about some European country, by a name which we had never before heard. On our farther listening to his pronunciation of the word, we discovered the name to be a strange combination of sounds, intended for Denmark. Afterwards the current of topics flowed to America and its twenty-six States; the separation of the United States from Britain in the last century; their common descent and language; their commercial rivalry and political emulation; the number of annual emigrants from Britain to America; the process of clearing away forests and preparing the soil for cultivation; the enterprising character of American merchants; and the political supremacy of Britain. He made some inquiries respecting the causes of emigration, and of the willingness of the British merchants to come to so distant a country as China. He continually responded, sometimes giving a hearty laugh, and not in the slightest degree affecting an appearance of gravity. He mentioned his having been formerly sent on a special mission by the Chinese Government to the country of Mongolia, and spoke of the cold temperature and the forests as probably resembling those of America.

"At length, after many unavailing attempts to rise from the table, which he as often prevented, we were enabled to make preparations for our departure. During our stay of more than an hour, he showed us the usual marks of politeness and courtesy. As his jurisdiction extended over three of the eleven departments, into which the province of Che-keang is divided, he was an officer of some consequence, and ruled a territory as large as Scotland. He was apparently about fifty-six years of age, and his manners were commanding and graceful. In spite of our remonstrance, he insisted on accompanying us to our sedans, and we took our departure with the same ceremony, and amid the same noise of piping and gongs, as greeted us on our entrance."

Throughout this populous and toiling empire, there is no seventh-day's rest or Sabbath bell to call the minds of the multitude from their gross and worldly pursuits, and elevate them to Heaven. New-year's-day is observed as a holiday, and they have frequent festivals in honor of their ancestors, and of their idols, when feasts are spread out either in temples or in the streets, or in groves and gardens. The abundant viands, after being laid out and offered to the manes of their kindred, are then feasted on by the assembled company.

Mr. Smith thus describes a new-year's festival at Amoy :—

"*Jan. 26th.*—This being the last day of the Chinese year, busy preparations were in progress for terminating business, for laying in a stock of provisions, and for celebrating the superstitious observances of the evening. In all directions companies of cooly-bearers might be seen carrying large packages of new-year presents to the friends of their master. In the various houses which we visited after sunset, the head of the establishment, attended by his sons or his partners, was to be observed balancing his mercantile accounts, and settling the debts of the year. So punctilious are the Chinese in the observance of this commendable practice, that they say they could not enjoy the festive occasion, nor sleep during the night, unless they had previously relieved their mind of this burden. The *swan-pwan*, or counting-board, was in constant use; and when the business seemed wellnigh terminated, and the books were about to be closed, a neighbor would hurry into the shop, and pecuniary transactions would again for a season be renewed. While these important matters were in progress, the family were engaged in burning gilt paper, with the occasional discharge of fire-works, and in making preparations for the peculiar annual custom named *hwui loo*, or 'surrounding the furnace.' This is performed by the members of each family sitting down to a substantial supper, with a pan of charcoal placed under the table in the center of the party. The only explanation which they gave of this odd custom was, that fire is the most potent of the elements; and hence, probably, they derived a notion of its efficacy in averting evil, or in strengthening the bonds of family union. The women observed this custom in an inner room by themselves; while the master of the house, with his sons and his hired assistants, sat down in an outer room. In one of the families, in which we were invited to remain in order to view the detailed observances of the occasion, the proprietor, a man apparently of some little wealth, sat down with his assistants, his younger son, and two little grandsons. The eldest son, a youth of about nineteen, sat near us, attending to our wants, but without partaking of the feast himself. Every minute he was on his legs, attending to the beckoning motions of his father, on whom he waited without the least appearance of its being esteemed unusual. At one time he brought a spoon, or a pair of chop-sticks; at another time he fetched a paper-napkin for his father's use, or re-filled his glass with samshoo. The old gentleman, after a short time, became silent and drowsy. But the rest of the party meanwhile increased in mirth, as they rapidly consumed the good fare placed before them. The conversation became increasingly animated, and some of the women soon entered at the farther end, and joined in the subjects of amusement. These were the secondary wives of the household, the proper wife and the daughter-in-law being never permitted to mingle in the free unrestrained conversation with strangers, which is sometimes allowed in the inferior class of female domestics. Great civility was shown to us, but we declined to partake of the feast. It was very melancholy to witness the habit of reckless lying, which manifested itself so frequently in their replies; both the old man and son showing not the least compunction or sense of shame in telling flagrant falsehoods whenever it suited their purpose. In reply to our question about one of the women present, the old man said, first, that she was an acquaintance; then, shortly after, that she was his daughter-in-law; and, at last, the plain truth came out, that she was one of his secondary wives. Not the slightest jealousy appeared to be cherished in regard to the latter class of wives, though the mistress of the family did not once make her appearance. This lower class of women are generally purchased from poor parents as domestic servants, with the liberty of degrading them to the rank of inferior wives, which practice is generally prevalent, and is considered, even by their sages, to be strictly in accordance with moral rectitude, if the proper wife has given birth to no son. The offspring of both classes of wives are considered legitimate, although the sons of concubines, in inheriting the patrimony, receive only half as much as the son of the proper wife, or mistress of the household.

"The supper being ended, they next prepared for burning the small wooden frames of the lamps, which are generally kept burning day and night in the dark interior of their houses. From the ashes which remain, they profess to derive means of ascertaining the exact period of the rainy and dry seasons of the coming year; the knowledge of which is very important in a land where famine often exposes so many thousands to the danger of starvation, from the destruction of their crops. Three little frames of lamps were brought, and placed ready for lighting on the pavement. The eldest son went forth into the street, and discharged some crackers, to drive away the evil spirits, while some of the domestics folded up about a bushel of gold and silver paper into the shape of lumps of silver. The eldest son returned and set fire to the materials, and in about ten minutes the whole was consumed to ashes. The live embers were then carefully distributed into twelve little heaps, answering to the twelve months of the year. They were then anxiously watched, the heap which first burned out showing the most rainy month, and that which last burnt out indicating the month in which there would be most sunshine and least rain. Particular attention was directed to the third, fourth, fifth, sixth, and seventh months, as the rain, if excessive in those months, would cause mildew and blight of the harvest. Acclamations of joy arose, as the second heap first died out, and predicted the greatest quantity of rain in the month when it would be most seasonable and least injurious. The fifth month was to be clear weather and without rain. The sixth and seventh heaps, as the partially-consumed embers were left half red-hot, and half black, denoted that there would be partly fine and partly rainy weather in the corresponding months. The result of the experiment seemed to give the assembled party great satisfaction, which was only slightly interrupted by our asking whether the next neighbor's heaps of consumed embers would coincide in the favorable prediction. To this they replied by begging us to mark the result in the course of the year; and also by saying that they had nothing to do with their neighbor's house. The samshoo now passed around, and we left them to prolong their festivities for an hour or two, when they retired to rest, till the booming of the midnight watch-gun roused them from their slumbers, and they hastily rose to offer each other their new-year's congratulations, and to renew their feasting.

"The next morning the city authorities commemorated the new-year, by assembling in a body, at dawn of day, and going forth in procession to an imperial temple in the suburb outside the north gate. There they made nine *ko-tow*, or knockings of the head on the ground before a large yellow screen, which, for the occasion, occupied the place of imperial royalty. This custom is renewed also on the emperor's birth-day, and denotes the most decided act of submission. It was this ceremony which the imperial officers tried in vain to extort from former British ambassadors, as a token of vassalage."

That entire seclusion of females from all intercourse with strangers, which former accounts led us to believe in, appears to have been exaggerated. In consequence of the practice of polygamy, and other causes, females have not attained that equality in the estimation of the other sex which prevails in Christian Europe; still they appear to enjoy a considerable degree of liberty and influence in their families. Any man in China may have as many wives as he chooses, but the number is generally regulated by a prudent regard to circumstances and station of life. The marriage ceremony is a very simple one, and is entirely of a civil nature, religion having nothing to do with the contract. Filial piety and affection is very strong among this people, and is cherished long after the decease of parents and relatives. Ancestral tablets are kept in their houses and ranged in the temples, and great care is taken in embellishing, and frequent visits are made to, the graves of their kindred. There are generally no fixed places for the interment of the members of a community, but each individual or family selects the site of their grave, according to their fancy. The sides of hills, and the most beautiful spots in valleys are thus often chosen, or gardens or groves adjoining their own residences. Their graves are generally planted with the choicest flowers. A pleasing domestic scene is thus described by Mr. Smith :—

"The wife came out after a little time, and having modestly paid her respects at a distance, soon retired into an inner room. The old mother was, however, more officious, and brought out her two young grand-children, smartly attired. She seemed to be the presiding authority in the family; and it was pleasing to observe the extreme deference universally paid to this elderly class of females. All the inmates of each family appeared to be united in the closest bonds, and to bring together their earnings to a common fund, from which they defrayed the expenses of supplying their daily wants. The old lady of the household acted in the capacity of nurse, housekeeper, and adviser, and exercised over the members of the family a general control, which was never resisted. Her word was law, and her influence appeared to be paramount. The teacher was a poor man, earning only six dollars a month from tuition. He seemed, however, contented; and the old lady especially thanked my companion for his kindness to her son. When a grandmother dies, the wife then comes into her full share of influence, and the position which she holds in the family circle presents the social condition of females in China, as an anomalous spectacle of mingled degradation and independence."—P. 414.

The Chinese afford a striking moral spectacle among nations. The civilization of many thousand years has done its utmost for them. It has tamed and subdued the fierce passions, and introduced all those domestic arts which tend to make life agreeable; while the elements of education have been very generally diffused, and a mild and peaceful philosophy, not devoid of the general precepts of morality, has been engrafted in the minds of the people; yet nowhere is public and private virtue at a lower ebb. This assertion is not made with regard to any particular locality, or any one grade, but applies to the whole mass of society, from the highest official down to the lowest member of the community. It shows the effect of a utilitarian philosophy, and a moral code of expediency, without the element of some higher and nobler aim to guide and direct the groveling and ever-wavering mind. Thus, for instance, Confucius teaches, that speaking the truth is a right and proper thing; but then he allows that children, on some occasions, may tell a lie for the good of their parents. Once admit a qualification of this kind, and a parent may think it no great harm to tell a lie for his own benefit, and thus the tide of falsehood flows abroad. No doubt, Confucius holds it a very detrimental thing for society, that one person should murder another; but then some zealous advocate of the "greatest happiness principle" may discover, that by cutting off in the bud—that is, by simply murdering one-half of his babes, he will have a larger support for himself and the survivors. In short, we have exemplified here the result of all those delusive speculations which would teach men to live for their mere appetites and pleasures alone, instead of living for another and a higher state of existence.

In many respects China, as now situated, holds out a most inviting field for missionary labor. The Government has granted a full religious toleration. Missionaries of all denominations have access to the five free cities stipulated in the treaty of peace with Britain. One written language is common to the whole of this immense and populous empire, and already more than one complete translation of the Scriptures has been made into this language. The educated portion of the people are fond of reading, and receive with great eagerness books and tracts circulated amongst them. This desire of information exists among the higher mandarins, as well as among the lowest class of literati. The Chinese intellect is by no means deficient in acuteness and sound common-sense; and the existing religions having but slender hold of their minds, they are but little preöccupied with or prejudiced in favor of any particular doctrines. On the other hand, their temperaments are cold, worldly, and unexcitable. Yet not a few have listened to and become converts to the Christian faith; and He who hath destined this faith ultimately to prevail throughout all the earth, can open up and quicken the hearts even of the coldest and most sceptical.

The first Christian missions to China were undertaken by the Jesuits, at the dawn of the Protestant Reformation in Europe. They met with various success, were sometimes tolerated, and sometimes persecuted, according to the dispositions of the reigning monarchs. At present there are 170 Roman Catholic missionaries in the empire, and they are said to have about 200,000 adherents. But Mr. Medhurst observes that there is nothing in the Catholic worship, or in the character of the priests, calculated to give the Chinese a very exalted idea of Christianity. In the former, they witness graven or molten images, processions, tinkling of bells, candles, and incense, exactly resembling their own religious rites, and, in the latter, a number of ignorant and idle monks, professing celibacy, but with indifferent moral characters, shaving their heads and counting beads very much after the fashion of the Budhist priests. A few Catholic missionaries still make converts of the lowest and poorest Chinese, who occasionally appear at the churches, and receive, each of them, a small donation of rice, for which service they are sometimes called, in Portuguese, "Rice Christians." The first Protestant mission to China was sent out by the London Missionary Society in the year 1807, and amongst the earliest missionaries was the celebrated Dr. Morrison, who, after a labor of ten years, succeeded in mastering the Chinese language, so as to compose a dictionary of it, and a translation of the Scriptures into the Chinese tongue. Within the last few years a great impulse has been given to missionary enterprise in China. Medical missionaries, both from Britain and America, have gone out, and hospitals have been established in Canton, Shang-hai, and some of the other cities, where relief has been afforded to many thousand native patients; and every opportunity has been taken, at the same time, of circulating tracts and expounding the doctrines of Christianity. These medical hospitals are highly prized by the Chinese. The art of medicine is at a very low ebb with them, and the gratuitous relief so extensively afforded, has been duly appreciated by their naturally kind dispositions, and has tended much to soften the asperities arising out of a national defeat. According to a list given by Mr. Smith, there are at present forty-four missionaries in the different towns along the coast; and others are on their way, both from England and America.

THE PIOUS FAMILY.

Soon after the surrender of Copenhagen to the English, in the year 1807, detachments of soldiers were for a time stationed in the surrounding villages. It happened one day that three soldiers belonging to the Highland regiment, were sent to forage among the neighboring farm-houses. They went to several but found them stripped and deserted. At length they came to a large garden, or orchard, full of apple-trees bending under the weight of fruit. They entered by a gate and followed a path which brought them to a neat farm-house. Every thing without bespoke a quietness and security; but as they entered by the front door the mistress of the house and her children ran screaming out of the back door. The interior of the house presented an appearance of order and comfort superior to what might be expected from people in their station, and from the habits of the country. A watch hung by the side of the fire-place, and a neat book-case, well filled, attracted the attention of the elder soldier. He took down a book; it was written in a language unknown to him, but the name of Jesus Christ was legible on every page. At this moment the master of the house entered by the door through which his wife and children had just fled. One of the soldiers, by threatening signs, demanded provisions; the man stood firm and undaunted, but shook his head. The soldier who held the book approached him, and pointing to the name of Jesus Christ, laid his hand upon his heart and looked up to heaven. Instantly the farmer grasped his hand, shook it vehemently, and then ran out of the room. He soon returned with his wife and children, laden with milk, eggs, bacon, &c., which he freely tendered; and when money was offered in return it was at first refused. But as two of the soldiers were pious men, they, much to the chagrin of their companion (who swore grievously he would never forage with them again) insisted upon paying for all they took. When taking leave the pious soldiers intimated to the farmer that it would be well for him to secrete his watch; but by most significant signs he gave them to understand that he feared no evil, for his trust was in God, and that though his neighbors on the right hand and on the left, had fled from their habitations, and by the foraging parties had lost what they could not remove, not a hair of his head had been injured, nor had he even lost an apple from his trees. "The angel of the Lord encampeth round about them that fear him, and delivereth them." [Suddard's British Pulpit.

THE ROCKS OF CALVARY.—In Fleming's Christology, it is stated that an unbeliever visiting the sacred places of Palestine, was shown the cliffs of Mount Calvary. Examining them narrowly and critically, he turned in amazement to his fellow travelers, and said, "I have long been a student of nature, and I am sure the clefts and the rents in this rock were never done by nature, or an earthquake; for, by such a concussion, the rock must have split according to the veins, and where it was weakest in the adhesion of parts; for this," said he, "I have observed to have been done in other rocks when separated or broken after an earthquake; and reason tells me it must always be so. But it is quite otherwise here; for the rock is split athwart and across the veins, in a most strange, and preternatural manner; and therefore," said he, "I thank God that I came hither to see the standing monument of a miraculous power by which God gives evidence to this day of the divinity of Christ."

The Sabbath Recorder.

New York, October 28, 1847.

PROTESTANT DENIAL OF HUMAN AUTHORITY.

The right of any man or body of men to compel the assent of others to a particular religious creed, is almost unanimously denied among Protestants; and this they generally regard as equivalent to a denial of all human authority in matters of faith. But there is a point in which even strenuous Protestants practically acknowledge that same authority which in most points they are so ready to deny. It is when what is called "general and respectable opinion" is urged in justification of existing practices—a thing of every-day occurrence, particularly in discussions with the advocates of unpopular religious doctrines or duties. There can be no doubt, that in the examination of any doctrine, some importance may properly be attached to the question how generally it is believed, since what all are agreed upon is more likely to be true than what none are agreed upon. Yet to allow this to have a controlling influence over us, and to plead it as conclusive evidence of the correctness of a doctrine, is not only contrary to true Protestantism, but is in a high degree unreasonable. Human authority must always be fallible, because man is a fallible being. His powers of mind do not enable him to see the length and breadth of any subject at once. Objects which were exceedingly dim at a distance, become very distinct as they are approached. So the opinions which are formed on the first presentation of a subject are generally obscure, and subsequent light either confirms them or proves them to have been incorrect. Hence it not unfrequently happens, that the opinions entertained by an individual at the present time, differ very widely from those which he entertained a few years ago. What folly, with such facts before us, to talk of yielding implicitly to human authority in matters of faith.

The acknowledgment of human authority is a bar to free inquiry and real progress. The number of persons is very small who will tax their own powers of investigation, after heartily acknowledging the authority of others over their faith. It is generally found, therefore, that in those countries, and under those religious systems, where a great deal is made of the authority of man, free and thorough investigation in proportionally rare. And where investigation is rare, progress is out of the question. Not only theology, but popular education and all the sciences, stand still. The few persons who are looked up to as oracles, become exceedingly dogmatical, and those who come under their influence catch the same spirit, insist upon the correctness of their opinions, and would gladly compel all who differ from them to acknowledge their correctness.

Perhaps there is no point where Protestants in this country are more in the habit of pleading human authority, than in relation to the change of the Sabbath. The want of explicit divine authority for the change is frankly acknowledged by many who advocate the observance of the first day of the week. When pressed with the inconsistency of doing what can not be justified by an appeal to the Word of God, they begin to talk about the practice of the early Christians, the great number of good men who have lived and died in the observance of the first day, and the uncharitableness of supposing that all these good men were in the wrong. Now it is very easy to show, from the history of the matter, that a great proportion of these men to whose examples reference is made, never observed or advocated the observance of the first day *as the Sabbath*; and hence, that it is abusing them to plead their practice in justification of the opinions now entertained. But waving this, and granting, for argument's sake, that they really believed it to be the Sabbath, what does all that amount to? Just nothing at all, in the estimation of a consistent Protestant, who denies all human authority in matters of faith. Their authority is worth nothing, unless it agrees with divine authority. But in this case, instead of agreeing with such authority, it is in direct opposition to the divine precept, "The seventh-day is the Sabbath of the Lord thy God." In such circumstances, to plead the examples of good men, is to take a stand upon Papistical ground, and expose one to the just charge of belieing Protestant principles. This is well understood by intelligent Romanists. It is only a few days since, that the Catholic Bishop of New York, Hughes, in a sermon on an extraordinary occasion, which drew together a large number of Catholics and Protestants, took this ground, and boldly charged all Protestants who observe the first day of the week as the Sabbath with practically acknowledging the distinguishing principle of Popery, that human authority is to be followed in religious matters. Similar charges are frequently preferred. It is time for Protestants to take warning. If they would have their efforts to remove Popery prove effectual, they must not so far symbolize with it as to have the circumstance repeatedly thrown back upon them, when they are unable to answer a word. Let them consistently carry out their distinguishing principle of discarding human authority, and implicitly following divine authority; then, and then only, will they have nothing to fear.

Anxiety to obtain the Scriptures.—Mr. Stoddard, in the American Messenger, relates a beautiful incident, illustrative of the zeal of the Nestorian scholars to obtain the New Testament. As it is sold for about a dollar a copy, and the pupils have no ready means of procuring such a sum, the missionaries proposed to them that they should commit the Scripture proofs in a manual of Biblical Theology, amounting to about 1,200, promising to each one who should do so a copy of the New Testament. They applied themselves with great diligence to the task; many rose before daylight, and retired late, to secure the utmost possible time for study. The more intelligent advanced at the rate of 400 verses a week, and in about three weeks the missionaries presented each of them with a copy of the New Testament, which they received with tears of joy. But a few of the whole school remained at the expiration of two months who had not completed the task.

STATE LAWS IN REFERENCE TO THE SABBATH.

The following extracts have been carefully copied from the Statute-books of the several States referred to, for the purpose of showing the exact state of the civil law touching the rights of the citizens of this nation who observe the seventh day of the week as the Sabbath of Jehovah. The subject is constantly acquiring interest and magnitude from the increasing numbers who dissent from the popular notion of a divine sanctity being attached to the observance of the first day of the week, under the pretence of its being the Christian Sabbath. It is therefore of much importance that their true character and bearing should be thoroughly known. Three things in particular require attention respecting them: 1st. Their very general adoption by State authorities. 2d. Their palpable opposition, in spirit and character, to a free government based upon the Constitution of the United States. 3d. The palpable contradiction of their own pretences, as well as of the Constitution of the United States, in declaring secular business done on Sunday to be vice and immorality, and then passing exemptions in favor of the officers of the United States government, and in favor of the observers of the seventh day of the week. It is thus that our legislators are as gods, and virtually say, "I create the good, and I create the evil." They assume to make virtue and to make vice.

It is to be observed, that in several of the States, as in New Jersey, special provision is made for excepting from the prohibitions and penalties of the Sunday Statutes, all carriers of the United States' mail, and the postmasters; and in all other States, it is understood that they are excepted by the laws of the United States. We have not therefore set them down here. Neither have we quoted any more of each State Statue than is necessary to show the character and spirit of the law. It ought, however, to be known, that the State of New Jersey caps the climax of all these unconstitutional laws, by declaring that any conviction had by her Sunday Statute, shall not be appealed by certiorari to the Supreme Court! It may farther be observed, that the penalty for offences against the Sunday laws is usually three or four dollars, or one week's imprisonment, for every offence. Farther, as the statutes are very much alike, a single example is sufficient for our present purpose. These laws exist in every State in the Union except Louisiana, which has no Sunday laws. We select *New Hampshire* for example.

"Sect. 1st. *Be it enacted*," &c., "That no tradesman, artificer, or any other person whatsoever, shall do or exercise any labor, business, or work, of their secular callings, (works of necessity and mercy only excepted) . . . . on the first day of the week, commonly called the Lord's day, or any part thereof.

"Sect. 2d. *And be it farther enacted*, That no person shall travel on the Lord's day between sunrising and sunsetting, unless from necessity, or to attend public worship, visit the sick, or do some office of charity, on penalty of," &c.

This was passed in 1799. June 22d, 1814, the Legislature, in commenting on the second section, say:

"No license from a Justice of the Peace for traveling on Sunday, will avail on behalf of any traveler, or carrier, with any team or carriage of burthen, or of any traveler in the style and capacity of a drover, with any horses, cattle, or other beasts; but all such licenses shall be utterly void."

In most of the States, all games, pastimes, amusements, recreations, sports, fishing, hunting, and visiting, are forbidden. Also the frequenting of places of public resort, except for moral and religious instruction, is prohibited. In addition, these things are usually classed with drunkenness, swearing, blasphemy, and lewdness, and termed vice and immorality. To these prohibitions, censures, and penalties, there are no provisionary exemptions for Jews or observers of the seventh day, in either of the following States: New Hampshire, Vermont, Delaware, Maryland, Virginia, Georgia, Pennsylvania, Tennessee, Alabama, North Carolina, South Carolina, Mississippi, or Massachusetts Florida, Texas, and Iowa, are to us unknown. Although neither the States of Virginia nor South Carolina contain any statuory exceptions in favor of Sabbath-keepers, yet the Courts of Richmond, Va., and Charleston, S. C., have decided, that the State Constitutions guarantee protection to the Sabbath-keeper in his civil rights on the first day of the week.

Legislative Acts in favor of Sabbatarians.

Laws of Rhode Island, passed 1670, 1750, 1784, 1798, page 678, sect. 4th—"Be it enacted, That all the professors of the Sabbatarian faith, or Jewish religion, throughout this State, and such others as shall be owned and acknowledged by any other church or society of said respective professions, as members of or belonging to such church or society, shall be permitted to labor in their respective vocations on the first day of the week; and that they shall have liberty quietly and peaceably to pass and repass on foot or on horseback about their ordinary business, any thing herein to the contrary notwithstanding. *Provided always*, that this act shall not extend to grant any liberty of opening shops or stores on the said day, for the purpose of trade and merchandize, nor to the lading, unlading, or fitting out of vessels, nor to the working at the smith's business, or any other mechanical trade, in any compact place, except the compact villages of Westerly and Hopkinton, nor to the drawing of seines, or fishing or fowling in any manner, in public places, and out of their own possessions. And in case any dispute shall arise respecting the persons entitled to the benefit of this Act, and who shall be exempt thereby,

Sect. 5. Be it enacted, That in all such cases, a certificate from a regular pastor or priest of any of the aforesaid churches or societies, or from any three of the standing members of such church or society, declaring the person or persons claiming the exemption aforesaid to be a member or members of, or owned by or belonging to, such church or society, shall be received as full and conclusive evidence of the fact.

Statute Laws of Connecticut, page 509, Sect. 9—"No person, who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall be liable to the penalties of this Act, for performing secular business or labor on the Lord's day, or first day of the week, provided he disturbs no other person while attending the duties of public worship."

Revised Statutes of the State of New York, page 676, vol. I., Sect. 70. "Unless done by some person who uniformly keeps the last day of the week, called Saturday, as holy time, and does not labor or work on that day, and whose labor shall not disturb other persons in their observance of the first day of the week as holy time."

Revised Statutes of the State of Illinois, page 177, Sect. 145. "The preceding section shall not be construed to prevent the due exercise of the rights of conscience by any person who may think proper to keep any other day as a Sabbath than the first day of the week."

Revised Statutes of the State of Indiana, page 985, Sect. 123. "Nothing herein contained shall be construed to affect such as conscientiously observe the seventh day of the week as the Sabbath."

Revised Statutes of the State of Michigan, page 210, Sect. 7. "No person who conscientiously believes that the seventh day of the week ought to be observed as a Sabbath, and actually refrains from secular business and labor on that day, shall be liable to the penalties of this chapter, for performing secular business or labor on the said first day of the week, provided he disturbs no other person."

Laws of the State of Ohio, page 161, Sect. 1. "*Provided*, nothing herein contained shall be construed to extend to those who conscientiously do observe the seventh day of the week as the Sabbath."

Revised Statutes of the State of Maine, page 687, Sect. 30. "No person who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall be liable to the penalties for performing secular business and labor on the Lord's day, or first day of the week; provided he disturbs no other person."

The Revised Statutes of the State of New Jersey give every observer of the seventh day liberty to labor on his own farm or in his own work-shop; nothing more.

Revised Statutes of the State of Arkansas, page 276, Sect. 3. "Persons who are members of any religious society, who observe as a Sabbath any other day of the week than the Christian Sabbath or Sunday, shall not be subject to the penalties of this Act, so that they observe one day in seven, agreeable to the observance of their church or society.

Statutes of Wisconsin, page 368, Sect. 23. "No person who conscientiously believes that the seventh, or any other day of the week, ought to be observed as the Sabbath, and who actually refrains from secular business and labor on that day, shall be liable to the penalties of the twenty-second section of this Act, for performing secular business or labor on the Lord's day, or first day of the week, unless he wilfully disturbs some other person."

Statute Laws of Kentucky, page 1276, Sect. 36. "*Provided, however*, that no person who is a member of any religious society, who observes as a Sabbath any other day of the week than Sunday, or the Christian Sabbath, shall be liable to the penalty hereby incurred for a breach of the Sabbath; so that they observe one day in seven, agreeable to the regulations aforesaid."

Missouri Revised Statutes, page 404, Sect. 32. "The last section shall not extend to any person who is a member of a religious society, by whom any other than the first day of the week is observed as a Sabbath, so that he observes such Sabbath." S. D.

Sympathy for Mr. Campbell.—One of our exchanges says that the students of Bethany (Va.) College have held an indignation meeting and passed a series of resolutions relating to the imprisonment in Scotland, on a charge of libel, of Rev. Alexander Campbell, the President of the Institution. They fully approve of his conduct and condemn the course of his opponents. The difficulty originated in the published views of Mr. Campbell on the subject of slavery, which some of the people of Scotland thought should exclude him from religious fellowship.

Wm. Lloyd Garrison, editor of the Liberator, has been dangerously sick at Cleveland, Ohio, for several weeks past. He had been on a lecturing tour through Pennsylvania and Ohio, until he was taken with a brain fever. On the 15th inst., though in a feeble condition, he was able to sit up, and was thought to be recovering.

NEWS FROM CHINA.

The last English steamer brought intelligence from China to the 25th of July. It is generally of a peaceful complexion, though not of any very great or particular interest. The most profound tranquillity reigns throughout Punjaub, and the Durbar has just proclaimed the abolition of suttee and infanticide throughout their dominions. Labor at public works on the Sunday has been forbidden.

Hon. Alexander Everett, the American Minister, died at Canton, on the 29th of June, aged about 55 years. He was a brother of Hon. Edward Everett, and a man of extensive erudition and marked abilities. He commenced his diplomatic career as Secretary of Legation to St. Petersburgh, at the time John Quincy Adams was Minister; and when Mr. Adams became President he made Mr. E. Minister to Spain. Mr. Everett has left two volumes of miscellaneous writings, which will be a lasting memorial of his talents both as a poet and the master of a clear vigorous prose style.

At Canton, on the 7th of July, Rev. Samuel Cornelius Clopton, died after an illness of fever of about ten days, aged 31 years. He was a missionary from the Foreign Board of the Southern Baptist Convention of the United States.

At Canton, on the evening of the 25th of May, the Rev. Mr. Roberts, missionary from the Southern Baptists of this country, had his habitation destroyed by the people, and every thing that he possessed in his house stolen, including his clothes, caps, and other articles. On the 27th of May he prevailed, by a petition, on the magistrate to seize eleven robbers and examine and punish them, and also to recover some of the stolen goods.

American Tract Society.—A statement of the affairs of this Society for the half year, which closed on the 1st of October, has just been published. It seems that eighty-two colporteurs were commissioned with a view to permanency—making two hundred and three in the regular service. Besides these, ninety-two students, connected with seventeen theological seminaries and colleges, have been employed for their vacations, from one to six months. Nearly every State and Territory, and class of population, has received attention. The German, French, Welsh, Irish, and Norwegian, as well as the American population, have been visited by men speaking and circulating books in their several tongues. The receipts during six months, have been, in donations $40,970; for publications $50,976; total $91,946. The amount of publications sent from the General Depository during the same time was $101,725, exceeding the issues of any previous half year. The present indebtedness of the Society, principally for printing paper, is $29,340. It is estimated that an average of $20,000 a month will be needed for the rest of the year to keep the establishment in operation, without paying up its debt. Probably one half of this will be realized from sales, leaving $60,000, or an average of $10,000 a month, to be supplied by donations.

Mission to Burmah.—The Alliance and Visitor says that in a single year (1844) more than two thousand Karens were added to the churches connected with the Arracan mission; and even during the last year, when so few conversions have taken place in our land, more than twelve hundred Karens have been numbered among the trophies of divine grace. It is estimated that ten thousand of that recently benighted people have begun to live for the glory of their Lord; half of that number have been received into the mission churches; forty of these converts have commenced a regular course of education for the Christian ministry; the New Testament, part of the Old Testament, and numerous tracts, have been translated and published in the Karen language, which has been reduced to writing by our missionaries; and thus does Jehovah animate us with the assurance that he is more ready to answer our prayers than we are to offer them, and that he will ever aid us in our endeavors to improve our race.

Baptist Missions.—The Macedonian for October says that the receipts of the Missionary Union during the six months ending with September were $35,328, being less by $10,173 than were received in the corresponding months of last year. Should the treasury continue to receive at the same diminished retrograding the last six months of the year, its debt, unless violent retrenchment in the expenditures should be practiced, will be swelled by the first of April next from $34,835 to more than $50,000. The annual expenses of the Union are over $90,000; and in order to meet its engagements, it ought to receive $60,000 during the coming six months.

Encouraging Change.—A learned antiquary, who died in 1613, estimated that in his time Christians possessed nearly a sixth part of the known inhabited earth; Mohammedans, a fifth part; and idolaters two-thirds, or a little less. The proportions have been greatly changed in 250 years. According to the best recent estimate, Christians, nominal and real, are nearly one-third; Mohammedans, about one-eighth, and Pagans less than one-half of the population of the globe. Christianity alone is decidedly in the ascendant, a most encouraging fact to the friends of missions.

Shakers and Bibles.—The Boston Traveler says that the Shakers, not long since, called on the Bible Agent at Concord, N. H., (Dr. Chadburn) for four dozen Bibles. Surprised and delighted, the Agent inquired, "How is this? I thought the Shakers in Canterbury did not allow the Bible among their members." "Nay," said the Shakers, "we do now. The Millerites that joined us last fall want Sunday Schools, and Bibles to use in them. How many can thee give us?" "You are able to pay," said the Agent, "and we can not give them all; but if you pay for three dozen, I will throw in one dozen more." "It is well," said the Shakers. It seems that about fifty Millerites, having run through their property, went last fall to the Shakers.

Gone over to Rome.—The Philadelphia Sun says that Rev. George Allen, A. M., a priest of the Protestant Episcopal Church, renounced the ministry a few days ago and publicly conformed to the Roman Catholic communion. He was received into the bosom of that church with the usual pomp and solemnity, and partook of the first sacrament at the altar of St. John's Cathedral. Professor Allen was for many years President of Newark College, Delaware, and presided over its affairs with distinguished ability. For the last two years he has been connected with the University of Pennsylvania, and is at this time Professor of Latin and Greek, and Secretary of the Faculty.

The Union Magazine for November is received. From a hasty perusal of it, we conclude that the articles generally equal those of previous numbers. The engravings are real gems. The first, "Steps to Ruin," is a representation, true to life, of a company of youngsters playing at cards on a barrel in the barn, while through an open window the church is seen in the distance, and the congregation gathering. The second, called "The Novel Reader," represents the kitchen of a mechanic on his return from work at a quarter past twelve o'clock, when he finds his wife absorbed in a novel, with the unwashed breakfast dishes on the table before her. Besides these, there are several ingenious wood cuts to illustrate different articles. Published by Israel Post, 140 Nassau-st.

Ecclesiastical Action against the War.—The following preamble and resolutions in relation to the war with Mexico, were adopted by the Synod of the New School Presbyterian Church of New York and New Jersey, at its session in this city last week:—

The Synod of New York and New Jersey, considering the tendency of war to impede the progress of the Gospel, by putting the minds of men in a state unfavorable to the influence of truth and the Holy Spirit, deem it proper and seasonable, in view of the fact that our country is now engaged in war with a neighboring nation, which as far as it has proceeded has been unusually sanguinary and disastrous, to express their solemn convictions in the following resolutions:

Resolved, That the Synod regard this war both as an exhibition of human wickedness and as a dreadful scourge from the hand of God, which should lead the Church of Christ to great searchings of heart, to deep humiliation and prostration of spirit, and to earnest supplication before the Throne of Mercy.

Resolved, That it be recommended to all the Ministers of the Word belonging to this Synod, to labor, by prayer, preaching, and all other appropriate means, to impress the minds of men with a sense of the sinfulness and the evils of War, and especially of the existing War with Mexico.

Resolved, That the Synod express the earnest desire that all the people of this land, and especially God's covenant people, see eye to eye in reference to the present and prospective evils of the existing War, and the desirableness of its speedy termination.

An Afflicted Irish Family.—A New York writer mentions an Irish family, consisting of a father and three sons, who lately arrived in that city, poor and weak. On landing, they became separated without any knowledge of each other's locality.

A number of weeks elapsed, when the elder brother of this family called upon the Commissioner of the Almshouse, praying for assistance that he might find his relatives if yet in this land of the living. The story that he told of his own sufferings since his arrival, was most melancholy, for he had been living the life of a sick vagrant, in and about the Tombs. The Commissioner took pity upon him and gave him all the assistance required. Then it was that the pauper and his guide started upon the hunting expedition. The first place they visited was the New York Hospital, where it was ascertained the second brother had died of the loathsome ship fever, and whence his remains were taken to Potter's Field. The second place visited was the Bellevue Hospital, where it was ascertained that the third brother had died of the fever, and was subsequently buried in Potter's Field. The next place they visited was the Lunatic Asylum, where it was ascertained that the father of this emigrant brotherhood had been confined as a raving maniac, but had paid the debt of nature, and was now a resident in the city of the dead. As to the feelings of this poor forlorn son, who had thus been stripped of every tie which bound him to the earth—we cannot attempt to describe them. His only prayer was, that one little spot of earth might be granted him, where he might rebury his dead relatives, provided their bodies could be recognized, and where his own ashes should be deposited after his race was run. The Commissioner promised to do all in his power to bring about the result, and the unhappy pauper took up his abode in Bellevue.

General Intelligence.

WAR NEWS.

Since our paper of last week went to press, farther news from Mexico has been received, with full accounts of the late battles. The New Orleans Picayune publishes letters from Mr. Kendall, dated at the city of Mexico, 28th Sept. Gen. Scott was in full possession of the city. Our losses in the recent battles near the City of Mexico were severe, and the details of the killed and wounded heart-rending. "Thank God," says the Picayune, "none of our Generals are killed;—but Major Gen. Pillow and Gen. Shields were both wounded, but were doing well at last accounts." In the battle of King's Mill, 700 of the 8th division (Gen. Worth's,) were lost, and about 600 in killed and wounded in the battles of the 13th. In the storming of Chapultepec and the attack on the citadel Quitman's division lost 300; Twiggs's 268; Pillow's 142, and Worth's 138, making the loss 848 in all. Worth had scarcely 1,000 men in this action. Our entire loss since leaving Puebla, in killed, wounded, and missing, Kendall sets down at full 3,000. Another authority makes it 4,000; and yet Gen. Scott entered the Valley of Mexico with only a little exceeding 10,000 men. What wonders these ten thousand have achieved! The Picayune says Col. McIntosh and Cranson, Lieut. Col. Martin Scott, Lieut. Col. Graham of infantry, Lieut. Col. Baxter of New-York regiment, and Lieut. Col. Dickinson of the South Carolina regiment, are dead. Another account says, "Major Twiggs, Capt. Van Olinda and Capt. Merrill were also among the killed."

A letter written by a Frenchman in the city of Mexico to his friend in Vera Cruz, contains the following:—

On the 14th, in the morning, the Americans entered the city in a very quiet manner, and Gen. Scott was already at the Palace, when, on a sudden, the people of the low classes commenced throwing stones on the Americans from the tops of the houses, and from all the streets, while individuals of a better standing, fired from the windows and balconies on the Yankees, who were far from expecting such treatment. Gen. Scott ordered immediately pieces of artillery to be placed in all directions, and soon swept the street with grape shot; but this proved insufficient to subdue the insurrection. Gen. Scott then sent a few companies on diverse points, with orders to break open every house out of which the Mexicans should fire; to put to the sword those found within, and lastly, to sack the property therein contained. This order was executed with great moderation, thanks to the secret instructions of Gen. Scott; but in some cases, with stern energy, soon put down the insurrection. These scenes lasted three long and sad days—from the 14th to the 16th—and, I assure you, we were very much alarmed during the whole time. Now we are tranquil; but it is a sad tranquillity, as we fear new disturbances. Our precarious situation will not change for the better until peace be concluded, or the Americans send about 15,000 men.

The following order was issued from the National Palace by Gen. Scott:—

"The General-in-Chief calls upon his brothers in arms to return thanks both in public and private worship, thanks and gratitude to God for the glorious and signal triumph which they have recently achieved for their country; beginning with the 19th of August and ending on the 14th of Sept.

"This army has gallantly fought its way through the fields and Fort of Contreras, San Antonio, Churubusco, Moleno del Rey, Chapultepec and the gates of San Gastea and Tacubaya to the Capital of Mexico. When the very limited numbers who have performed these brilliant deeds shall have become known, the world will be astonished and our country filled with joy.

"But all is not done. The enemy, though scattered and dismayed, has many small fragments of his late army hovering about, aided by an exasperated population. He has again reunited in Toluca. Our numbers are small. They are ready to fall upon us. It will be to their advantage if we rest inactive in the security of past victories.

"Compactness, vigilance, and discipline, are therefore our only securities. Let every good officer and man strictly regard these cautions and enjoin them upon all others."

FOREIGN NEWS.

Just after our last paper went to press, the foreign news by two steamers, one at Boston, and the other at New-York, came to land. It announces a farther decline in the price of cotton and breadstuffs, a great derangement of the money market, and many heavy failures in consequence. The following is a summary of the principal miscellaneous intelligence:—

Coletti, the Greek premier, died in the month of August, his disease having been aggravated by an insurrection which had broken out in several parts of the kingdom. These troubles were still unsettled at the last advices, and without any man at the head of affairs, with an overwhelming foreign debt. Greece is in a bad condition.

Active preparations are making in Switzerland for suppressing the Sonderbund by force of arms. A sanguinary civil war is apprehended from the resolution of the latter to resist the Diet. Two Cantons alone are prepared with 40,000 men to take the field.

The reported marriage of the Duke of Wellington and Miss Coutts, is contradicted. Miss Coutts, it is stated, among her other acts of munificent and somewhat eccentric benevolence, is founding an asylum for convicted and punished felons who have been thrown outcasts on the world.

It is announced by the Belfast Northern Whig that the Baracos, Capt. Owens, has arrived there laden with 2,500 barrels of flour shipped by the Society of Friends at Philadelphia for the use of the destitute Irish.

The Macedonian Frigate, Commodore De Kay, was very near being lost off the Coast of Scotland on the 14th of September. She escaped with loss of jib, foretopmast staysail, foretopsail and other sails; and with great difficulty reached an anchorage under Arran Island. Subsequent accounts announce her perfect safety.

A desperate conflict has taken place in the Malay Seas between H. M. ship Nemesis and eleven piratical proas, in which the latter were defeated, with the loss of 300 in killed and wounded. The loss on the part of the British was 3 men killed and 5 wounded.

A treaty had been concluded between Persia and Turkey, but the Shah refused to ratify it, and is said to be making active preparations for war. He intends to commence the campaign with an army of sixty thousand men. He is incited to this step by Russia.

The great tunnel through the mountain on which stands the town of Weiburg, in the Duchy of Nassau, formed for improving the bed of the Lahn, has just been terminated after five years' continuous labor. The waters of the Lahn were to be let into the tunnel on the 12th, and 2,000 gas lamps were to be lighted and always kept burning.

Mr. Nigre, a Frenchman, who has carried on a large silk manufactory in Vienna for seventeen years, has lately left for Erike, in Asia Minor, where he is charged to establish a silk munufactory for the Turkish Government. He has taken with him 150 French and German workmen, and the machines he will require have been forwarded.

The "Archives Israelites" says: "It is calculated that the total number of Jews spread over the surface of the globe is 6,000,000 of souls. Of these, 180,000 are in the enjoyment of civil rights, viz: 30,000 in the United States of America, 50,000 in Holland, 10,000 in Belgium, and 90,000 in France. In England, 20,000 are as yet incompletely emancipated;" to which common sense may add that England is, so far, not yet quite unbarbarized.

About 700 parochial teachers met at Edinburgh, and formed an institute, entitled "The Educational Institute of Scotland," having for its object increasing and improving the condition of schools throughout the North.

Several French engineers have arrived in Egypt for the purpose of making surveys of the Isthmus of Suez, in order to ascertain whether it will be practicable and advisable to cut a ship-canal from the Mediterranean to the Red Sea.

The cultivation of tobacco has so much increased in Algeria that nearly 300,000 kilogrammes (300 tons) will be purchased during the present year for the French Government, which monopolizes the sale of tobacco in France.

The amount of beet-root sugar made in France during the present year is 107,590,110 lbs., being an increase of 26,596 432 lbs. on the quantity manufactured last year. The duty paid in the 12 months was £250,000 sterling.

Ten Sisters of Charity of Cambray are on the point of taking their departure for China. So zealous are the sisters that the Superiors of the Sisterhood are obliged to make a selection from the great number who offer themselves.

A meeting of Roman Catholics was held on the 20th ult., at the Free-Masons' Tavern, London, to express their sympathy with Pope Pius IX. in his recent reforms, and their indignation at the menacing position assumed by Austria.

Father Mathew has declared his intention of visiting the United States early in the ensuing Spring.

Asiatic Cholera is making fearful ravages in Russia.

California University.—J. Emery, of Wellsboro, Pa., in a letter to the Christian Advocate and Journal, states that a project is on foot for the establishment of a literary institution, to be called the California University, near the Bay of San Francisco. Means are being taken for bringing the subject in its true light, and with all its importance, before the American public. Its friends have strong and well-grounded assurances that Congress, at its next session, will give the subject due attention and substantial aid, by the grant of lands for the endowment of the University, and such other aids as can constitutionally and legitimately be afforded. It is also proposed to establish there an astronomical observatory, with such instruments as the means for that object shall warrant, and from an entirely new point, highly favorable indeed for such pursuits, to study the wonderful works of God, ruling amid a myriad of worlds. For this purpose the "Cincinnati Astronomical Society" have already taken the initiatory steps, and, if nothing farther be done, they will, it is presumed, during the next session, establish, at some eligible point on the Bay of San Francisco, an observatory under their more immediate patronage. The services of two enterprising and scientific members of the bar of Cincinnati have been proffered and accepted, to carry out the intentions of the Society—one of whom is now in Virginia for the purpose of facilitating the enterprise. [Tribune.

A Spotted Negro.—The Raleigh Standard of the 13th inst., published in North Carolina, has the following: On Saturday last we were invited by Mr. Northam, of Johnston County, to examine at Lawrence's Hotel a negro boy he had in charge—and a very strange looking boy he is. He is as black as the negro ordinarily is, and has white rings around his arms and legs; the skin upon his breast and abdomen is white, and there is a white streak commencing at the top of his forehead and running an inch or so up his head, the hair on this part of his head being as white and soft as lamb's wool. The white is remarkably clear, and contrasts singularly with the black skin, which covers the other parts of his body. This boy is three years old, was born in Johnston County in this State, and seems to be smart for one of his age.

A party of six or eight sportsmen of West Jersey went out to hunt bears on Indian Branch in Camden County, about three miles from Dutch Mills. They took their stands to watch, and soon two made their appearance within 30 or 35 yards of Jesse Seran, who was sitting on a stump. He leveled a double-barreled gun at them and fired, (says the Woodbury Constitution,) killing one on the spot and severely wounding the other. She was pursued a little way by their dogs, one of which she wounded severely, when she was shot by one of the party. The first killed weighed about 100 pounds, the second 300 pounds.

SUMMARY.

The papers publish the names of 48 deserters who were recently hung at San Angel and Mixcoac, Mexico. They say also that there were several others who were condemned to be flogged 50 lashes each, branded with the letter D on the cheek, and to wear an iron yoke weighing 8 pounds, with three prongs each one foot in length around the neck, to be confined at hard labor in charge of the guard during the time the army remains in Mexico, and then to have their heads shaved and to be drummed out of the service.

The Kingston (Canada) Chronicle, says, an old settler in that town informs him, that in 1700, his father paid $48 for a bushel of corn to plant, it being a year of almost famine in that vicinity. The Detroit Free Press, copying the above, adds, "We too can say a word about high prices. A cargo of flour arrived here in 1815, from Erie, at $6 per barrel for the freight. In 1816, flour was sold here at $25 a barrel, and early in the spring of 1818, it was retailed by the 20 lbs. at the rate of $50 the barrel, and corn at $8 the bushel."

The Union publishes a schedule, prepared at the office of the Adjutant General, showing that the whole number of reinforcements of Gen. Scott's column, since July 14, including troops now *en route*, and volunteers being enrolled, is 17,861. These added to the 13 or 14,000 men whom Gen. Scott took with him from Puebla, and making allowance for the 1,600 killed, wounded or missing in the late actions, will swell his force in a few weeks to nearly 30,000 men, according to the Union.

The Jefferson City (Mo.) Metropolitan speaks of seeing, last week, a huge box, labelled—'Her Majesty, Queen Victoria—care of her Lord High Steward—St. James' palace, London.' Its interior has apartments which were filled with venison, hams, buffalo tongues, pickles, jellies, &c., the whole presented by Peter McLain, a native of the Emerald Isle, to her Majesty aforesaid.

A correspondent of the Maine Farmer says: I have seen a variety of methods recommended for keeping eggs, so that they may be fresh and good through the winter; but on trial have always failed to have them come as good as new. About two years ago I thought I would pack some in charcoal. I pounded the charcoal, and packed them in the same manner as recommended in oats, ashes, salt, &c. The result was, they kept perfectly good, and when used were as fresh and good to all appearance as new-layed eggs. We have tried the charcoal two years with the same effect.

Mr. Henry Hall, an Englishman, rented last year one acre and one rood of ground, one and a half miles from Zanesville, Ohio, on one acre of which he raised more than 400 bushels of superior Pink-eye and Mercer potatoes—the result, not of high manuring, but of systematic and thorough cultivation. The spade was the only instrument used in preparing the ground. The tubers were planted early, in drills, and very close, and the ground kept perfectly clean.

It is said that the hedgehog is proof against poisons. Mr. Pallas states that it will eat a hundred cantharides without receiving any injury. More recently a German physician, who wished to dissect one, gave it prussic acid, but it had no effect; he then tried arsenic, opium, and corrosive sublimate, with the same results.

The commissioners appointed at the last session of the Iowa Legislature, to select a new Seat of Government, have selected a spot on a beautiful prairie in Jasper County, thirty miles from the geographical centre of the territory. They call it Monroe City.

The wife of Capt. Thornton, whose fate it was to sacrifice his life in the cause of his country, is now in a county poor house in Delaware, in a state of partial derangement, the result of the unfortunate loss of her husband.

The first orchard ever set out in New England, was on the Pereguin White place, in Plymouth, Mass., in 1638, and one of the trees was living a few years ago, and of course must be over two hundred years old.

The Pittsburgh Gazette states that 609 buildings have been erected in the district burned over by the extensive fire of April, 1845. The greater portion of the buildings are much larger, more commodious, and much better adapted to business purposes, than those destroyed by the fire. There are few cities in the Union of corresponding means where such rapid advancements have been made in business and in buildings as in Pittsburgh.

Russell Cady, covicted of the murder of George Manwaring, jr., in Chenango Co., has been sentenced to be hung on the 23d of November. Dr. Dan Foote, of the same County, convicted of manslaughter, for inflicting blows upon his wife which caused her death, has been sentenced to the State Prison for life.

Judge Hammond is preparing for the press, and will in a few months have ready for publication, a third volume of his Political History, which will contain the history of Political parties from the year 1840 down to the time of the adoption of the present Constitution, and which will also contain a Biography of Hon. Silas Wright.

There was a great procession and display in this city, on Tuesday of last week, at the laying of the corner-stone of the Washington Monument. Gov. Young laid the stone, and Chief Justice Jones delivered the address.

While a regiment of American cavalry was charging on a squadron of Mexican lancers, at Churubusco, a well-dressed lady on a nice little horse, kept company with the Americans in the charge.

Cotton derived its name from Koton, a town in one of the central provinces of China. The quantity annually raised in the world is about 1,000,000,000 lbs., principally in the United States.

Three thousand three hundred and twenty families, in the city of New York, have refused to admit the Bible into their houses, even when offered free.

There was a great fire in Constantinople, on the 13th of September, by which about three hundred houses were destroyed.

The Scientific American says: We have heard that the sum of $75,000 has recently been offered for the patent right of an artificial leg, lately invented in New Hampshire. It is estimated that one leg per day is wanted in New England alone, while the Mexican war is creating a good market at the south.

Capt. Cook's chart of the N. W. coast of America and the N. E. coast of Asia, has been presented to the Cincinnati Mercantile Library by a descendant of the officer in Cook's expedition, who drew it with a pen. It is said to be equal to copper-plate.

A piece of solid stone has been found on the farm of Mr. Silas T. Belding, of Dover, Dutchess Co., having the resemblance of a human foot and leg, of perfect form. This curiosity is supposed by many, who have examined it closely, to have once been a human limb.

It is proposed to remove Madison University from Hamilton, its present location, to a point more central and more easy of access. The two places named for its future location are Syracuse and Rochester.

The Episcopal Board of Missions have decided to establish a mission at San Francisco, California, and to pay $500 a year for its expenses. Rev. Mr. Leavenworth, of N. Y., is to be the missionary.

There is at present being exhibited in Liverpool, a most extraordinary piece of copper, from the mines of Pittsburgh, United States, which, in one block, weighs nearly two tons.

An imperial ukase has been promulgated in Russia, which commands all civil functionaries who possess a fortune to state exactly in their returns by what means they have acquired it.

The number of periodicals in New York city is, says the American Messenger, 500; newspapers 98; miscellaneous schools, 110; moral, benevolent, and literary associations, 116; churches 227.

Twenty-seven ships are now on the docks of this city in the course of construction. They are of the first class, and a number of them steamers.

The editor of the Vera Cruz Eagle says:—"We had the pleasure of enjoying an invitation to be present on the occasion of an amputation of two legs on Saturday last."

The papers say that the hair of a lady in Hartford, Conn., measures 9 feet and 4 inches in length, while she is only 5 feet 1 inch high.

A mere pigmy horse, weighing only 45 lbs., the smallest one that ever lived, has been sent to Gen. Tom Thumb, as a present, from Java.

The Governor of Pennsylvania has followed the Executives of several other States in appointing Nov. 25th as a day of Thanksgiving.

Indiana is to be added to the States which have appointed November 25, for the observance of Thanksgiving—making seven so far as heard from.

A man who is always well satisfied with himself, is seldom so with others, and others are as little pleased with him.

The Bill providing for the abolition of Capital Punishment was voted upon by the Assembly of New York State last week. There were 48 ayes, and 53 noes.

Review of New York Market.

MONDAY, OCT. 25.

ASHES—Pots $6 75. Pearls 8 00.

FLOUR AND MEAL—Genesee Flour 6 50 a 6 62. Western and Oswego 6 50. Western Meal 3 25; Jersey 3 50. Rye Flour 5 00.

GRAIN—Genesee Wheat 1 46; Ohio 1 35. Corn 72 a 75c. Rye 92c. Barley 82c. Oats 48c.

PROVISIONS—Mess Pork 15 00; Prime 10 50. Prime Beef 7 25; Mess 11 00. Butter 14 a 18c. for State, 11 a 13c. for Ohio. Cheese 6½ a 7½c.

MARRIED,

In Brookfield, N. Y., October 14th, by Rev. Eli S. Bailey, Mr Gideon Babcock, of Plainfield, to Miss Lydia Campbell, of Brookfield.

DIED,

In DeRuyter, N. Y., on the 11th inst., Mrs. Prudence Stillman, widow of the late Mr. Elisha Stillman, of that place, aged 86 years. Mrs. Stillman has long been known in the church as a worthy and pious Christian, and a mother in Israel. She was daughter of Eld. John Burdick, of Hopkinton, R. I., whose memory is still cherished in the churches. She became early a professor of religion, and was for the greater part of her life a member of the 1st Church in Hopkinton, R. I. About twenty years since, she with her family removed to Homer, and was connected with the Church in Scott. Thence she removed to DeRuyter, and became connected with the Seventh-day Baptist Church of that place, where she has closed her earthly career, and now rests in hope of a glorious resurrection. In the few last years, her mental faculties were less vigorous than formerly, but still she enjoyed them in a good degree; and though apparently sensible of her approaching dissolution, she manifested an unshaken confidence in her Saviour, and a willingness to depart. Her friends will long cherish an affectionate remembrance of her worth.

In Richburgh, Allegany Co., N. Y., Mrs. Polly Scott, wife of John Scott, in the 70th year of her age. The subject of this notice had been a professed follower of Christ for nearly fifty years, and for the last twenty years a member of the Seventh-day Baptist Church in Wirt; and though in her death her family and the church of which she was a member have been bereaved, yet her reserved walk, her uniform Christian deportment, and the quiet spirit in which she met approaching dissolution, afford a full assurance that she has gone to the abode of the blessed. A large congregation attended her funeral, who were addressed by Eld. T. E. Babcock, from Job 9: 12—"Behold, he taketh away; who can hinder him? Who will say unto him, What doest thou?"

Drowned, on her passage from Westerly, R. I., to New York, Sept. 25th, Hannah Mary Burdick, daughter of Ichabod Burdick, of West Edmeston, Madison Co., N. Y., aged 20 years. This young lady took passage on board the sloop Catharine Hale, Capt. Brandt, to accompany his wife to the city of New York. When off Eaton's Neck, the vessel was capsized, and all who were in the cabin, consisting of Mrs. Brandt, the cook, and the subject of this notice, were drowned. Surely "in the midst of life we are in death." On the following Sabbath a sermon was preached to the afflicted mourners, by Eld. S. S. Griswold, from Psalm 97: 1, 2—"The Lord reigneth." COMM.

LETTERS.

Eli S. Bailey, O. P. Hull, Daniel Coon, S. S. Griswold, L. Cottrell, T. E. Babcock, N. V. Hull, Joseph A. Potter, Wm. F. Randolph, (next week,) Peleg L. Berry, (all right.)

RECEIPTS.

Jos. A. Potter, Durhamville,	$2 00	pays to vol.	4	No. 52
Benj. West, "	2 00	"	4	" 52
Wm. C. Satterlee, "	2 00	"	4	" 52
Lyman Cole, "	2 00	"	4	" 52
John Parmilee, Higginsville,	2 00	"	4	" 52
A. B. Lawton, "	2 00	"	4	" 52
J. R. Irish, DeRuyter,	3 00	"	4	" 52
John Maxson, "	2 00	"	4	" 52
N. & D. Maxson, Richburg,	2 00	"	4	" 52
Jer. Place, Alfred,	1 00	"	4	" 26
Nathan Spencer, Winfield,	2 00	"	4	" 52
Albert Clarke, Brookfield,	2 00	"	4	" 52
Richard Stillman, "	2 00	"	3	" 52

NOTICE.

The Executive Committee of the Eastern Seventh-day Baptist Association will hold its semi-annual meeting at Pawcatuck, R. I., on the 4th day of the week next preceding the 3d Sabbath in November (17th of the month) at 10 o'clock A. M. Thos. B. Brown, Rec. Sec.

MISSIONARY NOTICE.

The regular Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association, will be held in the city of New York on the evening of the first first-day in November, (7th day of the month,) 1847.

GEO. B. UTTER, Rec. Sec.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, gilt edges, $1 25; ditto, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

FIRESIDE READING

For Christian Families,

Bound in uniform style, in Muslin, with fine Cuts and Engravings.

LIVES OF THE TWELVE APOSTLES. By Rev. R. W. Cushman; with portraits from the old masters.

"Who will ever tire of reading the Biographies of the disciples of our blessed Lord; especially when they are presented in so delightful a form as in the neat volume before us, and in a style of language so pure, unaffected, and every way fitted to its subjects?"—*Albany Spectator.*

A Pure Religion the World's Only Hope. By Rev. R. W. Cushman.

"We commend it to all who love religious freedom, as worth study and admiration."—*N. Y. Evangelist.*

Facts for Boys: Selected and arranged by Joseph Belcher, D. D.—A world of philosophy often lies in a simple narrative, and lessons of wisdom may spring from a little fact, which whole tomes can never impart.

Facts for Girls: By the same Author.

The London Apprentice: An authentic Narrative; with a Preface by W. H. Pearce, Missionary from Calcutta.—"I should be glad if my notice of this little work—'The Happy Transformation'—should induce numbers of young men to purchase and read it."—*Rev. J. A. James.*

Sketch of my Friend's Family. By Mrs. Marshall. Intended to suggest some practical hints on religion and domestic manners.

Every-Day Duty: or Sketches of Childish Character.—The Author, in this book, in plain and simple language, enters into the sports and incidents of childhood, and would show to children that they are always happiest when doing right.

The Way for a Child to be Saved. By Abbott.—This entertaining book, which has already had a wide circulation, can hardly fail of being a means of good to every child that reads it.

Charles Linn: or, How to Observe the Golden Rule. By Miss Emily Chubbuck (now Mrs. Judson.)—"The stories are most admirably adapted to the wants of the rising generation, by the wholesome morals which they inculcate." *Christian Secretary.*

Allen Lucas, the self-made Man. By the same author.—"Whatever Fanny Forrester writes bears the stamp of genius—nor this only. It also bears the stamp of *moral* excellence."—*Charter Oak.*

Wonders of the Deep. The design of this volume is to state, in a style which shall both instruct and amuse, the most remarkable facts connected with the natural history of the products of the sea.

The Guilty Tongue.—It is somewhat on the plan of Mrs. Opie's Illustrations of Lying.

My Station and its Duties. The design of this volume is to enforce *fidelity* in the various stations in which it has pleased God to place us.

The House of the Thief, or the Eighth Commandment Practically Illustrated.—This little volume illustrates its point by tracing the flagrant violation of the command "*Thou shalt not steal,*" to the first departures from strict honesty in the ordinary commerce of life.

Visit to Nahant.—Designed to interest the minds of the young in the natural history of the shell and soft Fish, found on the coast of this celebrated promontory; and by an easy and felicitous method to lead them "through nature up to nature's God."

L. COLBY & CO., Publishers,
122 Nassau Street, New York.

☞ Publishers of Newspapers who will give the above six insertions, and send us a copy, shall be entitled to a set of the books.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music.

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First	commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second	" "	Dec. 15,	"	March 22
Third	" "	April 5,	"	July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, August 3d, 1847.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next general election to be held on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

STATE—A Secretary of State, Comptroller, State Treasurer, Attorney General, State Engineer and Surveyor, Three Canal Commissioners, and Three Inspectors of State Prisons.

DISTRICT—One Senator for the Third Senate District, consisting of the First, Second, Third, Fourth, Fifth and Sixth Wards of the city of New York; One Senator for the Fourth Senate District, consisting of the Seventh, Tenth, Thirteenth and Seventeenth Wards of the said city; One Senator for the Fifth Senate District, consisting of the Eighth, Ninth and Fourteenth Wards of the said city; and One Senator for the Sixth Senate District, consisting of the Eleventh Twelfth, Fifteenth, Sixteenth, and Eighteenth Wards of the said city.

COUNTY—Also the following officers for the said city and county, to wit:—Sixteen members of Assembly—One to be elected in each Assembly District.

Yours, respectfully,
N. S. BENTON, Secretary of State.

SHERIFF'S OFFICE,
New York, August 5th, 1847.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided. J. J. V. WESTERVELT,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See revised Statute, vol 1, chap. 6, title 3, article 3d, part 1st, page 140. Sept. 2, te.

Miscellaneous.

Selected for the Recorder.

THE PENSIVE DOVE.

Oh, tell me where the Dove has flown,
To build her downy nest,
And I will search the world around
To win her to my breast.

I sought her in the rosy bower,
Where Pleasure holds her reign—
Where Fancy flies from flower to flower—
But there I sought in vain.

I sought her in the bower of Love—
I knew her tender heart—
But she had flown; that Pensive Dove
Had felt the traitor's dart.

Upon Ambition's craggy hill
I thought this bird might stray;
But there I sought, and vainly still—
She never flew that way.

Faith smiled, and shed a tender tear,
To see me search around,
And whispered, "I can tell thee where
The Dove may yet be found:—

In meek religion's humble cot
She builds her downy nest;
Go, seek that sweet, secluded spot,
And win her to thy breast."

VISIONS WHEN DROWNING.

In the young days of Admiral Beaufort he fell overboard in Portsmouth harbor. He says: With the violent but vain attempts to make myself heard, I had swallowed much water; I was soon exhausted by my struggles, and before any relief reached me I had sunk below the surface, all hope had fled, and all exertion had ceased, and I *felt* that I was drowning. From the moment that all exertions had ceased—which I imagine was the immediate consequence of complete suffocation—a calm feeling of the most perfect tranquillity superseded the previous sensations—it might be called apathy, certainly not resignation, for drowning no longer appeared to be an evil—I no longer thought of being rescued, nor was I in any bodily pain. On the contrary, my sensations were now of rather a pleasurable cast, partaking of that dull but contented sort of feeling which precedes the sleep produced by fatigue. Though the senses were thus deadened, not so the mind; its activity seemed to be invigorated in a ratio which defies all description, for thought rose after thought with a rapidity of succession that is not only indescribable, but probably inconceivable, by any one who has not himself been in a similar situation. The course of those thoughts I can even now in a great measure retrace—the event which had just taken place, the awkwardness that had produced it, the bustle it must have occasioned, (for I had observed two persons jump from the chains,) the effect it would have on a most affectionate father, the manner in which he would disclose it to the rest of the family, and a thousand other circumstances minutely associated with home, were the first series of reflections that occurred. They then took a wider range—our last cruise, a former voyage and shipwreck, my school, the progress I had made there, and the time I had misspent, and even all my boyish pursuits and adventures. Thus traveling backwards, every past incident of my life seemed to glance across my recollection in retrogade succession; not, however, in mere outlines, as here stated, but the picture filled up with every minute and collateral feature; in short, the whole period of my existence seemed to be placed before me in a kind of panoramic review, and each act of it seemed to be accompanied by a consciousness of right or wrong, or by some reflection on its consequences; indeed, many trifling events which had been long forgotten, then crowded into my imagination, and with the character of recent familiarity.

My feelings while life was returning were the reverse in every point of those which have been described above. One single but confused idea—a miserable belief that I was drowning—dwelt upon my mind, instead of the multitude of clear and definite ideas which had recently rushed through it; a helpless anxiety, a kind of continuous nightmare, seemed to press heavily on every sense and to prevent the formation of any one distinct thought, and it was with difficulty that I became convinced that I was really alive.

Another Case.

The Richmond Christian Advocate, in publishing the above, reports the following, said to have occurred when drowning:

Some years since, A held a bond of B, for several hundred dollars, having some time to run. At its maturity he had put it away so carefully that he was unable to find it. Every search was fruitless. He only knew it had not been paid, nor traded away. In this dilemma he called on B, related the circumstance of its disappearance, and proposed to give him a receipt as an offset to the bond, or an indemnifying bond against its collection, if ever found. To his great surprise, B not only refused to accept his terms of meeting the difficulty, but positively denied owing him anything, and strongly intimated the presence of a fraudulent design on the part of A. Without legal proof, and therefore without redress, he had to endure both the loss of his money, and the suspicion of a dishonorable intention in urging the claim. Several years passed away without any change in the nature of the case or its facts as above given, when one afternoon, while bathing in the James river, A, either from inability to swim, or cramp, or some other cause, was discovered to be drowning. He had sunk and risen several times, and was floating away under the water, when he was seized and drawn ashore. The usual remedies were applied to resuscitate him, and though there were signs of life, there was no appearance of consciousness. He was taken home in a state of complete exhaustion, and remained so for some days. On the first return of strength to walk, he left his bed, went to his bookcase, took out a book, opened it and handed his long-lost bond to a friend who was present. He then informed him that when drowning, and sinking as he supposed to rise no more, in a moment there stood out distinctly before his mind as a picture, *every act of his life*, from early childhood to the hour of his sinking beneath the water, and among them, the circumstance of his putting the bond in a book, the book itself, and the place in which he had put it in the bookcase. It is needless to say that he recovered "his own with usury."

THE BIRD FAMILY.

The Portland Tribune, which has a good ear for melody, speaks as follows of a musical family, who perhaps are not so much honored by the critical as they ought to be:

Of all the nests of singers—the Rainers, the Hutchinsons, the Bakers, and a score of other "families"—give us, by all odds, the "Bird Family." To hear them in their perfection one must be astir betimes, for their morning carol is by far the sweetest, although their vesper hymn comes next to it. They commence at a very early hour, heralding the sun with their choicest notes, and vieing with each other

"To congratulate the sweet return of morn."

At about half-past three, if you are listening, you will hear the choir preparing—clearing their throats for the opening chorus. At first a faint twitter will come from this and that tree, followed now and then by a short strain of delicious melody, just as you will hear in a choir of girls overflowing with music, a brilliant passage, gushing from the lips of this and that one involuntarily as it were. After trying their voices for a while, the prelude commences, running from tree to tree; then follows the grand chorus, swelling from the faintest *dim.* to the fullest *cres.*, each songster striving to outdo the other, and every note blending in perfect accord, until

"Every copse
Deep tangled, tree irregular, and bush
Bending with dewy moisture o'er the heads
Of the coy choristers that lodge within,
Are prodigal of harmony."

Every now and then, too, you will hear the loud voiced chanticleer, introducing a *crow* matin passage with surprising effect. So the anthem rolls on, now in a charming recitative, now in a sweet bewitching solo, now in a most intricate fugue, and anon in a full chorus, so brilliant in every part that Handel himself might sigh with envy. Thus it continues, until

"The dapple-grey coursers of the morn
Beat up the light with their bright silver hoofs,
And chase it through the sky."

The sun fairly started on his diurnal track, the carol gradually dies away; and, by the time the drowsy citizen begins to rub his waking eyes, the glorious song is at an end, and the "Bird Family," one and all, are busily employed in getting their breakfast.

HINDOO SUPERSTITION.

It may seem incredible, but it is undoubtedly true, that there now exists at the Marmadilla Frank, in the middle of the city and island of Bombay, British India, a human being who has inhabited a summer-house, and held on the palm of his left hand a heavy flower-pot for twenty-one years without intermission. The narrator of this circumstance actually saw the hermit, (for such he is called.) The arm is completely sinew-bound and shriveled, the nails of his fingers are nine inches long, and curved like the talons of a bird. His beard nearly reaches the ground when standing erect.

Whilst sitting, the man rests his elbow on his knee, and whilst walking he supports it with the other hand. His countenance indicates intelligence, and he once had very extensive possessions. All he now possesses is a few rags around the middle of his body, and a servant, who is allowed to attend to his immediate wants, the pecuniary part of which is supplied by visitors.

Twenty one years ago he lost caste by eating mutton! an indulgence in totally forbidden food, and consequently was condemned to hold for thirty years, a large flower-pot filled with earth, in which grows a sacred plant. To lose caste, and not be able to take it up again, according to the superstitions of these deluded idolaters, is to incur the penalty of everlasting misery in the future state. What an example does this poor deluded creature afford, of perseverance, zeal, courage, and devotion worthy of the highest cause. If he live to redeem his caste, most likely he will hereafter be set apart to be worshiped as a God! [Ch. Reflector.

WORK FOR THE FARM.

Immediately after a rainy day, when the land is in such a state of wetness as to prevent any work upon it, and the horses having nothing particular to do upon the road, two or three of the men should each take a *mud-hoe* and rake the loose straws and liquid mud on all the roads around the steading to the lowest side of the roads, and as much as possible out of the way of carts and people passing along; while the rest should take shovels and form the raked matter into heaps, to be led away when it will bear lifting to the compost-heap or field, as may best suit the purpose at the time. Where there is plenty of straw, as on some farms, some farmers put it upon the roads round the steading to be trampled down and become wetted with rain, and then lead it away to the dung hill in the field. The object aimed at in so far as wetting the straw is attained, but such a littering makes walking upon the roads very damp and plashy. The best state for roads near farm steadings in winter, is to have their surface *hard* and *smooth*, and with such an inclination as to cause the water to run easily away into some ditch handy by. A scraping now and then with the mud-hoe will make such a road dry and comfortable. [Book of the Farm.

AMERICAN FARMERS.

Many thousand farmers in New England rear large families, pay all their debts and taxes promptly, and live independently, well clothed and comfortably housed and provided for, and lay up money, on farms of 50 acres. The idea is, that these people labor severely. This is a great mistake. They have much, because they waste no time. With them there is "a place for every thing, and every thing in its place." Their horses and cattle, tools, and implements, are attended to with clock-like regularity. Nothing is put off till to-morrow which can be done to-day. Economy is wealth, and system affords ease. These men are seldom in a hurry, except in harvest time. And in long winter evenings, or severe weather, which forbids employment out of doors, one makes corn brooms, another shoes, a third is a carpenter, cooper, or tailor; and one woman spins, another weaves, a third plaits "Leghorn bonnets." And the families thus occupied, are among the most healthy and cheerful in the world. It is easy with them to reduce their wishes to their means, if inconvenient or imprudent; and to extend their means to their wishes.

THE CHILD'S DREAM.

"Oh! I have had a dream, mother,
So beautiful and strange;
Would I could sleep on, mother,
And the dream never change!"
"What hast thou dreamed, my dear one?
Thy look is bright and wild;
Thy mother's ear is ready
To listen to her child."

"I dreamed I lay asleep, mother,
Beneath an orange tree,
When a white bird came and sang, mother,
So sweetly unto me;
Though it woke me with its warbling,
Its notes were soft and low,
And it bade me rise and follow,
Wherever it might go.

"It led me on and on, mother,
Through groves and realms of light,
Until it came to *one*, mother,
Which dazzled—'t was so bright.
As tremblingly I entered,
An angel form drew near,
And bade me welcome thither,
Nor pain nor sorrow fear.

"I knew not aught there, mother,
I only *felt* 't was bliss,
And joined that white bird's song, mother,
O canst thou read me this?"
"Yes, dearest, to thy mother
Such happiness is given—
The Holy Spirit was *that* bird,
That grove of light was Heaven!"
[Howitt's Journal.

JAMES STEBBINS,

OR, THE WAY TO BE HAPPY.

The next night, as James came into the room, his mother said to him, "I shall not inquire whether you have been happy to-day, my son, for it is evident that you have. But before I bid you good night, I wish you to tell me some of the things which have made you so."

"I will commence, then, with the morning," said James. "I started up as soon as I heard my father's voice calling me, and it did not seem half so hard as when I lay and thought about it: so I had time for a fine run in the garden before breakfast. It was so pleasant, I thought the birds never sung so sweetly before. I did not know it was so pleasant early in the morning."

His mother smiled and said, "The boys that lay in bed till after breakfast are not the boys that make such discoveries."

"When the breakfast bell rang," said James, "I was right glad to hear it, for I had run till I was hungry."

"Did you regain your place at the head of your class?" said his mother.

"No, mother; George Williams came very near missing a word, and for a moment I was ready to hope that he would, but then I thought of what you said, and that perhaps if he should lose his place, he would feel as bad as I did yesterday, and I was glad when he succeeded in spelling the word. When I went out, I found that one of the boys had knocked my hat off the nail in the entry. I was beginning to feel very angry, but I thought how foolish and wicked it was to get angry, for such a trifle. When I had time to think more about it, I was very glad I did not get angry with him, for I did not think he meant to knock it down. When I returned home at night I found Lucy was very busy looking at the pictures in my new book. I wished to finish reading it, and was going to catch it from her; but she looked very unwilling to give it up just then, and I thought I would go out to do something else, so I said to her, "Lucy, I shall want my book when I come in again, and you will make haste and get through with it, won't you?"

"And Lucy said, 'Yes, James,' and when I came back again, she reached out her little hands to give me the book, and I felt very glad I had not snatched it from her."

When James had finished his story, his mother's kind look of approval, and her affectionate kiss, made his heart bound with joy. She went with him to his chamber, and knelt with him to pray that God would still help her little son to conquer all his wicked passions, that he might become a useful and happy man.

I hope my young friends will learn, from the story of James, that neither pleasant weather, nor kind friends, nor any other blessings, will make them happy, if they indulge in wicked and angry passions.

FAMILY RECIPES.

Remedy for a Burn.—Chloride of soda is said, in the London Lancet, to be an effectual cure for burns. An attorney, in attempting to put out the flames that attacked his bed, got his hand burned and blistered, but not broken. He sent for a couple of quarts of lotion, four ounces of the solution to a pint of water, had it poured into soup plates, wrapped his hand in lint, as no skin was kroken, and so kept them for some time. Next morning he was so perfectly well that only one small patch of burns remained. It is added that the same remedy is sufficient to heal scalds and a black eye.

—

Indian Pudding.—Boil a quart of milk, and stir in Indian meal, till it is nearly as thick as you can stir it with a spoon; then a tea-spoonful of salt, a cup full of molasses, a tea-spoonful of ginger or ground cinnamon, and cold milk enough to make a thin batter. Boil in a thin bag for four hours, or bake the same length of time. Care should be taken that the water does not stop boiling while the pudding is in. Pudding made in this way, with the addition of a quart of chopped sweet apples, will be found delicious.

—

Indian Cakes.—Take at night, one quart of Indian meal, about half scald in with boiling water, then cool it with cold water, so as not to kill the brewer's yeast, one tea-spoonful of which is to be stirred in, with a tea-spoonful of wheat flour, and a tea spoonful of salt. Sufficient water must be put in to make a thick batter, and left to rise till morning; then add saleratus enough to sweeten the mass. Two or three eggs beaten and stirred in is an improvement. Then bake on a hot griddle, and you have breakfast cakes fit for Queen Victoria.

Chinese Telegraph.—In the travels of John Bell, from St. Petersburg to Pekin, he describes an ingenious invention, in which the reader will recognize a telegraph. The following is the passage:—

"Near to the densely crowded city of Siangfu, we met with many turrets on the road, called post-houses, and erected at equal distances from one another. On the summit of each is a flag staff from which floats the imperial pendent. These turrets are so contrived as to be in sight of one another, and by signals are made use of to convey intelligence of any remarkable event. By this means the Court is informed in the speediest manner imaginable of whatever disturbance may happen in the most remote provinces of the empire. These posts are also very useful by keeping the country free from highwaymen; for should a person escape in passing by one he would certainly be stopped at the next."

To Ascertain a Horse's Age.—Every horse has six teeth above and below—before three years old he sheds his middle ones—at three he sheds one more each side of the central teeth—at four he sheds the two corner and last of the fore teeth. Between four and five the horse cuts his under tusks; at five he will cut his upper tusks, at which time his mouth will be complete. At six the grooves and hollows will begin to fill up a little—at seven the grooves will be nigh filled up, except the corner teeth, leaving little brown spots where the dark brown spots formerly were. At eight the whole of the hollows and grooves are filled up. At nine there is very often seen a small bill to tho outside corner teeth—the point of the tusk is worn off, and the part that was concave begins to fill up and become rounding—the squars of the central teeth begin to disappear, and the gums leave them small and narrow at the top.

A Puzzler.—A writer in the Baptist Register proposes the following inquiry: "If a Mr. Randall is blessed with a son, whom he names Ezra, and if Mr. R., upon the death of Ezra's mother, marries the daughter of Mr. Alvord, who a few years before had lost his wife, and who subsequently, by a second wife, is blessed with a daughter that is named Mary, but who lives not long to lament the early death of his first daughter Mrs. Randall, or enjoy the society of his companion and daughter Mary; and if, after her death, Mr. Randall takes for his third wife the former wife of his son-in-law, and if his son Ezra choose to marry the daughter of his father's third wife, Miss Mary Alvord, will any law, human or divine, be broken, and what relation will Ezra be to his father, or his children to his father's wife?"

VARIETY.

From the time of Napoleon's retreat from Russia, he constantly carried round his neck in a little silken bag, a poisonous powder which his physician had prepared by his express order. On one occasion, when the sun of fortune was about to set on him, he had recourse to this antidote. "I hesitated no longer," said Napoleon, "but leaping from my bed, mixed the poison in a little water, and drank it with a sort of happiness. But time had taken away its strength; fearful pains drew forth some groans from me; they were heard, and medical assistance arrived. It was not Heaven's will that I should die so soon—St. Helena was in my *destiny*."

The Chinese tell of one of their countrymen who had been making strenuous efforts to acquire literary information, who, discouraged by difficulties, at length gave up his books in despair. As he returned to manual employment, he saw a woman rubbing a crowbar on a stone; on asking her the reason, she replied she was in want of a needle, and thought she would rub down the crowbar till she got it small enough. The patience of the aged female provoked him to make another attempt, and he succeeded in obtaining the rank of one of the first three men in the empire.

A singular phenomenon, says a French paper, has shown itself in a greenhouse at Lyons. At the time when all the growers of camellias roses, dahlias, &c., are puzzling themselves to get the blue color, the only shade which nature has refused to these kind of plants, chance has thrown a shade of azure blue upon the petals of flowers produced by one single branch of a camellia root of the species ambricala rubra. This plant belongs to M. Dagene. The interior petal of the flowers are of a delicate red, the superior are white, and both are united with blue. The flowers thus unite three additional colors.

The ear of a dog belonging to a man near Sturbridge was severely hurt, and the animal was consequently taken to a chemist's shop where the wound was dressed. During three days the dog was regularly conducted to the shop by his master, but on the fourth morning he found his way there alone, leaped on the counter, and waited till his ear was dressed. This visit he repeated every morning until his ear was wholly healed.

The Portland Washingtonian states, that at the ordination of Rev. Solomon Lombard, which took place in Gorham, Dec. 29, 1750, one hundred and twenty dollars were raised to defray the expenses. Among the articles purchased were 2 barrels of cider, worth £9; 2 gallons of brandy, at £5; 4 gallons rum, at £5 4s. His annual salary was only £54 6s. 8d., while they spent £19 4s.—over one-third the amount of his annual salary for intoxicating liquors. Custom has changed.

Shrink not from a woman of strong sense, for if she becomes attached to you, it is from seeing and viewing the different qualities in yourself. You can consult her, for she is able to advise, and does so at once—with the firmness of reason and consideration of affection. Her love is lasting, and it will not be lightly won, for weak minds are not capable of the loftiest grades of passion.

It is said of Melancthon, that when he made an appointment, he expected not only the hour but the minute to be fixed, that no time might be wasted in idleness or suspense; and of Washington, that when his secretary being repeatedly late in his attendance, laid the blame on his watch, he said, "You must get another *watch*, or I another *secretary*."

A Dutch member of the Pennsylvania Assembly, having returned home from a session, was asked by a neighbor what had been done by the legislature. "I don't know what others have done," replied he, "but I have cleared one hundred dollars for mine self."

Sixty years ago, according to a work lately published in Paris, the nobility of Europe numbered five and a half millions; being 1 in every 30 inhabitants. It now comprises but three millions and three-quarters; or 1 in every 57 inhabitants.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. I speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the press of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus.

Alfred, June 23, 846.

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The Sabbath Recorder.

From the People's Journal.

THE HOLY LAND.—BY HARRIET MARTINEAU.

III. JERUSALEM—THE TEMPLE.

My room opened upon a little terrace,—the flat roof of a lower apartment in our inn at Jerusalem, and from this little terrace I was never tired of gazing. A considerable portion of the city was spread out below me; not with its streets laid open to view, as it would be in one of our cities; but presenting a collection of flat roofs, with small white cupolas rising from them, and the minarets of the mosques springing, tall and light as the poplar from the long grass of the meadow. The narrow, winding lanes, which are the streets of eastern cities, are scarcely traceable from a hight; but there was one visible from our terrace,—with its rough pavement of large stones, the high house-walls on each side, and the arch thrown over it, which is so familiar to all who have seen pictures of Jerusalem. This street is called the Via Dolorosa, the Mournful Way, from its being supposed to be the way by which Jesus went from the Judgment Hall to Calvary, bearing his cross. Many times in a day my eye followed the windings of this street, in which I rarely saw any one walking; and when it was lost among the buildings near the walls, I looked over to the hill which bounded our prospect;—and that hill was the Mount of Olives. It was then the time of full moon, and evening after evening I used to lean on the parapet of the terrace, watching for the coming up of the large yellow moon from behind the ridge of Olivet. By day the slopes of the Mount were green with the springing wheat, and dappled with the shade of the Olive clumps. By night, those clumps and lines of trees were dark amid the lights and shadows cast by the moon; and they guided the eye, in the absence of daylight, to the most interesting points,—the descent to the brook Kedron, the road to Bethany, and the place whence Jesus is believed to have looked over upon the noble city when he pronounced its doom. Such was the view from our terrace.

One of our first walks was along the Via Dolorosa. There is a strange charm in the streets of Jerusalem, from the picturesque character of the walls and archways. The old walls of yellow stone are so beautifully tufted with weeds, that one longs to paint every angle and projection, with their mellow coloring, and dangling and trailing weeds. And the shadowy archways, where the vaulted roofs intersect each other, till they are lost in the dazzle of the sunshine beyond, are a perpetual treat to the eye. The pavement is the worst I ever walked on; large, slippery stones, slanting all manner of ways. Passing such weedy walls and dark archways as I have mentioned, we turned into the Via Dolorosa, and followed it as far as the Governor's House, which stands where Fort Antonia stood when Pilate there tried Him in whom he found, as he declared, no guilt. Here we obtained permission to mount to the roof.

Why did we wish it? For reasons of such force as I despair of making understood by any but those to whom the name of the Temple has been sacred from their earliest years. None but Mohammedans may enter the inclosure now; no Jew nor Christian. The Jew and Christian who repel each other in Christian lands are under the same ban here. They are alike excluded from the place where Solomon built and Christ sanctified the temple of Jehovah; and they are alike mocked and insulted, if they draw near the gates. Of course, we were not satisfied without seeing all we could see of this place—now occupied by the mosque of Omar—the most sacred spot to the Mohammedans, after Mecca. We could sit under the Golden Gate, outside the walls; we could measure with the eye, from the bed of the brook Kedron, the hight of the walls which crowned Moriah, and from amid which once arose the Temple courts; we could sit where Jesus sat on the slope of Olivet, and look over to the hight whence the glorious Temple once commanded the Valley of Jehoshaphat, which lay between us and it; but this was not enough, if we could see more. We had gone to the threshold of one of the gates, as far as the faithful permit the infidel to go; and even there we had insulting warnings not to venture farther, and were mocked by little boys. From this threshold we had looked in; and from the top of the city wall we had looked down upon the inclosure, and seen the external beauty of the buildings, and the pride and prosperity of the Mohammedan usurpers. But we could see yet more from the roof of the Governor's house; and there we went accordingly.

The inclosure was spread out like a map below us; and very beautiful was the mosque, built of variegated marbles, and its vast dome, and its noble marble platform, with its flights of steps and light arcades; and the green lawn sloped away all around, and the row of cypress trees under which a company of worshipers were at their prayers. But how could we, coming from a Christian land, attend much to present things, when the sacred Past seemed spread before our eyes? I was looking, almost all the while, to see where the Sheep-gate was, through which the lambs for sacrifice were brought; and the Water-gate, through which the priest went down to the spring of Siloam for water for the ritual purification. I saw where the Temple itself must have stood, and planned how far the outer courts extended,—the Court of the Gentiles, the Court of the Women, the Treasury, where the chest stood on the right of the entrance, and the right hand might give without the left hand knowing; and the place where the scribes sat to teach, and where Christ so taught in their jealous presence as to make converts of those who were sent to apprehend him. I saw whereabouts the altar must have stood, and where arose, night and morning, for long centuries, the smoke of the sacrifices. I saw where the golden vine must have hung its clusters on the front of the Holy Place, and where, again, the innermost chamber must have been,—the Holy of Holies, the dwelling-place of Jehovah, where none but the High Priest might enter, and he only once a year. These places have been familiar to my mind's eye from my youth up; almost as familiar as my own house; and now I looked at the very ground they had occupied, and the very scenery they had commanded, with an emotion that the ignorant or careless reader of the New Testament could hardly conceive of. And the review of time was hardly less interesting than that of place. Here, my thoughts were led back to the early days when David and Solomon chose the ground, and leveled the summit of Mount Moriah, and began the Temple of Jehovah. I could see the lavishing of Solomon's wealth upon the edifice, and the fall of its pomp under invaders who worshiped the sun; and the rebuilding in the days of Nehemiah, when the citizens worked at the walls with arms in their girdles; and in the full glory and security (as most Jews thought) of their Temple, while they paid tribute to the Romans. O! the proud Mohammedans before my eyes were very like the proud Jews, who mocked at the idea that their Temple should be thrown down. I saw now the area where they stood in their pride, and where before a generation had passed away, no stone was left upon another, and the plow was brought to tear up the last remains of the foundations. Having witnessed this heart-rending sight, the Jews were banished from the city, and were not even permitted to see their Zion from afar off. In the age of Constantine, they were allowed to approach so as to see the city from the surrounding hills;—a mournful liberty, like that of permitting an exile to see his native shores from the sea, but never to land. At length, the Jews were allowed to purchase of the Roman soldiers leave to enter Jerusalem once a year,—on the day when the city fell before Titus.

And what to do? How did they spend that one day of the year? I will tell; for I saw it. The mournful custom abides to this day.

I have said how proud and prosperous looked the Mosque of Omar, with its marble buildings, its green lawns, and gaily dressed people,—some at prayer under the cypresses, some conversing under the arcades;—female devotees in white sitting on the grass, and merry children running on the slopes;—all these ready and eager to stone to death on the instant, any Christian or Jew who should dare to set his foot within the walls. This is what we saw within. Next we went round the outside till we came by a narrow, crooked passage, to a desolate spot, occupied by desolate people. Under a high, massive, and very ancient wall, was a dusty narrow space, inclosed on the other side by the backs of modern dwellings, if I remember right. This ancient wall, where the weeds are springing from the crevices of the stones, is the only part remaining of the old Temple wall; and here the Jews come every Friday, to their Place of Wailing, as it is called, to mourn over the fall of their Temple, and pray for its restoration. What a contrast did these humbled people present to the proud Mohammedans within! The women were seated in the dust,—some wailing aloud, some repeating prayers with moving lips, and others reading them from books on their knees. A few children were at play on the ground; and some aged men sat silent, their heads dropped on their breasts. Several younger men were leaning against the wall,—pressing their foreheads against the stones, and resting their books on their clasped hands in the crevices. With some, this wailing is no form; for I saw tears on their cheeks. I longed to know if any had hope in their hearts, that they or their children of any generation should pass that wall, and should help to swell the cry, "Lift up your heads, O ye gates, that the King of Glory may come in!" If they have any such hope, it may give some sweetness to this rite of humiliation. We had no such hope for them; and it was with unspeakable sadness that I, for one, turned away from the thought of the pride and tyranny within those walls, and the desolation without, carrying with me a deep-felt lesson on the strength of human faith, and the weakness of the tie of brotherhood.

Alas! all seem weak alike. Look at the three great places of prayer in the Holy City! Here are the Mohammedans eager to kill any Jew or Christian who may enter the Mosque of Omar. There are the Christians ready to kill any Mohammedan or Jew who may enter the church of the Holy Sepulchre. And here are the Jews pleading against their enemies,—"Remember, O Lord, the children of Edom in the day of Jerusalem, who said, raze it, raze it, even to the foundation thereof. O, daughter of Babylon that art to be destroyed, happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones!" Such are the things done and said in the name of Religion!

* * *

Principle.—Never confide in the principle of a timid man. He who has no courage cannot be said to have principle; he may be disposed to virtue, and may prefer good to evil, but he is the sport of chance, and the slave of circumstances. What avails the best inclinations if resolution be wanting to put them in practice. A feeble and irresolute man who means well, is more dangerous than an audacious and confirmed villain. You know the latter, and are on your guard against him; you rely upon the good intentions of the former, and discover too late, like the son of Israel, he is unstable as water, and shall not excel. A timid man can never become great; if he possess talent he cannot apply it; he is trampled upon by the envious, and awed by the swaggering; he is thrust from the direct path which alone leads to honor and fame, by every aspirant who possesses more spirit than himself.

A PSALM OF NIGHT.

BY WM. H. BURLEIGH.

Fades from the West the farewell light
  Flung backward by the setting sun,
And silence deepens as the Night
  Steals with its solemn shadows on!
Gathers the soft, refreshing dew
  On spring grass and floweret stems—
And lo! the everlasting blue
  Is radiant with a thousand gems!

Not only doth the voiceful Day
  Thy loving kindness, Lord, proclaim—
But Night, with its sublime array
  Of worlds, doth magnify Thy name!
Yea—while adoring seraphim
  Before Thee bend the willing knee,
From every star a choral hymn
  Goes up unceasingly to Thee!

Day unto Day doth utter speech,
  And Night to Night thy voice makes known;
Through all the earth where Thought may reach
  Is heard the glad and solemn tone—
And worlds, beyond the farthest star
  Whose light hath reached a human eye,
Catch the high anthem from afar
  That rolls along Immensity!

Oh, Holy Father, 'mid the calm
  And stillness of this evening hour,
We, too, would lift our solemn psalm
  To praise Thy Goodness, and Thy Power!
For over us, as over all,
  Thy tender mercies still extend,
Nor vainly shall the contrite call
  On Thee, our Father and our Friend!

Kept by Thy goodness through the day,
  Thanksgivings to Thy name we pour—
Night o'er us, with its stars, we pray
  Thy Love to guard us evermore!
In grief, console—in gladness, bless—
  In darkness, guide—in sickness, cheer—
Till, in the Saviour's righteousness,
  Before Thy throne our souls appear!

HOW TO MOVE THE WORLD.

One day a philosopher come to Athens, from a far country, to learn the ways of the wonderful Greeks and perhaps to teach them the great lore he treasured in his heart. The wise men heard him; sought his company in the gardens; and talked with him in private. The young men loved him. He passed for a wonder with that wonder-loving people. Among those that followed him, was the son of Sophroniscus, an ill-favored young man, a mechanic of humble rank. He was one of the few that understood the dark, oriental doctrines of the Sage, when he spoke of God, Man, Freedom, Goodness, and of the Life that never dies. The young man saw these doctrines were pregnant with actions, and would one day work a revolution in the affairs of men, disinheriting many an ancient sin now held legitimate.

So he said to himself, when he saw a man rich or famous—Oh, that I also were rich and famous, I would move the world so soon. Here are sins to be plucked up, and truths to be planted. Oh, that I could do it all, I would mend the world right soon. Yet he did nothing but wait for wealth and fame. One day the sage heard him complain with himself, and said, Young man, thou speakest as silly women. The gospel of God is written for all. *Let him that would move the world move first himself.* He that would do good to men begins with what tools God gives him, and gets more as the work gets on. It asks neither wealth nor fame to live out a noble life, at the end of thy lane in Athens. Make thy light thy life; thy thought, action; others will come round. Thou askest a place to stand on hereafter and move the world. Foolish young man, take it where thou standest, and begin now. So the work shall go forward. Reform thy little self, and thou hast begun to reform the world. Fear not thy work shall die!

The youth took the hint; reformed himself of his coarseness, his sneers, of all meanness that was in him. His idea became his life; and that blameless and lovely. His truth passed into the public mind as the sun into the air. His influence passes like morning, from continent to continent, and the rich and the poor are blessed by the light and warmed by the life of Socrates, though they know not his name.

[Parker.

THE OUTSIDE PASSENGER.

Some years ago, a young lady who was going into a northern county, took a seat in the stage-coach. For many miles she rode alone; but there was enough to amuse her in the scenery through which she passed, and in the pleasing anticipations that occupied her mind. She had been engaged as governess for the grand-children of an earl, and was now traveling to his seat. At mid-day the coach stopped at an inn, where dinner was provided, and she alighted and sat down at the table. An elderly man followed, and sat down also. The young lady arose, rang the bell, and addressing the waiter, said, "Here is an outside passenger. I cannot dine with an outside passenger." The stranger bowed, saying, "I beg your pardon, madam, I can go into another room," and immediately retired. The coach soon afterwards resumed its course, and the passengers their places.

At length the coach stopped at the gate leading to the castle to which the young lady was going; but there was not such prompt attention as she expected. All eyes seemed directed to the outside passenger, who was preparing to dismount. She beckoned, and was answered, "As soon as we have attended to his lordship, we will come to you." A few words of explanation ensued, when, to her dismay, she found that the outside passenger, with whom she had thought it beneath her to dine, was not only a nobleman, but that very nobleman, in whose family she had hoped to be an inmate. What could she do? How could she bear the interview? She felt really ill, and the apology she sent for her non-appearing that evening, was more than pretence.

The venerable peer was a considerate person, who knew the way in which the Scripture speaks of the going down of the sun. "We must not allow the night to pass thus," said he to the countess; "you must send for her, and we must talk to her before bed-time." He reasoned with the foolish girl, insisted on the impropriety of the state of mind that it evinced, assured her that nothing could induce him to allow his children to be taught such notions, refused to accept any apology that did not go the length of acknowledging that the thought was wrong—and when the right impression appeared to be produced, gave her his hand.

The Lord of all, before whose judgment seat every human being must hereafter stand, was for a season in the world, and the world knew him not. When he was on the earth, the Son of God was but an outside passenger. With what consternation will many of those who treated him with disdain, recognize in the Almighty Judge of quick and dead, the despised itinerant from Galilee, whom they scorned and derided! And as it was with him, so it is with his living representatives. By far the greater number of those who belong to the court of the Prince of princes, have been outside passengers. What will be the feelings of many who have treated them contemptuously, when they hear the words—"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me?"

Happy would it be for the churches of Christ, if all who belong to them were to remember habitually that they also have a Master who is in heaven, and that nothing is more clearly deducible from his instructions, than that every one who desires to enjoy his favor, should be ready at all times to exercise courtesy towards an outside passenger. [London Baptist Magazine.

THE EDUCATION OF THE HEART.

It is the vice of the age to substitute learning for wisdom—to educate the head, and forget that there is a more important education necessary for the heart. The reason is cultivated at an age when nature does not furnish the elements necessary to a successful cultivation of it; and the child is solicited to reflection, when he is only capable of sensation and emotion. In infancy the attention and the memory are only excited strongly by things which impress the senses, and move the heart; and a father shall instil more solid and available instruction in an hour spent in the fields, where wisdom and goodness are exemplified, seen and felt, than in a month spent in the study, where they are expounded in stereotyped aphorisms.

No physician doubts that precocious children, in fifty cases for one, are much the worse for the discipline they have undergone. The mind seems to have been strained, and the foundations for insanity are laid. When the studies of maturer years are stuffed into the head of a child, people do not reflect on the anatomical fact, that the brain of an infant is not the brain of a man; that the one is confirmed and can bear exertion, the other is growing and requires repose; that to force the attention to abstract facts, to load the memory with chronological and historical or scientific detail; in short, to expect a child's brain to bear with impunity the exertions of a man's, is just as rational as it would be to hazard the same sort of experiment on its muscles.

The first eight or ten years of life should be devoted to the education of the heart—to the formation of principles, rather than to the acquirement of what is usually termed knowledge. Nature herself points out such a course; for the emotions are then the liveliest, and most easily moulded, being as yet unalloyed by passion. It is from this source that the mass of men are hereafter to draw their sum of happiness or misery; the actions of the immense majority are, under all circumstances, determined much more by feeling than reflection; in truth, life presents an infinity of occasions where it is essential to happiness that we should feel rightly; very few where it is at all necessary that we should think profoundly.

Up to the seventh year of life, very great changes are going on in the structure of the brain, and demand, therefore, the utmost attention not to interrupt them by improper or over excitement. Just that degree of exercise should be given to the brain at this period, as is necessary to its health; and the best oral instruction, exemplified by objects which strike the senses.

It is, perhaps, unnecessary to add, that at that period of life, special attention should be given, by parents and teachers, to the physical development of the child. Pure air and free exercise are indispensable, and wherever these are withheld, the consequences will be certain to extend themselves over the whole future life. The seeds of protracted and hopeless suffering have, in innumerable instances, been sown in the constitution of the child simply through ignorance of this great fundamental physical law; and the time has come when the united voices of these innocent victims shall ascend, "trumpet-tongued," to the ears of every parent and teacher in the land, "Give us free air and wholesome exercise; leave to develope our expanding energies, in accordance with the laws of our being, and full scope for the elastic and bounding impulses of our young blood."

[London Quarterly Review.

FAITH OF AN INDIAN MOTHER.

If a mother lost her babe she would cover it with bark and envelope it anxiously in the softest beaver skins; at the burial place she would put by its side its cradle, its beads and rattles; and as a last service of maternal love, would draw milk from her bosom in a cup of bark, and burn it in the fire, that her infant might find nourishment in the land of shades. Yet the new born was buried, not as usual, on a scaffold, but by the way-side; so that its spirit might secretly steal into the bosom of some passing matron, and be born again under happier auspices. On burying her daughter, the Chippewa mother adds, not snow shoes, beads, and moccasins only, but (sad emblems of woman's lot in the wilderness) the carrying belt and paddle. "I know my daughter will be restored to me," one said as she clipped a lock of hair as a memorial, "by the lock of hair I shall discover her, for I shall take it with me," alluding to the day when she, too, with her carrying belt and paddle, and the little relic of her child, should pass through the grave to the dwelling place of her ancestors. [Bancroft.

A RAGE FOR FICTION.

"I want a paper that has long stories in it," said a young lady; and she added, "I don't want a paper for any thing else." Poor girl, much to be pitied, and a pitiful appearance she will make through life at the present rate. She wants nothing serious, no acquaintance with the history of her own times, no intellectual cultivation, nothing but *newspaper novels*; empty heads they must be, that can find room every week for some ten columns of sham story. Yet these are the heads for which the weekly press toils and groans, throwing off by the ten thousand its sheets of shallow, insipid, and disgusting fiction, and for this an amount of money is paid, which a sounder literature utterly fails to command. Yes, Christian fathers and mothers buy this vile trash for their sons and daughters, and so minister to their scepticism, ignorance, loose morals, and destitution of all taste and fitness for life's duties. Doubtless the periodical press does more than any other one instrumentality to decide the opinions, habits of thought, and general character of the age. A family will very soon begin to show a sympathy with its weekly paper, and the parent and child will become assimilated to its sentiment and feeling; and as families are, so is the community at large. Blind and stupid, therefore—yea worse, are those parents who, professing Christian principle, tolerate in their houses a class of papers which are, first good for nothing, then *bad*—bad as the "Mysteries of Paris," made up of the writings of silly, ignorant scribblers, who would be "at the foot" in a town school, and much more in a school of good morals. Such are the teachers of half the present generation. So says the Boston Reporter.

From the Cumberland Presbyterian.

A LETTER TO CHILDREN.

Dear young friends, I promised to tell you in this letter more about the cruel customs of the heathen. You sometimes feel very sorry for a little boy or girl when its father dies and is buried in the cold grave. But when the father of a little heathen dies, the people make a large fire and put him into it, and then take the poor weeping mother and burn her alive in the same fire. Oh, how sorry the little children must be to see their father and mother burning in the great fire. How very lonesome they must be. They have no father nor mother, no Bible to read, no Sabbath School to attend, and no Christian friend to pray for them and instruct them how to be good.

The London Christian Observer says that in 1799, only 48 years ago, 22 females were burnt alive with the dead body of Unutio a Brahmin. The fire was kept burning 3 days. When the women arrived, a ceremony was performed and they threw themselves into the blazing fire.

The Brahmins are very wicked and ignorant. Sometimes they have a great many wives. We read of one Brahmin who had married 40 wives, and all but 18 had died before him. On this occasion a fire 10 or 12 yards in length was prepared, into which the remaining wives threw themselves and were burnt to death, leaving more than 40 little children without father or mother.

In Bengal, in only 9 years, from 1815 to 1824, 5997 women were burnt as I have described. Oh how many little orphan children were left without father or mother.

But I must tell you something about the cruel sufferings and death they inflict upon their children.

Mr. Kingsbury, who has traveled among the Cherokees, says that hundreds of helpless children have been murdered by them. Sometimes the mother digs a grave when the child is very young and buries it alive.

Sometimes she kills it by stamping it on the breast, by strangling, or knocking it on the head.

It is not long since a missionary saw a Hindoo woman cast her child, 3 or 4 years old, into the river Ganges as an offering to the goddess. The little child caught hold of a raft of Bamboos that happened to be floating by, and cried to its mother for help. But the cruel mother was so determined that the child should not escape, she plunged into the water, tore it away from the raft, broke its neck, and hurled its lifeless corpse into the middle of the current, by which it was soon drifted out of sight.

The Rev. Mr. Stewart has been in India. He says that when a heathen child is sick the mother will not endure the trouble of taking care of it. She stifles its cries, hurries it into a grave already prepared, and tramples to a level the earth under which the offspring of her bosom is struggling in the agonies of death.

The Rev. Wm. Ward says, it is supposed that 10,000 have been murdered in the province of Bengal in one month. They were offered in sacrifice to the Ganges, burnt alive, hung up in baskets on trees to be devoured by ants and birds of prey, or exposed to be torn to pieces by crocodiles, jackalls, and tigers.

Rev. Mr. Ellis says that the barbarity in the South Sea Islands was dreadful. There a warrior might be seen tossing little children and infants, into the air, and catching them on the point of his spear, where they expire in agonies. Another might be seen dragging in savage triumph five or six little helpless children by a chord, which he passed through their heads from ear to ear. Oh how true it is, that 'their sorrows are multiplied that hasten after another god.'

Dear children, how thankful you ought to be, that you have kind mothers to pray for you and take care of you when you are sick. And how thankful you ought to be that you live in a Christian country where the people have the Bible to read, and know that it is wrong to kill children, and burn parents in great funeral fires. Oh how much you ought to strive to send missionaries and the Bible to these poor heathen.

The Sabbath Recorder.

New York, November 4, 1847.

SUNDAY TRAVELING.

We are not disposed to trifle with sacred things, or to amuse ourselves with what evidently troubles our conscientious cotemporaries. But we must confess that it is sometimes hard work to restrain our mirth in view of the comments which are made by grave and pious editors upon what they see fit to style 'the sin of traveling on Sunday.' A case of the kind has just come before us, which may be taken as a specimen of many others. A clergyman in Michigan, it seems, learned that some of his brethren, among whom was a reverend doctor, had remained on board one of the lake steamboats, when they might have stopped at an intermediate port on Saturday, and would only have had to remain over until the following Wednesday for another boat. Hereupon he comes out in a long newspaper tirade, charging them with being violators of the divine law, and exposed to the odium and punishment of Sabbath breakers. The editor of the paper, in commenting upon the matter, says very gravely, that he would have screened the *names* of these "Sabbath-breaking clergymen," and would not have made known their guilt, except for their own benefit.

Now all this may look very pious and praiseworthy to those who take for granted the positions here assumed, viz., that God has commanded men to rest from labor on Sunday, and that a neglect to do so exposes them to the odium and punishment of Sabbath-breakers. But when the facts in the case are considered—when it is remembered that God's commandment applies exclusively to the seventh-day, or Saturday, which this very conscientious reprover of his brethren does himself devote to secular labor—how superlatively absurd and ridiculous, not to say farcical, does the whole matter appear. An open and flagrant law-breaker pleads the sanction of the law which he has broken against those who have traveled on a day of the week concerning the sacredness of which the law says not a word! The folly and inconsistency of such a course needs no comment. An observer of the first day in alluding to it, says, "Let it first be distinctly shown that the law of Moses, which referred to the *seventh* day, is by a subsequent enactment applied to the *first*, and is still in full force, before such uncharitableness be manifested toward respectable and good men, and Christian clergymen."

The folly of these men does not generally stop with charging upon their brethren the breach of a law, so-called, which is no law, but only a tradition of men. They must needs go farther, and set themselves in opposition to all efforts for the elucidation and vindication of God's law. When the claims of the true Sabbath are presented to them, and they are urged to observe it, they are ready enough to deny that the fourth commandment is binding in its original strictness, notwithstanding they have used it to sanction the condemnation of their brethren. Sometimes they go even farther than this, and maintain, that if we return to the observance of the seventh day as the Sabbath, we ought also to stone to death those who break it—thus endeavoring to cast odium upon the day required in the fourth commandment of the Decalogue, by associating it with a statute which has no more to do with the commandment itself than have the various Sunday statutes of the different States of this Union! Such an accumulation of inconsistencies as is found in the arguments and special pleas for the observance of the first day of the week, can not be found in connection with any other religious doctrine or duty which has been debated since the commencement of the Christian era. We do not wonder that there are great numbers of persons who doubt their obligation to keep any Sabbath; nor do we wonder that those who acknowledge their obligation in general terms neglect it when interest tempts them to do so. We wonder, rather, that there are so many who are to any degree restrained by these arguments and appeals, in which such confusion and inconsistency are apparent. The only reason for it is found in the fact that most men feel the need of a day of rest, and although not satisfied with the arguments for the first day, they continue to observe it under the impression that it is about as good as any other.

But to return to this matter of Sunday traveling. We are no advocate of it; on the contrary, we deprecate the state of mind which induces or permits a man to travel on Sunday while he professes to regard that day as a Sabbath. Nevertheless, we can not charge such a man with breaking the fourth commandment, or any other commandment written in the Word of God relative to the Sabbath. To do so, would be to convey a false impression; it would be to seek a good end by bad means—to do evil that good might come, which God forbid. We would rather insist upon the commandment of God as the standard of duty; and though doing so might seem for a time, especially to superficial observers, to unsettle the foundations of Sunday keeping, we are sure it would in the end most effectually promote the cause of the Sabbath. Hence we feel called upon, instead of sympathizing with the popular articles denunciatory of Sunday traveling, to regard and represent them as calculated to continue the deception under which men have long lived in relation to the Sabbath of Jehovah.

Free-Will Baptists.—One of our exchanges says that this denomination is rapidly augmenting its numbers and its influence. The Thirteenth General Conference of the sect was held recently at Sutton, Vt. The foreign delegates, Messrs. Burns and Goadby, were present, and added greatly to the interest of the meeting. The Morning Star reports the names of forty-five ministers present. It appears that the Conference has a large printing establishment, with surplus funds which were disposed of as follows: $1,200 to the Foreign Mission Society; $1,000 to the Home Mission Society; $1,000 to the Education Society; $500 to the Michigan Central College; and $700 toward paying the expenses of a deputation appointed to visit the English General Baptist Association in June next. The $10,000 subscription for the Educational Fund, was filled up; $1,200 to $1,500 was paid or pledged to be paid within a year, to the Foreign Mission cause; $500 or $600 to Home Missions, and some $300 to the Education cause.

THE "LORD'S DAY" AND THE LORD'S SUPPER.

"The Lord's Day and the Lord's Supper are kindred institutions—designed to hold forth to the world the death and resurrection of Christ. On the Lord's Day we commemorate his resurrection; in the Supper we commemorate his sufferings and death." [Baptist Memorial.

It is not uncommon for the advocates of Sunday observance, to draw the analogy supposed to exist between the Lord's Supper and the first day of the week, in order to strengthen their argument; supposing that by this device they secure the minds of their hearers to a consideration of a most convincing proof of the divine authenticity of the "Lord's Day" festival, or "Christian Sabbath." A wolf, carefully dressed up in sheep's clothing, and thus proved to be a real specimen of the "flock," would not be a greater outrage upon the truth, than is this anological mode of reasoning in favor of Sunday as a divine institution. There must be more than a similarity of sound in the *name*, to convert a human into a divine institution. If the two institutions have a common origin, and are memorials of similar events, or events connected with the work of redemption, then, of course, they must have a similar scope and application—they must both of necessity belong to the church. Let the Lord's Day be consistent with its "*sister institution*," and the world will be delivered from obligation to its observance, as they are from unconditional obligation to celebrate the Supper. Was the Lord's Supper instituted for believers only? So must the Lord's Day be observed by *them* only. Was damnation to the soul the penalty of eating and drinking unworthily of the Lord's Supper? So unbelievers most grievously sin, and incur divine displeasure by keeping the "Lord's Day." Christian parents might celebrate the Lord's Supper and the Lord's Day, but must be careful not to lead their unbelieving children into condemnation, by allowing them to participate in either institution. Expelled members of churches, being cut off from the communion of the Lord's Supper, should also not be allowed to join in the keeping of the Lord's Day. Thus considered, the first day of the week can most emphatically be called the CHRISTIAN Sabbath—not made for MAN, as was the seventh day—not to be observed by all within thy gates, as was the Sabbath of the Decalogue, but only by the believing members of the family, while the unbelieving portion must drive the ox and the ass to their accustomed employment!! All this follows as a consequence of the false position which Christians assume in regard to the Sabbath. In order to stigmatize the Heaven-appointed day, they call it *Jewish!* while the *heathen* day of sun worship is baptized and dignified with the title of CHRISTIAN SABBATH! There is a delusion in regard to this subject, and we urge upon all the words of our Saviour, "Take heed how ye hear." The truth is, neither distinction of *Jewish* or *Christian*, belong to the Sabbath. The institution, as it came from the creator's hand, was above all distinctions of age or nation; it was made for all mankind; and no institution of partial or sectional application can properly subvert its force, or destroy its claims to universal regard as "God's holy day." Constantine consecrated the first day of the week to prayer, and thence this heathen festival dates its claim to divine honors. Compared with the Sabbath, it is but of yesterday. In assuming the *place* of the Sabbath, its arrogance is manifest; and in claiming kindred with the institution of the Supper, its hypocrisy is clearly discovered. It has no locality on the divine chart, was always a human institution, and as such should be regarded by all who search for the good old paths.

SCRUTATOR.

Honor to the Chief Rabbi.—A London paper says that it having been ascertained that a large number of the houses of a certain description, into which young and inexperienced females are inveigled, are kept by persons of the Jewish nation, the present High Priest or Chief Rabbi (Mr. Adler) has, within the last week or two, caused it to be intimated that no member of the Jewish persuasion who is the keeper of an improper house, either directly or indirectly, will be permitted to attend the synagogue, nor be acknowledged as one of the people; that neither their sons nor their daughters shall be allowed to be married according to the Jewish ritual, nor will any of the religious rites be performed at the birth of a child; and should the party die at the time of keeping such a house, he will be refused the rite of sepulture; no prayers will be read, nor will they be interred amongst their forefathers, but be buried behind what are termed the boards, the same as if the party had died accursed.

SOUTH-WESTERN ASSOCIATION.

The Seventh-day Baptist South-Western Association convened, agreeable to adjournment, with the Church at Lost Creek, Harrison Co., Va., on fourth-day, Oct. 6, 1847. Eld. J. Hill, who was appointed to preach the introductory discourse, not being present, the discourse was delivered by Samuel D. Davis, from Psalm 133—"Behold how good and how pleasant it is for brethren to dwell together in unity," &c. After prayer by Eld. P. Davis, the Association organized by appointing Bro. ELI BOND, Moderator, and Wm. F. Randolph and Joshua G. Babcock, Secretaries. Brethren present were invited to a seat, and to participate in the deliberations. Jesse M. Davis, Jephtha F. Randolph, and Eli Vanhorn, were appointed a committee to arrange the order of preaching during the meetings. The letters of the several churches were called for and read, from which the following statistics were taken:—

1st. *Lost Creek, Va.*—Sam'l D. Davis, licentiate; A. Bond, Sen, L. H. Bond, deacons; T. B. Bond, clerk. Added 1, deceased 1, dismissed 1, total 74. Communion 2d Sabbath in March, and once in three months. Constituted in 1805.

2d. *New Salem, Va.*—P. Davis, eld; L. H. Davis, deacon; J. J. Davis and W. B. Davis, clerks. Added 0, excluded 0, dismissed 1, deceased 0, total 68. Communion 3d Sabbath in February, and once in three months. Constituted in 1745.

3d. *Jackson, O.*—S. Babcock, pastor; M. Babcock, C. Davis, and J. B. Davis, licentiates; J. Forsyth and J. D. Maxson, deacons; E. Forsythe, clerk. Added 1, dismissed 0, total 36. Constituted in 1840. Communion 3d Sabbath in February, and once in three months. Post-Office address, Pratt, Shelby Co., O.

Stokes, O.—J. Hill. pastor; J. Vanhorn, deacon; J. Simpson, clerk. Added 0, deceased 0, dismissed 0, total 22. Communion first Sabbath in June, and once in three months.

5th. *Port Jefferson, O.*—No returns.

6th. *Northampton, O.*—S. Babcock, elder; L. Lippincott, J. G. Babcock, and J. Furrow, licentiates; J. G. Babcock, deacon; A. D. S. Ayres, clerk. Added 2, excluded 2, total 34. Communion 3d Sabbath in June, and once in three months. Post-Office address, Northampton, O. Constituted 1837.

7th. *Scioto, O.*—C. Clark, deacon; A. D. Graham, clerk. Added 7, deceased 2, excluded 1, total 22. Communion first Sabbath in November, and once in three months. Post-Office address, South Bloomfield, O.

8th. *South Fork Hughes' River*—No returns.

9th. *North Fork Hughes' River*—No returns.

10th. *Woodbridgetown, Pa.*—No returns.

11th. *Madison, Jay Co., Ia.*—No returns.

J. M. Davis, A. Bee, J. S. Davis, J. J. Davis, and J. G. Babcock, were appointed a committee to report on the State of Religion.

The Association met on fifth-day morning, and after prayer by J. S. Davis proceeded to business. Eli Vanhorn was appointed Treasurer, and Jeptha F. Randolph, Corresponding Secretary. It was agreed that the next Session of the Association should be held with the church in Jackson, Shelby Co., O., to commence on the fifth day of the week before the second Sabbath in October, 1848, at 10 o'clock A. M. L. A. Davis to preach the Introductory Discourse, and Joshua Hill, his alternate.

The Association met on sixth-day morning, according to adjournment, and after prayer by E. Bee, proceeded to business. The report on the State of Religion was called for, read, and adopted. A copy of a resolution passed in the first-day Baptist Association was presented, expressing a willingness to correspond, if this Association wish the same. After considering the matter, the brethren agreed in the conclusion, that, agreeable to the Constitution of this Association, we stand ready at all times to correspond, through a Corresponding Secretary, not only with the Broad Run Association, but with every other body whereby the cause of truth may be advanced. It was resolved, therefore, that our Corresponding Secretary forward a copy of this record to the Broad Run Association.

Resolved, That the Seventh-day Baptist Missionary Association, in its efforts to propagate the gospel in foreign lands, is entitled to the warmest sympathies and vigorous support of our entire denomination; that we anxiously commend the mission in China to the prayers and liberality of the churches; and that we especially request the ministers and churches of this Association to adopt the plan recommended by W. B. Gillett, in the Sabbath Recorder of Feb. 25, 1847.

Wm. F. Randolph was appointed to write the Corresponding Letter, and W. B. Davis to write the Circular Letter for our next Session.

The Secretaries were ordered to revise the minutes of this meeting, and send them to the Editor of the Sabbath Recorder for publication. They were also directed to furnish each church with a copy of the above resolution relative to our foreign mission.

Joshua S. Davis and Joshua Hill were appointed agents to preach on the subject of the Sabbath, and distribute publications.

Report on the State of Religion.

In looking over our beloved Zion, we have great occasion for gratitude for the harmony and union apparent in most of the churches. The churches generally express an ardent desire to stand fast in the truth, and see the work of the Lord prosper. They have been wading through discouragements and trials, yet hope that they may triumph over them all, and at last reap the reward of the faithful. There is not apparent, however, that lively zeal and holy fervor that should characterize the followers of the Lamb, and we have great need to humble ourselves before God, in hope that in due time he will exalt us and visit us with a gracious revival of pure religion.

WM. F. RANDOLPH, Sec.

The new barque Samoset cleared at Boston, for Honolulu, Sandwich Islands, with a cargo valued at $90,000, of which $84,000 are of domestic products. She carries out Rev. Geo. H. Atkinson and lady, of Andover, missionaries to Oregon; and Samuel E. Dwight, of New York, and Henry Kinney and lady, of do., missionaries from A. B. C. M., for Sandwich Island station.

Incidental Influence of Missions.—The American Messenger says that one of the missionaries at the Sandwich Islands, who has recently taken a somewhat extensive tour in the Islands, states that the incidental influence of the Gospel upon the manners and education of the inhabitants is surprisingly great, especially among the people of Hawaii, where, in a few years more of continued prosperity, not a single vestige will be left of their former degradation and heathenism. Schools are rapidly advancing. The common branches are as well taught, in many of the schools, as they were in this country twenty years ago. The children are clean and well-dressed, and the people are rapidly acquiring property.

Mission to the Zulus in South Africa.—The Boston Traveler says that the reinforcement for this mission (Rev. Samuel D. Marsh and wife, and Rev. David Rood and wife) sailed in the bark Wm. H. Shailer. The religious services on board the vessel were conducted by Rev. S. B. Treat, one of the Secretaries of the Board, who earnestly commended the missionary band to the care of Him who ruleth the winds and the waves. The deck of the Wm. H. Shailer was nearly covered by those who had assembled to witness the embarkation, while about as many more stood upon the wharf within the sound of the speaker's voice.

A Colony of Teachers.—The N. Y. Evangelist says that thirty-five young ladies have just left the City of Hartford, under the care of the National Board of Education, for which Ex. Gov. Slade is General Agent. For three weeks they have been passing through a course of preparatory training, under the care of Miss Catharine Beecher. They received their board gratuitously in various families in that city, to whom they endeared themselves by their Christian deportment.

A Rare Case.—The Boston Traveler says that Rev. Jonathan French, of Northampton, N. H., has been the officiating pastor of the Congregational Church in that town for 46 years. He is nearly 70 years of age, has 11 children, and at least 23 grandchildren; and hitherto no death has occurred in his family, or in the family of any of his children. He has occupied the parsonage where he now lives for more than forty years, and no death has ever occurred in it.

Jews in Rome.—Advices from Rome state that an interesting ceremony took place in that city a short time ago, namely, the installation of a Jewish chief Rabbi. It should be observed, that the Jews of the Ghetto, since the death of their high priest Rabbi Beher, a dozen years ago, had not been allowed to appoint a pontiff in succession. The person elected is named Israel Kassan, who was summoned there from the borders of Lake Gennesareth, where he enjoyed a reputation of sancity and Talmudic lore. His birthplace was Jerusalem, and his lineage is said to be traceable for ten centuries through a long Levitical ancestry.

More Missionaries.—Three missionaries of the American Board, says the New York Observer, sailed from Boston on the 23d ult., for the Sandwich Islands—making the number of laborers now under the direction of this Board, upward of 520. The American *Baptist* Board of Missions have also recently sent out six new missionaries to various stations in Asia; and are expecting to send out eight more, in the ship Cato, the first week in November.

Difficulties of Educated Men in England.—A correspondent of the N. Y. Tribune mentions a singular case, showing the difficulties under which hundreds of educated and talented men labor in England. The complainant in this instance is Richard Birnie, Esq. of Cambridge, Master of Arts, and son of the late Sir Richard Birnie. He says that he is a starving and desperate man—"struggling for bread"—to use his own language:

"I have maintained an unblemished moral character, and preserved the esteem of many friends of rank and wealth. I have edited a country paper; delivered at athenæums and chapels, lectures, literary, historical and religious; taught boys grammar, school masters latin, and prepared students for ordination; taught clergymen to read the liturgy, and Lancashire men to speak English; yet, with testimonials before me that would promote the interest of any man's son, I am starving, and expect to-morrow to be homeless. Last bitter, bitter Winter, after much suffering, I should have perished in the streets, where I was begging for broken victuals, but for the timely succor of the Lord Chief Baron, my sole practical friend."

Mr. Birnie has made repeated applications for employment. One to the vacant chair in a Scotch College, but the rector wrote to him that the post was beneath him, as the salary was only fifteen pounds per annum! Whenever he begs for a job, however low, the reply is to the same effect. If he asks a tradesman for a nominal post, he is mocked by a similar reply. He is willing and able to work and has no false pride, yet he is banished from every path of honest industry, and is refused the common rights of humanity, merely because peer, judge and shopman think so highly of his claims to the notice of the Goverment, on account of his father's valuable public services, that they cannot insult him with either work or alms! In America such a case as this cannot be understood, but it is a sample of hundreds of similar cases in England, and it shows that there is something wrong in the framework of society.

BAPTISTS IN ENGLAND.

A letter in the Baptist Register, from the pen of Rev. A. Wheelock, who recently visited England, contains the following statement:

"There are in England three classes of open-communion Baptist churches.

1. Those who invite to their communion at the Lord's table only such members of evangelical Pedobaptist churches as have been immersed.
2. Those who invite all members of such churches indiscriminately.
3. Those who not only admit Pedobaptists to the Lord's table, but also to membership in their churches. This last union is denominated "mixed membership," and is the consummation of Robert Hall's plan of 'Christian Union.'"

Mr. Wheelock urges very conclusively, that the first of these three positions naturally tends to the second—and that again to the third—and this again to the overthrow of Baptist churches.

Curious Question Raised.—The right of females to assist vocally at the consecration of a synagogue, appears to have been recently a subject of controversy among the Israelites. The Jewish Chronicle has the following paragraph on the subject:

"May females praise God at the consecration of a synagogue? On this curious case of conscience the Rev. Mr. Leo, of this city, has felt himself constrained, it would appear, by some recent occurrences, to take the best rabbinical counsel. Dr. Adler, of London, informshim, in reply—we give the italics as we find them in the *Occident*—'that it is *by no means* correct to permit ladies to assist with their vocal powers at the consecration of a synagogue.' And Mr. L. adds, that the Rev. Dr. Lilienthal, Chief Rabbi here, as well as all the learned men I have consulted upon the subject, expressed the same opinion.

The Bible among the Shakers.—We copied last week, from the Boston Traveler, a paragraph implying that the Shakers had not heretofore been altogether favorable to the circulation of the Scriptures. This implication is denied in a communication to the Traveler from a Shaker, from which we copy as follows:—

"The Bible, containing the Old and New Testaments, in the common virsion, has always been used in the society of Shakers as a school-book, and is free, at all times, for the perusal of every member and child. I doubt whether there is a workshop or dwelling in the whole Society, where there are not from one to fifty Bibles and Testaments.

"The writer of this article attended, regularly, Sunday-schools more than twenty years since, for months and years, while a lad among the Shakers, in which no other book was read or commented on but the Bible and Testament. This was no doubt the first Sabbath-school ever established in the town of Canterbury, if not in the whole county of Merrimack."

Destitution of the Bible.—The following facts are from the last Quarterly Paper of the American and Foreign Bible Society. They represent a state of things which it is hard to believe exists. An agent, speaking of the destitution in some parts of Pennsylvania, says:

The first house we entered in the neighborhood of A——, that of a *Baptist member*, had not the Bible! The brother told me—and unblushingly, although his wife manifested some mortification—that he had a Testament, but the whole Bible he did not possess, nor had *ever* possessed! I cannot tell, but perhaps ten thousand dollars would purchase his farm alone. Subsequently I was at the house of a *Baptist deacon*; seeing a tattered Bible on the mantlepiece, I took it up to examine it, but lo! a large cobweb was in the way of our opening the leaves; but we opened the book, and turning to Matthew, found that *all* to the thirteenth chapter was *wanting*. I inquired of a member of the family if there was another Bible in the house, and was answered in the negative! The only paper or periodical taken by the family, (as I learned by the same authority,) is a weekly secular from Philadelphia.'"

Jews in Jerusalem.—A letter from Rev. F. C. Ewald, published in the Jewish Chronicle, says:—

It appears that the Jewish population in the Holy City has of late increased too rapidly. I suppose that there are not less than 10,000 residing within the walls of their ancient capital, for many are obliged to leave again. I witnessed the departure of more than a hundred on the 13th and 14th of April. It was an affecting sight to see them take leave outside the Jaffa gate of their friends and relations who had accompanied them. They all wept bitterly. The cause of their departure is want of means of support. The contributions from abroad arrive sparingly. From many places where they had formerly received help and assistance, they obtain nothing more, and I am apprehensive that this will be still more the case every successive year. The farther modern infidelity is spread among the Jews in Europe, the less will they feel inclined to maintain their orthodox brethren in the Holy Land. What will become of so large a population when the sources from abroad fail, is easy to foresee; they must either leave or starve.

Liabilities of those who take Periodicals.—The laws declare that any person, to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post-office, Store, or any other place of deposit, and are not taken by the person to whom they are sent, the Postmaster, Store-keeper, &c., are responsible for the payment, until he returns the paper, or informs the publisher that they are lying dead in the office.

General Intelligence.

War New.—No later news has been received direct from Gen. Scott. From Puebla, however, intelligence has been received of an attack by Santa Anna upon our forces under Col. Childs. After some rather sharp fighting, the former withdrew. It is said that the principal part of his men afterward pronounced against him as unworthy to command, attributing the unfortunate state of the war, and the want of success against the invaders, to his incapacity.

Intemperance in England.—The Boston Traveler says that Rev. Mr. Wight, of Corpus Christi College, Cambridge, recently delivered a temperance lecture in Manchester, England, which contains many important facts respecting the progress and influence of dram-drinking in England. The lecturer, among other things, stated the whole number of paupers in the country to be 954,295. If this is the pauper population of England alone, it gives one pauper to about every sixteen inhabitants; if this is the pauper population of the United Kingdom, it gives one pauper to about twenty-eight inhabitants. In either case, the story it a frightful one. The chief cause of this frightful pauperism, the lecturer declared to be the drinking customs of the country. To the same cause might be chiefly attributed the fact that there were 114,193 children (according to Parliamentary statistics) without education, in that enlightened country. To the same cause might be ascribed the fact that in a provincial town, in a single year, 16,000 persons had been taken into custody; and that nearly five-sevenths of the entire population of the country neglected habitually public worship on the Sunday.

Mr. Wight farther stated, as illustrative of the benefit of total abstinence, that in those districts in Ireland, where the people had abandoned the use of intoxicating drinks, crime and pauperism had well nigh disappeared; and that scarcely an individual had fallen a prey to famine in any of the teetotal districts. About 500,000 drunkards had been reclaimed in England and Wales; of whom 70,000 had united with Christian churches. And yet it was calculated that the communicants of England alone spend £11,200,000, or fifty-six millions of dollars, in intoxicating drinks; while, for benevolent and religious institutions, their contributions amounted to only about £500,000 or 2 1-2 millions of dollars.

Bears.—The Detroit (Mich.) Free Press says that on the 9th ult., Dr. Dion Birney, (son of James G. Birney,) of Saginaw, was out hunting about a mile from the town, and was attracted by the peculiar noise of two cubs, which were playing in the boughs of a large oak tree. He had with him a double barreled shot gun, and half axe. He discharged his gun several times at them, and finally brought both to the ground. As he was returning, dragging the two, the old bear was seen approaching. Hastily loading his gun, he discharged it, and wounded the bear so that he took a tree. Going up a short distance, he dropped, and immediately attacked the Doctor, who, with his axe, showed fight. The first stroke hit the bear over the eye, but in striking, the Doctor lost his footing, and fell precarious, but rising before the bear could seize him, by a well-directed stroke, finished the bear in question. A wagon was procured, and the whole city regaled with a bear feast.

The Paris Printers.—The printers of Paris have been for some years past in the habit of dining together about the commencement of sutumn. This year, on applying to the Prefect of Police for the customary permission, a refusal was given. The men, finding a public dinner thus rendered impossible, appointed a committee to seek out private premises suited to receive their usual number of guests, namely, 500 or 600 persons. M. Gerges, a master printer, placed at the orders of the committee an enclosed piece of ground in the commune of Vaugirard, and there they erected a large marquee, under which tables were laid out for dinner. The men, on Sunday, were on the point of sitting down to table, when two Commissaries of Police entered, and, in the name of the authorities ordered the men to disperse.

Frightful Accident.—A letter from Christiana, (Norway,) relates that on the 11th of Sept., between four and five in the afternoon, the immense rock which hung over the vast domain of Helsingard, and which several days before had split in many places, came suddenly down and covered an immense space, crushing thirty-four dwelling houses and their inhabitants, estimated at 230 in number. Attempts were immediately made for their release, but after laboring for a week, when the letter was written, only two bodies had been reached, one of a woman, and the other of a child about 7 years old, both lifeless. Only thirteen of the inhabitants of the place escaped this tremendous disaster, which has occasioned a loss of property estimated at 800,000f.

War Pickings.—A correspondent of the Baltimore Sun, writing from Tampico, Oct. 9, says: "Col Yates ordered to be paid from the revenue a salary to each officer of the customs at this port, in addition to the compensation received by them from the Government as commissioned officers. The different salaries are from one to three thousand dollars per annum. His own he has fixed at $2,000. It may not be generally known to your readers, that the Colonel's salary and perquisites exceed that received by the Secretary of War. His pay proper, as Colonel, is about $3,000 per annum; as Governor, from the city treasury, $2,400; and as Supervisor of the Customs the same amount—making his compensation annually, about *eight thousand dollars*. Who would not be a soldier?"

A new journal has just made its appearance Paris, France. It is to serve as a medium of communication between people who want to get married. Ladies in want of husbands, are to write letters to it, setting forth their personal charms, and the amount of their fortunes, together with any other particulars they may think likely to enhance their value in the matrimonial market; and gentlemen are to write similar communications. It is, in fact, to be an advertising paper for would-be wives and would-be husbands."

SUMMARY.

A correspondent of the Baltimore Sun, under date of Oct. 26, says: Sufficient intimations have been thrown out in regard to the orders recently sent to Gen. Scott to convince me that he has been directed, 1st, to trouble himself no longer about truces, armistices, negotiations or protocols; 2d, to leave undisturbed the shadow of a Government now at Queretaro; 3d, to prepare for permanent occupation and for tranquilizing the country; 4th, to disarm the whole population of the cities and country on the road from Vera Cruz to Mexico, and break up and destroy their arms; and 5th, to levy contributions upon the principal cities and States.

In Canada, the mineral wealth is considerable, although only the iron mines of St. Maurice and Batiscan, in Lower Canada, and Marmora in the upper province, have been rendered productive. Iron, coal and lead mines abound in St. Paul's Bay, on the north shore of the St. Lawrence, 60 miles below Quebec. A gold mine is said to exist in Mr. De Lery's seigneury, on the west bank of the Chaudiere. A lead mine has recently been discovered in the parish of St. Ursula, district of Three Rivers, nine miles north of the St. Lawrence.

A large eagle was captured near Jamison's Corner, in Warwick township, Berks County, Penn. The Doylestown Democrat says, A small boy went after the cows in the evening, and was attacked by the bird in a furious manner, and after having battled with it unsuccessfully for some time, was relieved by a dog, that at the time came to his rescue. Between the boy and the dog, the eagle had to surrender, and was taken home in triumph, with the assistance of some of the neighbors. It is said to have been a noble bird. Its length from tip to tip was eight feet.

The London Times says:—"Government have received and are considering a most comprehensive plan for the further growth and greater encouragement of the cultivation of cotton in India, so as to make this country, whenever expedient, entirely independent of the United States for the basis of the greatest of our staple manufactures."

The officers of the army and those who have the means of ascertaining the loss sustained by our army since the commencement of the Mexican war, put it down, says the Telegraph, at 20,000 men, whose bodies mingle with the soil of Mexico. The mortality or sacrifice of life at the present time is estimated at *fifty soldiers a day!* Think of this! Look at it! What trophies have we gained by this sacrifice of life?

By an official correspondence in the Union, we learn that a seaman named Thomas Dennis, belonging to the steam frigate Princeton, now at Gibraltar, lost both his arms while engaged in firing a salute in honor of Prince Demedoff of Russia, who had paid a visit to the vessel. The Prince, on hearing of the accident, settled a life pension of 400 francs per annum on the unfortunate seaman.

There is a beautiful, accomplished and intelligent woman, very respectably connected, now confined in the Tombs, by request of her friends, to keep her from intoxicating drinks. She commenced sipping wine and cordials at her home—among friends! Contemplate the result, and dash aside the delusive glass.

The Sheriff of Allegany County advertises for sale, on the 11th of November, at the office of the company, the Mount Savage Iron Works, Railroad, &c.,c appraised to be worth half a million of dollars. They are to be sold at the suit of John Wright, Robert Samuel Palmer, and Chas. Weld, trustees for the English bond holders, and Wm. F. Carey and John M. Forbes.

The number of emigrants to Canada, who have died in three months, on ship board, and after they were landed, is seven thousand one hundred and forty. A vessel recently arrived at Grosse Isle, from Londonderry, had when she started 366 passengers, eighteen of whom died on the passage, and 129 were landed sick.

Two mulatto children were kidnapped from their mother on Grand River, and run off into the State. The children are girls, both free, and of Cherokee mixture, and were taken by three men, two of whom were recognized as white men. The wretches entered the house, inquired of the mother where her children were, tied them while in bed, in her presence, and took them off—one of them representing himself as the sheriff of Delaware District.

Maj. W. W. Morris, of the 4th Artillery, has received a letter from his brother, Capt. Gouverneur Morris, 4th U. S. Infantry, dated Jalapa, Sept. 15, in which he states that the command to which he was attached, consisting of between 7 and 800 men, in marching from Vera Cruz to Jalapa, lost, in a conflict with the guerrillas, in killed and wounded—one hundred and fifty men, one fifth of the whole force engaged.

A letter from Chicago, Ill., dated the 14th ult., says: "We had a heavy fall of snow last night and this morning. Sleigh bells were heard in the streets at the same time that we were eating green corn for dinner: something unparalleled in the history of the weather."

A process has been invented by a Mr. Lucas, for converting edge tools, nails, &c., made of cast iron, into good steel. It consists in stratifying the cast articles, in cylindrical metallic vessels, with native oxide of iron, and then submitting the whole to a regular heat, in a furnace built for the purpose.

A contract has just been closed with Messrs. Secor & Co., engine builders, for the engines for a steamer four hundred feet long, to ply between this city and Albany. She is to make the passage both ways in twelve hours, leaving here in the morning, and returning in the evening of the same day.

The Springfield Gazette says that the widow of the late Hon. Isaac C. Bates has presented two hundred bound volumes of Congressional documents to the Young Men's Institute in Northampton.

A hard-working mechanic of Boston, named John E. Tucker, has invented a "Boot Crimping Machine," which, with nineteen pairs of "yaws" firmly fixed within a wheel, makes at every revolution eleven pairs of "uppers," crimped in the most perfect manner.

The Commercial Advertiser says that in September, 1846, a broker of this City had a small draft on the Farmers' Bank of Amsterdam, and inclosed it by mail, with directions to remit the money. The request was *not* complied with, and on writing again to Amsterdam, it was ascertained that the letter containing the draft had not been received. Subsequent inquiries were made, but no trace of it could be found until the other day, when it came back to the broker, covered with European postmarks, including Amsterdam, Rotterdam, and we know not how many other dams, having been absent more than thirteen months. After being furnished with a new envelop, the draft was again sent off to Amsterdam—the broker being careful to add, (which he did not before) *Montgomery Co., New York.*

An ingenious down-easter, who has invented a new kind of "Love-letter Ink," which has been selling as a sure safeguard against all actions for breaches of marriage promise, inasmuch as it entirely fades from paper in two months from date, was recently most awfully done brown by a brother down-easter, who purchased a hundred boxes of the article, giving him therefor his note at ninety days. At the expiration of the time, the ink inventor called for payment, but, on unfolding the scrip, found nothing but a piece of blank paper. The note had been written with his own ink.

An atrocious murder was committed in this city on Friday morning of last week. It seems that a poor painter in Ann-st. owed his apprentice a portion of his earnings, and could not or did not pay him. The apprentice, who is a vicious, reckless youth from Philadelphia, is supposed, after making repeated applications for his due, to have taken a piece of iron and knocked his employer on the head, so fatally that he died soon after.

A man who was engaged in blasting upon the line of the contemplated railroad from Nashua to Worcester, was blown twelve feet into the air by the premature explosion of a blast. When he was reached, he was senseless, and was supposed to be dead. But to the surprise of all, he soon recovered, and did not appear to have been much injured materially by his aërial journey, save perhaps a decided darkness of the complexion from the powder.

We learn from the Bangor Courier that a few days since a lady, closely veiled, called at the house of the Secretary of the Female Orphan Asylum and handed to the Secretary a neat note and then departed. The letter contained two one hundred dollar bills and a single line announcing the fact that the money was a donation to the Asylum. The name of the giver of this generous gift, so modestly bestowed, is yet unknown.

Nathan Lampman, of Coxsackie, N. Y., who is now 16 years of age and seven feet one inch in height, bids fair to become a man of *higher standing* in the world than any man now living, having grown nine inches during the past year, and, on the usual rules of growth, will probably reach at least one foot more. He weighs 162 pounds.

The Michigan Central Railroad Company have presented the widow of the late engineer who was killed on the road, $500. Subscriptions are in circulation throughout the line of the road in her behalf, and about $300 more is already subscribed.

Dr. Davis, of South Carolina, having established a model farm near Constantinople, under the patronage of the Sultan, has succeeded in raising cotton which bids fair to equal the American staple, both in quality and productiveness.

Mr. Harmon, of Cleveland, Ohio, has invented a new method of taking portraits by the daguerreotype, whereby all the outlines are like the common portraits, but having a fine gold color.

The whole of the crops of wheat and oats of four of the Mormon farmers, who are settled in Iowa, were set on fire and destroyed on the night of the 14th of September.

G. S. Webb of Buffalo is nominated for Member of Assembly, and Mr. Follett of Batavia for Canal Commisioner, both typos by trade.

The Cathedral at Salisbury has in it as many windows as there are days in the year, as many marble pillars as hours, and as many doors as months.

The highest shot tower in the world is the Merchant's Tower, in Pittsburg, being 250 feet, 1 foot higher than that of Villack Carinthia.

In the city of London, with about a million and a half of inhabitants, the deaths average about 1,000 per week and the births about 1,200.

Among the exports from Boston, was a case of baby jumpers, for the use of the Spanish señoras in the West Indies.

The Catholic priest who restored the money and papers robbed from Mr. Holten, at Baltimore, which came into his hands through the Romish rite of confession, refused to testify in court on the subject, and was sustained by the court in his refusal.

Watches only one-eighth of an inch thick are now maufactured at Geneva, the hands being placed on a dial aside from the movement, instead of being in front.

Mr. Longworth, of Cincinnati, has made from his last season's vintage of Catawba Grapes 6000 bottles of Champaigne, which promises to be of superior quality.

The Tribune says that the late Peter G. Stuyvesant left an annuity of $1,000 to Bishop Onderdonk, on condition that he resigned his office.

Mr. W. Beals, of Boston, has invented a cannon ball so constructed that when it leaves the gun, four long knives extend from its sides to quarter those it may hit.

Partridges are so abundant in Iowa that one individual at Burlington last year took 13,820 of them, the year before 9,000, and this fall expects to take 10,000.

The estate belonging to the heirs of the late Gov. Fenner, of Rhode Island, situated in the center of the city of Providence, was sold at auction to Samuel Dexter, Esq., for $124,950.

A great conflagration occurred at Achangel, in Russia, about two months since, which destroyed five hundred buildings. The quarter occupied by foreigners escaped.

The citizens of Troy have presented Gen. Wool with a splendid sword. The scabbard is richly engraved with numerous battle scenes, arms, and banners, and other suitable devices, and bears the following inscription: "Queenstown, Oct. 13, 1812; Plattsburg, Sept. 11, 1814; Buena Vista, Feb. 22 and 23, 1847."

The train of cars going westward on the Central Railroad, Michigan, ran off the track, and the locomotive fell down an embankment twelve feet high, and landed bottom side up, with the engineer underneath, and so fastened that immediate extrication was impossible. He was killed, but the passengers escaped uninjured.

A new Baptist Church, just erected, and nearly completed, on St. Francis street, in Mobile, was destroyed by fire. The Advertiser says that it was a beautiful edifice, and erected at a heavy expense. The fire was evidently the work of an incendiary.

It was decided in the Boston Court of Common Pleas, in the case of William White, *vs.* Asaph E. Buss, that money lent at a card table while the parties were playing is not recoverable at law.

The Mormon Prophet Strang, has ordered all his followers to Beaver Island, in Lake Michigan. He has bought up that spot, containing 40 square miles, and expects to gather the Mormons there this fall.

Grace Aguilar, the author of so many popular works in favor of the Jews, and urging their claims to free and equal civil and religious rights, throughout the civilized world, died on the 10th of September, at Frankfort, in her 32d year.

A soldier was sworn into the service of the United States at Cincinnati, last week, who was in the battles of Palo Alto, Monterey, and Buena Vista, and in the last one fell and was left for dead upon the field, reported as dead to headquarters, and published as dead in the official dispatches.

The American Bible Society have resolved to publish an edition of the Bible in the Danish language. It is said that there are now more than twenty thousand Danes in Illinois and Wisconsin, and that two thousand more are expected to join them in the coming Spring.

The Government of Peru is indebted to English creditors to a very large amount, and it is a curious fact that the debt can only be liquidated by the sale of Peruvian Guano.

A patent has been taken out for dispensing with sewing, in the manufacture of shirts, collars, and linen articles. The pieces are fastened together by indissoluble glue.

The "Needle Woman's Friend" is the name of a Society lately organized by the benevolent ladies of Boston. Its object is to open a market for the sale of articles manufactured by poor seamstresses.

At the late Cattle Show, in Hampshire Co., Mr. Edward Graves, of Northampton, exhibited 15 ears of corn, grown the present season from a single seed. After being shelled, the seeds were counted, and the product 3,767.

A man by the name of Clark, a resident of Quebec, walked on the 9th ult., 50 miles within 11 hours and 22 minutes. Of this time, he stopped 50 minntes for refreshments—so that the actual walking time was only 10 hours and 27 minutes.

In Salem (Mass.) Post Office, the increase on receipts for nine months of 1847, over the same period in 1846, is $1,116 72; increase in number of letters, 9,312.

Review of New York Market.

MONDAY, NOV. 1.

ASHES—Pots $6 56; Pearls 8 50.

FLOUR AND MEAL—Genesee Flour 6 62; Oswego and Michigan 6 56. Meal 3 25 for State, and 3 50 for Jersey. Rye 5 00

GRAIN—Genesee Wheat 1 46; Ohio 1 40. Corn 74 a 78c. Rye 96c. Oats 50c.

PROVISIONS—Mess Pork 14 87; Prime 10 62. Beef 6 75 a 9 75. Butter 11 a 13c. for Ohio, and 14 a 18 for table. Cheese 6½ a 7½c.

MARRIED,

In Friendship, N, Y., Oct. 7, 1847, by Wm. H. King, Esq., Mr. Enoch K. Crandall to Miss Persis Farr, both of Friendship.

In Berlin, N. Y., Oct. 23, by Eld. J. E. Scott, Mr. Christopher Brown, Jr., to Miss Abigail Kendal, all of Berlin.

DIED,

In Hounsfield, on the 16th inst., at the residence of her son, Henry Brown, of apoplexy, Mrs. Ruth Brown, relict of Eleazer Brown, Esq., in the 77th year of her age. Mrs. B. made a public profession of religion in early life, and for more than half a century was an exemplary and valuable member of the visible church. "As a shock of corn cometh in, in his season," so has this mature disciple of the Redeemer been gathered to her rest. She was a member of the Seventh-day Baptist Church.

In Stonington, Ct., Sept. 23d, Harriet Maria, daughter of John W. and Lucetta Spicer, in the seventeenth year of her age.

His time was short; he did not live
Life's bitter cup to drain—
To toil in search of happiness,
And find his efforts vain.

But oh! he died, that cherub boy,
Like some ill-blighted flower,
And yielded up his early breath
In childhood's happy hour.

In Hopkinton, R. I., September 17th, Charles H. Spicer, son of George H. and Harriet Spicer, aged six months and twenty-seven days.

"As vernal flowers, that scent the morn,
But wither in the rising day,
Thus lovely was this infant's dawn,
Thus swiftly fled his life away.

He died to sin; he died to care;
But for a moment felt the rod;
Then, rising on the viewless air,
Spread his light wings, and soared to God."

In Friendsdip, Oct. 19, 1847, very suddenly, of croup, William Deloss, son of Thomas and Diana M. Clarke, aged 2 years, 2 months, and 3 days.

LETTERS.

Daniel Coon, Joseph Goodrich, John Edwards, H. W. Stillman, J. Sherman, M. Whipple, H. P. Burdick, Geo. Tomlinson, R. W. Utter.

RECEIPTS.

F. W. & J. Potter, Hopkinton,	$2 00	pays to vol.	4	No. 52
Phebe Potter, "	2 00	"	4	" 52
Rob't Burdick, "	2 00	"	4	" 52
Oliver Babcock, "	2 00	"	4	" 52
Geo. S. Burdick, Milton, W. T.	2 00	"	4	" 52
Sam'l Hamilton, "	2 00	"	5	" 44
Leonard Woolworth, "	2 00	"	4	" 20
Abel Babcock, "	2 00	"	3	" 52
G. Tomlinson, Roadstown, N. J.	2 00	"	4	" 52
Lois Edwards, Little Genesee,	2 00	"	4	" 52
John Saunders, Almond,	2 00	"	4	" 13
Elliott Smith, West Genesee,	2 00	"	4	" 19
Porter Witter, Nile,	2 00	"	4	" 13

NOTICE.

The Executive Committee of the Eastern Seventh-day Baptist Association will hold its semi-annual meeting at Pawcatuck, R. I., on the 4th day of the week next preceding the 3d Sabbath in November (17th of the month) at 10 o'clock A. M. Thos. B. Brown, Rec. Sec.

MISSIONARY NOTICE.

The regular Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association, will be held in the city of New York on the evening of the first first-day in November, (7th day of the month,) 1847.

GEO. B. UTTER, Rec. Sec.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto. gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, gilt edges, $1 25; ditto, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

FIRESIDE READING

For Christian Families,

Bound in uniform style, in Muslin, with fine Cuts and Engravings.

LIVES OF THE TWELVE APOSTLES. By Rev. R. W. Cushman; with portraits from the old masters.

"Who will ever tire of reading the Biographies of the disciples of our blessed Lord; especially when they are presented in so delightful a form as in the neat volume before us, and in a style of language so pure, unaffected, and every way fitted to its subjects?"—*Albany Spectator.*

A Pure Religion the World's Only Hope. By Rev. R. W. Cushman.

"We commend it to all who love religious freedom, as worth study and admiration."—*N. Y. Evangelist.*

Facts for Boys: Selected and arranged by Joseph Belcher, D. D.—A world of philosophy often lies in a simple narrative, and lessons of wisdom may spring from a little fact, which whole tomes can never impart.

Facts for Girls: By the same Author.

The London Apprentice: An authentic Narrative; with a Preface by W. H. Pearce, Missionary from Calcutta.—"I should be glad if my notice of this little work—'The Happy Transformation'—should induce numbers of young men to purchase and read it."—*Rev. J. A. James.*

Sketch of my Friend's Family. By Mrs. Marshall. Intended to suggest some practical hints on religion and domestic manners.

Every-Day Duty: or Sketches of Childish Character.—The Author, in this book, in plain and simple language, enters into the sports and incidents of childhood, and would show to children that they are always happiest when doing right.

The Way for a Child to be Saved. By Abbott.—This entertaining book, which has already had a wide circulation, can hardly fail of being a means of good to every child that reads it.

Charles Linn: or, How to Observe the Golden Rule. By Miss Emily Chubbuck (now Mrs. Judson.)—"The stories are most admirably adapted to the wants of the rising generation, by the wholesome morals which they inculcate." *Christian Secretary.*

Allen Lucas, the self-made Man. By the same author.—"Whatever Fanny Forrester writes bears the stamp of genius—nor this only. It also bears the stamp of *moral* excellence."—*Charter Oak.*

Wonders of the Deep. The design of this volume is to state, in a style which shall both instruct and amuse, the most remarkable facts connected with the natural history of the products of the sea.

The Guilty Tongue.—It is somewhat on the plan of Mrs. Opie's Illustrations of Lying.

My Station and its Duties. The design of this volume is to enforce *fidelity* in the various stations in which it has pleased God to place us.

The House of the Thief, or the Eighth Commandment Practically Illustrated.—This little volume illustrates its point by tracing the flagrant violation of the command "*Thou shalt not steal,*" to the first departures from strict honesty in the ordinary commerce of life.

Visit to Nahant.—Designed to interest the minds of the young in the natural history of the shell and soft Fish, found on the coast of this celebrated promontory; and by an easy and felicitous method to lead them "through nature up to nature's God."

L. COLBY & CO., Publishers,
122 Nassau Street, New York.

☞ Publishers of Newspapers who will give the above six insertions, and send us a copy, shall be entitled to a set of the books.

DERUYTER INSTITUTE.

JAS R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music.

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First	commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second	" "	Dec. 15,	"	March 22
Third	" "	April 5,	"	July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, August 3d, 1847.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next general election to be held on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

STATE—A Secretary of State, Comptroller, State Treasurer, Attorney General, State Engineer and Surveyor, Three Canal Commissioners, and Three Inspectors of State Prisons.

DISTRICT—One Senator for the Third Senate District, consisting of the First, Second, Third, Fourth, Fifth and Sixth Wards of the city of New York; One Senator for the Fourth Senate District, consisting of the Seventh, Tenth, Thirteenth and Seventeenth Wards of the said city; One Senator for the Fifth Senate District, consisting of the Eighth, Ninth and Fourteenth Wards of the said city; and One Senator for the Sixth Senate District, consisting of the Eleventh Twelfth, Fifteenth, Sixteenth, and Eighteenth Wards of the said city.

COUNTY—Also the following officers for the said city and county, to wit:—Sixteen members of Assembly—One to be elected in each Assembly District.

Yours, respectfully,
N. S. BENTON, Secretary of State.

SHERIFF'S OFFICE,
New York, August 5th, 1847.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided. J. J. V. WESTERVELT,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See revised Statute, vol 1, chap. 6, title 3, article 3d, part 1st, page 140. Sept. 2, te.

Miscellaneous.

FOUR GRAVES.

Beside a cheerful, winter fire,
Three children drew their little chairs,
And laughed and talked with guileless tongues,
Of toys, and sports, and childish cares.

Their mother, with an aspect meek,
Was smiling at their feintless joy,
While frequent from her knee she raised
And kissed her beauteous infant boy.

But oh! that hearth—the fated shrine!
That idol of her full heart's all;
There sorrow fixed her sable throne,
And gloom o'erspread it like a pall!

Death came with secret, silent tread,
And touched them in the vernal hours;
And one by one their pulses ceased,
They withered like the gentle flowers!

Meekly the mother bowed her head,
While from her eyes the tear-drops came,
"The Lord did give, and take away,
And blessed be His holy name."

Beneath the village church-yard turf,
Four little graves are side by side;
And one large slab, that covers all,
Tells who they are and how they died!

ADVENTURES WITH A LION.

The following fact will show the fearful danger to which solitary travelers are sometimes exposed. A man belonging to Mr. Schmelen's congregation, at Bethany, returning homewards from a visit to his friends, took a circuitous course in order to pass a small fountain, or rather pool, where he hoped to kill an antelope to carry home to his family. The sun had risen to some height by the time he reached the spot, and seeing no game, he laid his gun down on a shelving low rock, the back part of which was covered over with a species of dwarf thorn-bushes. He went to the water, took a hearty drink, and returned to the rock, smoked his pipe, and being a little tired, fell asleep. In a short time the heat reflected from the rock awoke him, and opening his eyes, he saw a large lion crouching before him, with its eyes glaring in his face, and within little more than a yard of his feet. He sat motionless for some minutes, till he had recovered his presence of mind, then eying his gun, moved his hand slowly towards it; the lion seeing him, raised its head, and gave a tremendous roar; he made another and another attempt, but the gun being far beyond his reach, he gave it up, as the lion seemed well aware of his object, and was enraged whenever he attempted to move his hand. His situation now became painful in the extreme; the rock on which he sat became so hot that he could scarcely bear his naked feet to touch it, and kept moving them, alternately placing one above the other. The day passed, and the night also, but the lion never moved from the spot; the sun rose again, and its intense heat soon rendered his feet past feeling. At noon the lion rose and walked to the water, only a few yards distant, looking behind as it went, lest the man should move, and seeing him stretch out his hand to take his gun, turned in a rage, and was on the point of springing upon him. The animal went to the water, drank, and returning, lay down again at the edge of the rock. Another night passed; the man, in describing it, said he knew not whether he slept, but if he did, it must have been with his eyes open, for he always saw the lion at his feet. Next day, in the forenoon, the animal went again to the water, and while there, he listened to some noise apparently from an opposite quarter, and disappeared in the bushes. The man now made another effort, and seized his gun; but on attempting to rise, he fell, his ankles being without power. With his gun in his hand, he crept towards the water, and drank, but looking at his feet, he saw, as he expressed it, his "toes roasted," and the skin torn off with the grass. There he sat a few moments, expecting the lion's return, when he was resolved to send the contents of the gun through its head; but as it did not appear, tying his gun to his back, the poor man made the best of his way on his hands and knees, to the nearest path, hoping some solitary individual might pass. He could go no farther, when, providentially, a person came up, who took him to a place of safety, from whence he obtained help, though he lost his toes, and was a cripple for life.

Mr. Moffat says, with all their boldness, lions are sometimes great cowards.

"On one occasion a man coming unexpectedly on a lion, fainted. The lion raised himself to look over the bushes, and seeing no one, seemed to suspect a plot, and scampered off with his tail between his legs. It is but justice to add, that the man was no less cowardly; for, on awaking from his swoon, and looking this way and that, he imagined the object of his terror was still there, and taking to his heels, he made towards the wagon. I have known Bushmen, and even women, drive the lion away from the prey he had just seized, by beating their clubs on dry hides, and shouting; nevertheless, by day, and especially by night, he is an object of terror. Such subjects as these served sometimes to amuse our evening ours; more frequently, however, I requested my companions to propose questions on Scriptural and other important subjects, in answering which I had an opportunity of communicating much useful and edifying instuction." [The Buchuans.

DESPERATE DEPRAVITY.

The New York Correspondent of the Baptist Register says that some most startling instances of depravity are brought to light by the detection of criminals in our courts, as well as in the courts of our sister city. Mr. Hotchkiss, a very respectable gentleman of Brooklyn, was knocked down, robbed, and left for dead in one of the streets of that city, on the third of May last. Though by the most persevering efforts his life has been preserved, yet by the injuries he sustained, he has entirely lost the faculties of his mind, and will doubtless, for the residue of his life, be a helpless imbecile. A man by the name of Baily has lately been tried as one of the persons who attempted to assassinate Mr. H., and having been found guilty, has been sentenced to the State Prison for life. The history of this man, as it has recently come to light, presents an instance of incorrigible wickedness rarely equaled.

He was, at the age of sixteen years, sentenced to transportation for life, in an English court for burglary. He remained at Van Dieman's Land for several years, and secreted himself on board a whaling vessel, for the purpose of making his escape. His absence was discovered before the vessel sailed, and as it was suspected that he was on board the whaler, the authorities had lances thrust among the oil barrels in order to ascertain whether Baily was on board or not. He was secreted near the kelson, perfectly safe, as he thought; having a friend in one of the sailors to furnish him with food. The searchers in thrusting down the lance passed it through his leg. Baily knowing that if blood was found on the instrument he would be discovered, took a handkerchief from his pocket, and wiped the blade as it was withdrawn from the wound, thereby escaping discovery. The vessel was afterwards smoked with brimstone, but he succeeded in keeping his place, and remained in it for thirty days after the vessel left port, living on what his friend, the sailor, secretly furnished him. Baily has written out his own history, which has been promised for publication. In crime it almost equals that of "Jack Shepard." He left his parents at the age of seven years, and subsisted by petty thefts until twelve, before being detected. He was then tried and imprisoned. He was twice tried in England, and transported for life, and each time made his escape; the second time to this country. He here entered the naval service, robbed the vessel in which he was of a large amount of money, which he thrust into one of the guns, was caught—flogged through the fleet then in the Mediterranean—again reached America, and was sent to the State Prison for knocking down and robbing a boy of a large amount of bank bills, in Wall street, in broad daylight. Having served out his time, about six months since, he was turned adrift; since when he has committed several robberies. The last in which he was concerned was that of Bennett, at Williamsburgh, which was committed some three days after he and his comrades attempted to assassinate Mr. Hotchkiss.

AN EDITOR NOT A GENTLEMAN.

Marcanson, of the Dayton Transcript, tells the following good one, as a spark of his experience:—

We have traveled some 1500 miles, within the last few days, by land and water. The tavern keepers, steamboat captains, &c., have uniformly chalked our hat, and indignantly refused to permit us to pay our way. In short, upon the 'raging canawl,' upon the expansive lake, in the packets, hotels, and floating palaces of Lake Erie, we have had a 'free blow,' and uniformly been regarded among the 'dead heads.' This you will regard as a very agreeable and advantageous way of traveling. But there was one 'free blow' we received, which came near knocking us into the middle of next week. The incident is so comical that we will relate it, if the joke is at our own expense.

While on board one of the splendid steamers which ply between Buffalo and Chicago, the fuz on our chin grew rather longer than was agreeable, and we repaired to the barber shop on board to have it taken off. The fellow did it up in first rate style. After he had combed and oiled our head, brushed our clothes, and slicked us up fine, we felt gratified, pulled out a dime, and proffered it to him as a reward for his services. He drew himself up with considerable pomposity—

"I understand," said he, "dat you is an editor."

"Well, what of it?" said we.

"We nebber charge editors nofin," said he.

"But, my wooly friend," said we, "there are a good many editors traveling now-a-days, and such liberality on your part will prove a ruinous business."

"Oh, nebber mind," said he, "we makes it all up off de gemmen."

POWER OF IMAGINATION.

An honest New England farmer started, on a very cold day in winter, with his sled and oxen, into the forest, a half mile from home, for the purpose of chopping some wood. Having felled a tree, he drove the team alongside, and commenced chopping it up. By an unlucky hit he brought the whole bit of the axe across his foot, with a sidelong stroke. The immense gash so alarmed him as to deprive him of all strength. He fell, the warm blood filling his shoe. With great difficulty he succeeded in rolling himself on to the sled, and started the oxen for home. As he reached the door he called eagerly for help. His terrified wife and daughter with much effort lifted him into the house, as he was wholly unable to help himself, saying his foot was nearly severed from the leg. He was laid carefully on the bed, groaning all the while very bitterly. His wife hastily prepared dressings, and removed the shoe and sock, expecting to see a desperate wound, when, lo! the skin was not even broken. Before going out in the morning he wrapped his feet up in *red* flannel, to protect them from the cold; the gash laid this open to view, and he thought it flesh and blood. His reason not correcting the mistake, all the pain and loss of power which attends a real wound followed. Man often suffers more from imaginary evils than real ones.

'OUT OF THAT.'

Take your fingers out of that bowl, boy? What, its only a lump of sugar, is it? A lump of sugar, hey!

'Great aches from little toe corns grow.'

Remember that, boy, as long as you live. Only a lump of sugar, is it? It is only fourpence ha'penny, says the shop boy running his hand into his master's drawer! It is only a five dollar bill, says the larger clerk, rumpling the note in his pocket! It's only a fifty spot, says the head clerk as he figures up his cash book! It's only a thousand, says the cashier! It's only a few hundred thousand, says Swartwout.

See how your lump of sugar has accumulated, youngster! It isn't the value of the saccharine matter we are thinking of; it is the principle of the thing. A boy-rogue will very likely be a man-rogue. The child is father of the man. Honesty is the best policy. Never do a dishonest act, no matter how trivial it may be. These little beginnings—ah, they play the mischief with one's morality. A rogue may escape detection—some rogues do; but they always feel and look as though they had a halter around their necks.

No, my little fellow, if you want a lump of sugar, come and ask for it manfully, but mind, now, keep your fingers out of the bowl!

MUSIC IN THE FAMILY.

Its beneficial effects may not be doubted. No family should fail to encourage the largest possible amount of musical talent. Independent of its happy influences on the mind, it should be fostered on account of its physical advantages. The late Dr. Rush said, "The Germans rarely die of consumption, because they are always singing."

If this beautiful accomplishment tends in any degree to mitigate a malady so terrible, for the world's sake, let us have a world of it. But there are other reasons; it induces amiability, and banishes bad passions.

We have somewhere read the testimony of an excellent clergyman, possessing much knowledge of human nature, who instructed a large family of daughters in the ordinary practice of music. They were observed to be amiable and happy. A friend inquired if there was any secret in his mode of education, to which he replied,

"When anything disturbs their temper, I say to them, sing; and if I hear them speaking against any person, I call them to sing to me; and they sing away all couses of discontent, and every disposition to scandal."

Such a use of this accomplishment, might seem to fit a family for the company of angels; young voices around the domestic altar, breathing sacred music at the hour of morning and evening devotion, are a sweet and touching accompaniment. [Neal's Gazette.

SINGULAR MAGNETIC ATTRACTION OF MUD.—Sir A. Mackenzie was the first to notice the attractive power of the mud at the bottom of some of the lakes of North America, which is sometimes so great that boats can with difficulty proceed along the surface. This extraordinary fact is thus stated: "At the portage or carrying place of Matress, on Rose Lake, the water is only three or four feet deep, and the bottom is muddy. I have often plunged into it a pole twelve feet long with as much ease as if I merely plunged it into water. Nevertheless, this mud has a sort of magnetic effect on the boats, which is such that the paddles can with difficulty urge them on. This effect is not perceptible on the south side of the lake, where the water is deep, but it is more and more sensibly felt as you approach the opposite shore. I have been assured that loaded boats have often been in danger of sinking, and could only be extricated by being towed by lighter boats. As for myself, I have never been in danger of foundering, but I have several times had great difficulty in passing the spot with six stout rowers, whose efforts could scarcely overcome the attraction of the mud. A similar phenomenon is observed on the Lake Saginaw, where it is with difficulty that a loaded boat can be made to advance; but fortunately the spot is only four hundred yards over." This statement has since received confirmation from Capt. Back, and others, during the arctic land expedition. [Mining Journal.

DIFFERENCE BETWEEN A SHEPHERD AND A DROVER.—We listened, with heartfelt satisfaction, the other day, to a sermon by a dear brother who has recently drunk copiously at the deep flowing River of Life—so much so that he knows how to "feed the flock of God over which the Holy Ghost has made him overseer." During his sermon he related this anecdote: A lady, he said, eminent for piety said to him one day—"Sir, I can always tell the difference between a shepherd and a drover. The shepherd always goes before his flock and feeds them. The drover goes behind with a large whip, makes a great noise and flourish, but never feeds well." Now says the preacher, I have no doubt God's children sometimes need chastisement, but he has not given that work into our hands. He has reserved the rod in his own hands, for he knows infinitely better than we do when chastisement is necessary.

THAT OLD TEA-KETTLE.—Don't throw away that old cracked tea-kettle, I say, said Aunt Patty Parley. It is one of the most useful articles in the pot closet. When you have a cracked tea-kettle, then you have the best thing in the world for cooking potatoes. Wash them, cut off the end where the eyes are thick, and then put them in the tea-kettle without any water, and hang it over a moderate fire, and in half an hour or so, you will have your potatoes baked, dried and mealy, and just the very thing for a good dinner. The nose of the kettle allows all the moisture of the vegetable to escape, and a cracked tea-kettle is essential to good eating.

SERVIAN CHARM TO OBTAIN RAIN.—A maiden is divested of her usual garments and so wrapped round with grass, herbs, and flowers, that hardly any part, even of her face, can be seen. She is called the *Dodola*, and in this state, like a walking bundle of grass, she goes from house to house: the housewife then pours a pailful of water over her as a smybol. Her companions chant a prayer for rain, and the people feel almost certain of obtaining their object. They have a song expressly composed for the occasion; its purport is that the clouds should outrun the procession and bedew the grapes and corn as it advances.

INFLUENCE OF THE PERIODS OF THE DAY UPON BIRTHS AND DEATHS.—Dr. Caspar has arrived at the following conclusions: "The greatest number of births occur between nine o'clock in the evening and six in the morning, whilst the smallest number occur between six o'clock in the morning and nine in the evening. Individually regarded, the ratio of deaths from inflammations, phthisis, and pulmonary hemorrhage, is greater in the afternoon; from fevers and exanthemata, just before midnight; from cerebral apoplexy, during the day; and from diseases of the nervous system in general, in the hours which immediately follow midnight."

The Courier de Lyon relates that a few days since the priest of a town near the Loire, while returning from receiving his salary, riding a spirited horse, was stopped by two robbers, who took all his money and exchanged horses, not losing by the exchange. On returning home and examining his new steed, he found tied to the saddle a bag containing 2,000 francs, and before he could ascertain the extent of his riches, his horse, which had thrown its rider, came running home.

VARIETY.

A certain preacher somewhere, it may be in Boston, had concluded, being in debt, to sell a part of his library, to meet his expenses. One of his parishioners, learning his circumstances, canceled with his own means, bills against him for fifty-five dollars, made a call at his minister's house, conversed a while, presented a paper containing a receipt, and bade him 'good night.' The Christian Watchman says, 'We will warrant the poor minister preached the next day, with, at least, a third more life and vigor, than he would have done, had not this agreeable incident occurred the evening previous.' We should not wonder.

The famous philosopher, the really great Czar Peter, of Russia, whose memory will ever be the admiration of Europe, always rose two hours before day, and when he saw the morning break, would express his wonder that any man should be so stupid as not to rise every morning to behold one of the most glorious sights in the universe. "Men take delight," said he, "in gazing on a picture, the trifling work of a mortal, and at the same time neglect one painted by the Deity himself. For my part," added he, "I am for making my life as long as I can, and therefore sleep as little as possible."

At the recent presentation of plate to Mr. S. P. Westhead, by the shareholders of the Manchester and Birmingham portion of the London and North Western Railroad Company, Capt. Huish stated, that the number of servants employed by the company, exclusive of about 2000 plate layers, was 6418; and that in a period stretching over 19 years, from the time at which the Manchester and Liverpool line was opened, the company had carried 55,000,000 passengers, while the late unfortunate accident at Wolverton was the first calamity that had occurred.

The cream, of which butter is made, consists of minute globule,s about one-ten-thousandth part of an inch in diameter, each surrounded by a transparent pellicle of film, that prevents them from adhering to one another. During the agitation of churning, these little pellicles break, and the fatty portions of the globules unite into a mass, forming butter, whilst the buttermilk is left behind which consists principally of cassein, (the basis of cheese,) milk sugar and a watery fluid, called serum.

A short time ago, at Capenherst, England, a hen belonging to a farmer took it into her head to build a nest, and laid several eggs in a field adjoining his house. During the same interval a partridge also laid several eggs in the same nest. When the period for incubation arrived, the hen first began to sit. Not long, however, had she been in possession before the partridge made her appearance, when a general fight took place. The partridge proved conqueror, hatched the eggs, and the varied brood now range the fields together, the chickens equally as wild as the young partridges.

A French æronaut, named Rosset, made an ascent at Bagdad last month, which excited the utmost astonishment amongst the spectators, totally unaccustomed to such sights. The weather becoming cloudy the balloon disappeared. M. Rosset, in descending fell into the Tigris, and escaped with some difficulty. Meanwhile, a report prevailed amongst the population, that he had gone to the moon, so that when he appeared in public, he was such an object of curiosity, that the French Consul was obliged to demand a detachment from the Pacha to protect the house in which he resided.

An old-fashioned writer, who is a great *friend* and admirer of women, says, "We know of no situation in which a lady appears to more advantage than in the care of a garden. Surrounded by her plants, with their beautiful blossoms, she resembles Persephone gathering flowers, admired and celebrated in the olden time. Healthful, happy and unostentatious, she combines pleasure and utility. Could the ladies only imagine how much exercise adds to their charms, we should hear less of shawls costing fortunes, and more of matrimonial felicity."

Nothing can be imagined more luxurious, in the way of seat, than a first class French car. You sit upon figured white silk or damask, and cushions yielding to your slightest movement. You have them at your side, you have them for your head. Brussels carpet to tread upon, silk curtains to shut out the sun, and their construction below is such that you feel no jar, but seem to be swimming through the air.

It is stated that the muddy creeks and shoals around Bombay, in the East Indies, abound with a species of fish which produce the most exquisite music like a musical bell, or the strains of an Æolian harp. The fish closely resembles in size and shape the fresh-water perch of the North of Europe. It is supposed that the fish are confined to particular localities—shallows, estuaries, and muddy creeks rarely visited by Europeans; and that is the reason why hitherto no mention, as far as we know, has been made of this peculiarity in any work on natural history.

An Illinois lawyer, defending a thief, wound up his speech to the jury in behalf of his injured client, with the following rousing appeal:—"True, he was rude—so are our bars. True, he was rough—so are our buffalers. But he was a child of freedom, and his answer to the despot and the tyrant was, that his home was in the bright setting sun."

The body of a young Swedish miner was lately discovered in one of the mines of Dalecarlia, *fresh*, and in a state of perfect preservation, from the action of the mineral waters in which it had been immersed. An old woman of seventy recognized it as the body of her former lover, who had perished more than fifty years before!

We have some pretty tall officers in Mexico. Gen. Scott stands six feet four. Generals Worth and Twiggs, Col. Harney and May, and Major Lally, are all six feet or over; Col. Doniphan six feet two; Capt. Pike, him of "the lyre and sword," about the same height.

In the earlier part of the reign of Henry VIII. it was death to teach the Lord's Prayer, the Ten Commandments, or the Apostle's Creed, in the mother tongue. For this crime, six men and a woman were burnt at Coventry, April 4, 1519.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. I speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the press of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired,

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Eorte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

The Sabbath Recorder,

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The Sabbath Recorder.

SUNDAY NO SABBATH:

Proved by the Origin and History of its Observance.

Sunday was undoubtedly a very ancient heathen festival day—a day devoted to the pagan worship of the sun. Every historian of heathen mythology, of accredited reputation, attests this fact. Buck's Theological Dictionary says, "The ancient Saxons called it by this name, because upon it they worshiped the sun." The worship of the sun is spoken of in Holy Scripture with abhorrence. The day, Sunday, is never named; but in Deuteronomy 4: 15, 19, there is a solemn warning, saying, "Take ye therefore good heed unto yourselves, lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be drawn to worship them, and serve them." Is it likely that Jehovah, who had given Israel such solemn warning against the idolatry of sun-worshipers, should ever revoke his own holy Sabbath day to command the observance of SUNDAY? It is universally confessed, that prior to the resurrection of Christ, no such command ever existed. The New Testament contains the history of Christianity during the first century, nearly, and affords not a particle of evidence of such a change. It is confessed, by the ablest writers on Sunday-keeping, that "there is no precept or passage of Scripture authorizing, in so many words, the change." All the inferential reasonings of first-day writers upon certain incidental circumstances mentioned in the New Testament, have been proved to be as unsubstantial as "the baseless fabric of a vision." Besides, there are great facts against it, viz: The writers of the New Testament, whenever they have occasion to mention particular days of the week, always keep up the same distinction as their predecessors, the prophets of Israel, had done; the seventh day is uniformly called the *Sabbath*, and the first day of the week is never called by any other name than "the *first day* of the week." The Evangelist Luke, writing thirty years after the resurrection of Christ, says, "The women rested the Sabbath day according to the commandment." No instance is given of their secularizing the seventh day; whereas Paul and his company set sail from Troas on the first day of the week, and that on a long journey. Whenever the author of the Acts of the Apostles mentions the Sabbath, it is in connection with religious worship observed thereon.

In the next century, we have some writings of five Christian Fathers, so called, viz., Ignatius, Barnabas, Clement, Ireneus, and Justin Martyr. In their epistles, whether interpolated or genuine, they do not speak of the first day of the week *as the Sabbath*. They speak of it as the writers of the next century do of other days which had then come into observance as festival days. Ignatius says, "Let us keep the Lord's day, on which our life arose." (Epis. od Magnes. p. 35.) So Ireneus says, "Some esteem that they must fast but one day, others two, others more, and some allow to this fast forty hours," "i. e. the fast before Easter, beginning at twelve o'clock on Good Friday, about which time Christ was dying, and ending Sunday morning, when Christ arose." (See Lord King on the worship and ceremonies of the primitive church, vol. 2, p. 135; printed in the year 1713.) Indeed, their writings show that many differences of opinion respecting their observances had speedily grown up after the death of the apostles. (See Eusebius, who quotes Ireneus, book 5, chap. 24, page 209 of Philadelphia edition.)

The Jews were a fractious people, and very much despised in all parts of the Roman Empire, from the days of Titus and Vespasian to the time of Constantine; and Christians were very careful to make it appear that they were not of that hated sect. The Gnostics, particularly, rejected the "Mosaic account of the creation and the fall of man, and would not listen with patience to the repose of the Deity after six days labor." Thus controversies ensued between Christian Jews and Christian Gentiles, and each party excommunicated the other. (See Gibbon's Decline and Fall of the Roman Empire, vol. I. page 224 and 226.) So also Dr. Neander says, "Opposition to Judaism introduced the particular festival of Sunday very early." (History, p. 184.)

Facts appear still plainer in Constantine's day. Gibbon, whose reputation for a veritable historian is established above all reasonable question, speaks of the matter as follows:—

"It was long since established, as a fundamental maxim of the Roman constitution, that every rank of citizens were alike subject to the laws, and that the care of religion was the right as well as the duty of the civil magistrate. Constantine and his successors could not easily persuade themselves that they had forfeited, by their conversion, any branch of the imperial prerogatives, or that they were incapable of giving laws to a religion which they had protected and embraced. The Emperors still continued to exercise a supreme jurisdiction over the ecclesiastical order. The sixteenth book of the Theodosian code represents, under a variety of titles, the authority which they assumed in the government of the Catholic Church. But the distinction of the spiritual and the temporal powers, which had never been imposed on the free spirit of Greece and Rome, was introduced and confirmed by the legal establishment of Christianity. The office of a supreme Pontiff, which, from the time of Numa to that of Augustus, had always been exercised by one of the senators, was at length united to the imperial dignity."* "The first magistrate of the State, as often as he was prompted by superstition or policy, performed with his own hands, the sacerdotal functions; nor was there any order of priests, either at Rome or in the provinces, who claimed a more sacred character among men, or a more intimate communication with the gods." (Decline and Fall, vol. I., page 375, Philadelphia edition.)

"Whatever symptoms of Christian piety might transpire in the discourses or actions of Constantine, he persevered till he was near forty years of age in the practice of the established religion, (i. e. of Pagan Rome.) . . . . His liberality restored and enriched the temples of the gods; the medals which issued from his imperial mint were impressed with the figures and attributes of Jupiter and Apollo, of Mars and Hercules; and his filial piety increased the council of Olympus by the solemn apotheosis *(i. e. deification)* of his *(deceased)* father Constantius. But the devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of the Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the Emperor was permitted to behold with mortal eyes the visible majesty of their tutelar deity, and that, either waking or in a vision, he was blessed with the auspicious omens of a long and victorious reign. The sun was universally celebrated as the invincible guide and protector of Constantine."

"The Christianity of Constantine must be allowed in a much more vague and qualified sense; and the nicest accuracy is required in tracing the slow and almost imperceptible gradations by which the monarch declared himself the protector, and at length the proselyte of the church. It was an arduous task to eradicate the habits and prejudices of his education, to acknowledge the divine power of Christ, and to understand that the truth of his revelation was incompatible with the worship of the gods. The obstacles which he had probably experienced in his own mind, instructed him to proceed with caution in the momentous change of a national religion; and he insensibly discovered his new opinions, as far as he could enforce them with safety and with effect. . . . His ministers were permitted to signify the intentions of their master in the various language which was adapted to their principles; and he artfully balanced the hopes and fears of his subjects, by publishing the same year [A. D. 321] two edicts, the first of which enjoined the solemn observance of Sunday, [Constantine styles the Lord's day, *Dies Solis*, or day of the sun, a name which could not offend the ears of his pagan subjects.] At the same time the Christian party professed to honor it by worshiping thereon the sun of righteousness. Eusebius says, 'In memory, *as it seems to me*, of those events occurring thereon to our common Saviour.'" (Life of Constantine, book 4, ch. 18.) The second edict directed the regular consultation of the Auspices. While this important revolution yet remained in suspense, the Christians and the pagans watched the conduct of their sovereign with the same anxiety, but with very different sentiments. The former were prompted by every motive of zeal, as well as vanity, to exaggerate the marks of his favor, and the evidence of his faith. The latter, till their just apprehensions were changed into despair and resentment, attempted to conceal from the world, and from themselves, that the gods of Rome could no longer reckon the Emperor in the number of their votaries." (Ibid., pages 362—3.)

In all these testimonies to the sacredness of Sunday, as the "legal, most holy, and catholic day for prayers," we are unable to discover a single intimation that it was regarded as the Sabbath, or as the substitute for it. Nay, Eusebius expressly distinguishes it from the Sabbath, by saying, "He determined that those obeying Roman power should abstain from work upon the days named after the Saviour, that they should venerate also the day before the Sabbath," [i. e. Friday.] (Life of Constantine, B. 4, ch. 18.) Constantine, so far as we can find, left the Sabbath of Jehovah, without Roman law for or against it, to the consciences of his subjects. The ecclesiastical Council of Leodicea, A. D. 360, prohibited sabbatizing, while they confirmed the popular observance of Sunday as a festival day. In this character the Council of Orleans, A. D. 538, endeavored to enforce its better observance; as have other authorities of the Roman Catholic Church at different periods to the times of the Reformation. It is so held by them, and many other State churches to the present day. Indeed, it was never regarded as the Sabbath till the rise of the English Puritans. Their views respecting it were first publicly promulgated by Dr. Nicholas Bound, A. D. 1595, in his famous book "Sabbatum Veritis et Novi Testamenti; or, The True Doctrine of the Sabbath."

In the fifth year of Edward VI., A D. 1552, the British Parliament passed the following act:

"Be it therefore enacted, by the King our Sovereign Lord, with the assent of the Lord's spiritual and temporal, and the Commons, in this present Parliament assembled, That all the days hereafter mentioned, shall be kept holy days; that is to say, all Sundays in the year; St. Matthew's, St. Mark's, St. John the Baptist's, St. Peter's, St. James', &c., provided always, and it is enacted by the authority aforesaid, that it shall be lawful to every husbandman, laborer, or fisherman, and to all and every other person or persons, upon the holy days aforesaid, in harvest, or at other times of the year when necessity shall require, to labor, ride, fish, or work any kind of work, at their free-wills and pleasure, any thing in this act to the contrary in any wise notwithstanding."

This was in the very spirit of Constantine's Sunday edict, and all others of the Catholic Church. It was in consideration of these views, that the Puritans opposed the governmental Sunday, through the reigns of Elizabeth, James I., and Charles I., till at length they brough Charles to the scaffold. It was in opposition to the Puritan strictness, that these menarchs ordered the Book of Sports to be read on Sundays after public worship.

At the Reformation, there were two sorts of Dissenters; one, as the Puritans, who sought to model the state church according to their views of scriptural requirements; the other, as the Baptists of different grades, who were opposed to all state churches, sought a separate and purely voluntary association of Christian men, to be guided in their religious faith alone by the precepts and doctrines of holy scripture. These, being much in advance of the spirit of the times, never acquired much political importance, and were therefore at times suppressed and nearly exterminated by the ruling powers. The Puritans, on the other hand, combining with their religious views a reformation of the civil polity, and an enlargement of men's freedom, obtained considerable influence, and at length somewhat modified the views of the nation. They formed the codes of the New England colonies, and exerted a controling influence in the early governments of the North American States.

The observance of Sunday as a *Christian Sabbath*, originated with them, and has been indentified with their history. Its success has been owing, not to the truthfulness of the sentiment, but to its having been all along identified with a stern defense of human rights against arbitrary and oppressive power. It has been closely allied with much of the evangelical and vital in religion, against a withering and dominant formalism. Men took all for truth which had so close an alliance with what was obviously right and good. They had not time and interest to investigate single points, while time and soul and all elementary means were required to prosecute the great obsorbing objects of their age and parties. Circumstances are changed; the war now is not for the reformation of state churches, but for their entire abolition; hence the Sunday observance, as part and parcel of the hierarichal system, is involved in the issue of the contest. Even the President of the Evangelical Alliance, Sir Culling Eardly Smith, thus pronounced against the compulsory Sunday laws. He says:—

"I will contend as strongly as my committee, for the duty of Parliament, in legislating on matters within its sphere, to embody avowals of divine truth. But it is one thing to acknowledge the law of God—another thing to enforce it. Religious liberty is with me a part of my religion; and desiring unfeignedly to hold myself open to conviction if I am wrong, I must avow my present opinion, that to forbid *Sabbath (?)* trains by law would be inconsistent with religious liberty."

The Voluntary Church Association is spreading similar sentiments in England from Land's End to the Orkneys. A variety of sects and circumstances are urging forward the same sentiments in the North American States; and the *Puritan Christian Sabbath* must unavoidably soon appear before the nation in its true character. Reader, what is its true character? Has it any divine authority? Let Timothy Dwight, LL. D., late President of Yale College, say:—"The Christian Sabbath was originally introduced into the church much more successfully, and happily, than it could have been done by an express injunction." Theology, Ser. CVII. The American and Foreign Sabbath Union, say: "No identical period of duration is in itself intrinsically holy." They affirm that two colonies may keep two separate days, and yet conform to the spirit and to the letter of the *Sabbath law*." Permanent Documents, No. 2, page 7.

How did the so-called Christian Fathers regard it? Dr. Dwight quotes Ignatius, a companion of the apostles, as saying, "Let us no more sabbatize, but keep the Lord's day, on which our life arose." Eusebius calls it "a suitable time for prayers." Constantine, and all other legislators, but those under the influence of the Puritans, have always treated it as a festival day, and allowed agricultural labors, and public amusements, and common sports thereon. The established churches of England, Denmark, Germany, and France, and the whole Roman Catholic Church, have decided that it is a day of human origin, and supported alone by human authority.

It may be that the reader venerates Sunday as a sacred day. So does the Roman Catholic his saints' days, the Lutheran his Christmas day, and the Episcopalian his Good Friday; and these have as much divine authority for their veneration of days, as the Puritan Congregationalists or Presbyterians or Baptists have for their holy Sunday.

There are a few things we would seriously commend to every reader. First, to whom will God say, "Who hath required this at your hands?" To him who has followed the popular customs of the day, and supported the powers of this would in their adulterous admixture of things human and divine?—or to him who, abjuring these, cleaves simply to the word of God? Who will be least in the kingdom of heaven?—he who, cleaving to traditions of his fathers, and breaking the fourth commandment, teaches men so?—or he who, fulfilling the royal law, according to the Scriptures, has taken hold of the Sabbath of the fourth commandment to keep it? Who is giving countenance to profligacy and infidelity? The man who urges a human institution in the place of a divine law?—or the man who walks in all the law of the Lord, and keepeth all his righteous statutes diligently? On whom will ultimately come the blessing of the Lord?—on him who keeps a festival day?—or on "the man that doeth this, the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil?"

S. D.

TRIUMPHANT DEATHS IN BENGAL.

Of Khrishna Pal, and Ananda, another brahman, it is said, 'Thus the first and the last of native converts finished their course nearly together. Both died in full hope of eternal life.' Thus did Khrishna Pal maintain to the end the devotion of Christ expressed in his well-known beautiful Bengalee hymn—two verses from which we cannot refrain from giving:—

O thou my soul, forget no more
The man who all thy misery bore;
Let every idol be forgot,—
But, O my soul, forget him not.

Ah no, till life itself depart,
His name shall cheer and warm my heart;
And lisping this from earth I'll rise,
And join the chorus in the skies.

Abdool Messeech, whose life and labors are well-known, composed the following lines a short time before his death, and joined with fervor in singing them on the day of his departure:—

Beloved Saviour, let not me
In thy kind heart forgotten be;
Of all that decks the field or bower,
Thou art the sweetest, fairest flower.

Youth's morn has fled, old age comes on;
But sin distracts my heart alone;
Beloved Saviour, let not me
In thy kind heart forgotten be.

Some of his last words were, that he felt perfectly resigned, that death had no fears for him, for that our Saviour had deprived death of its sting.

Brindaban, at first a barriagi and afterwards a devoted minister of the gospel, is said to have suffered much during the last few weeks of his life, but always happy, longing to depart and to, be with Christ. When asked, the day before he died, if he would take any thing, he said, 'No;' and, putting his hand on a part of the Scriptures which lay near him, added, 'this is my meat, drink, and medicine.' This good man had said, on first presenting himself to the ministry, 'I have a flower which I wish to give to some one who is worthy of it; I have for many years traveled about the country to find such a person, but in vain; but to-day I have found one that is, and he shall have it. Jesus Christ is worthy of my flower. He is worthy of my heart.'

Hingham Misser was a brahman of Monghyr, and the testimony to the excellence of his life is most decided. In his last illness he was during the whole time patient and cheerful. Just before he died, he called his wife to him, and gave her directions about his son, and exhorted her to trust in God, and then folding his hands began to pray. While so engaged his spirit took its flight, and he fell asleep in Jesus, without a sigh or a struggle. This believer had made many hymns, and translated the book of Genesis into Hindoo, all which were found only after his death.

The account of the dying experience of a youth named Madhu, at Burdwan, is another case in point. His minister said to him, 'You appear to be dying; should you like to go to Jesus?' 'O sir,' he replied, 'whom else have I now but Jesus? what earthly friend is of any avail to me?' To some other questions he added, 'whom have I but Jesus?' Then joining his hands in supplication, and closing his languid eyes, he said, 'O yes, Jesus, dear Jesus, thou art my Saviour; come, O come quickly, and save me. Send thy holy angels, and take me to thee.'

A poor man at Khari, named Muchiram Singh, who died recently at the advanced age of eighty-five years, commanded, during the fifteen years of his Christian profession, the respect and love of all. He was remarkable for the fervor with which he always spoke of the Saviour. When asked if he loved Christ, he would always put his hands together, and lift them up and his eyes to heaven, and with tears in his eyes would say, 'Not love him who gave his life to save sinners? O yes, I loved him, and trust in him with all my heart.' For three or four years before his death he was blind, and spent much of his time in prayer.

[Calcutta Christian Observer.

THE TEMPLE OF SOLOMON.

This structure, for beauty, magnificence, and expense, exceeded every building in the world. It was built with large white marble stones, hewn out in a most curious manner, and so artfully joined together that they deceived the eye and looked like one entire stone. Its inner walls, beams, posts, doors, floors and ceilings, were made of cedar wood, olive tree, and planks of fir, covered all over with plates of gold, engraved with works of all sorts, and adorned with most precious jewels of many colors disposed in running order. The nails which fastened these plates of gold, had heads of curious workmanship. The roof was of olive wood, covered with plates of gold, which made a glorious sight, and when the sun shone thereon it reflected such a dazzling brightness as dazzled the eyes of all who beheld it. The court in which the temple stood, and those without it, were built on all sides with stately buildings and cloisters, and the gates entering therein were very beautiful and sumptuous. The vessels consecrated to the perpetual use of the Temple were no less noble than the pile itself. Josephus counts one hundred and twenty thousand of them which were made of gold, and one million three hundred and forty thousand of silver, ten thousand vestments of silk and purple girdles for the priests, and two millions of purple vestments for singers. There were likewise two hundred thousand trumpets, and forty thousand other musical instruments, made use of in praising God. By Villalpandus' computation of the number of talents of gold, silver, and brass laid out upon the Temple, the sum amounts to six thousand nine hundred and forty-four millions eight hundred and twenty-two thousand and five hundred pounds sterling, and the jewels are reckoned to exceed this sum, and according to Capel's reduction of the talents contained in the gold and silver vessels in the use of the Temple, the sum of the gold ones amount to five hundred and forty-five millions two hundred and ninety-six thousand and three hundred pounds and four shillings sterling, and the silver ware to four thousand and thirty millions two hundred and forty-four thousand pounds, and besides these there were charges for the other materials, and of forty thousand men per month in Lebanon, to hew down timber, seventy thousand to carry burthens, eighty thousand to hew stones, and three thousand three hundred overseers, who were all employed for seven years, whom, besides their diet. Solomon gave as a free gift, six millions seven hundred and thirty-three thousand nine hundred and seventy-seven pounds. The treasure left by David, towards carrying on this work, is, by Villalpandus, reckoned to be nine hundred and forty-four millions four hundred and sixteen thousand two hundred and seven pounds, to which, if we add Solomon's annual revenue, his trading to Ophir for gold, and the presents made him by all the earth, as mentioned 1 K. 10: 24, 25, we are not to wonder at his being able to carry on so expensive a work.

MORNING PRAYER

So fit and useful is morning devotion, it ought not to be omitted without necessity. If our circumstances will allow the privilege, it is a bad sign when no part of the morning is spent in prayer. If God find no place in our minds at that early and peaceful hour, he will hardly recur to us in the tumults of life. If the benefits of the morning do not soften us, we can hardly expect the heart to melt with gratitude through the day. If the world then rush in and take possession of us, when we are at some distance, and have had a respite from its cares, how can we hope to shake it off when we shall be in the midst of it, pressed and agitated by it on every side? Let a part of the morning, if possible, be set apart to devotion; and to this end we should fix the hour of rising, so that we may have an early hour at our own disposal. Our piety is suspicious, if we can renounce, as too many do, the pleasures and benefits of early prayer, rather than forego the senseless indulgence of unnecessary sleep. What! we can rise early enough for business. We can even anticipate the dawn, if a favorite pleasure or an uncommon gain requires the effort. But we cannot rise, that we may bless our great Benefactor, that we may arm ourselves for the severe conflicts to which our principles are to be exposed! We are willing to rush into the world, without thanks offered, or a blessing sought! From a day thus begun, what ought we to expect but thoughtlessness and guilt.

[Dr. Channing.

KINDNESS.—Not only religion and humanity, but self-respect, forbids us to inflict one single useless pang upon a fallen foe. Genuine obedience to God is the free choice and adoption of a law, the great principles of which our minds approve, and our own consciences bind on us, which is not an arbitrary injunction, but an emanation and expansion of the Divine Mind; and which is intended throughout to give energy, dignity, and enlargement to our best powers. He, and he only obeys God virtuously and acceptably, who reverences right, not power; who has chosen rectitude as his supreme rule; who sees and reveres in God the fullness and brightness of moral excellence, and who sees in obedience the progress and perfection of his own nature.

[Channing.

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* M. de la Bastie, Memoires de l'Academie des Inscriptions, tom. XV., pages 38 to 61, has clearly proved that Augustus and his successors exercised in person all the sacred functions of pontifex maximus, or high priest of the Roman Empire.

The Sabbath Recorder.

New York, November 11, 1847.

POLITICAL THANKSGIVING SERMONS.

The season is at hand when the people of several States of the Union are expected to observe a day of public thanksgiving to God for his mercies bestowed upon them during the past year. It is quite common for clergymen, in their sermons on that day, to take occasion to review the sins of the nation, and not unfrequently to express opinions concerning them which are liable to be called political or sectarian. His Excellency the Governor of Maine seems to have been particularly thoughtful upon that point; and hence recommended, in his thanksgiving proclamation, that the day should be "kept free from all political harangues or exhibitions of sectarian zeal." No doubt the preachers in his State, who may have occasion to hold forth on thanksgiving day, will remember the recommendation; but we presume that most of them will follow their own judgments, rather than his recommendation, in reference to the proper subjects of discourse.

To us it seems almost impossible to review the events of the past year, sufficiently to speak understandingly of God's mercies, without touching upon some points which most people denominate political. Our nation has been engaged during the whole year in a sanguinary war upon a neighboring Republic, in the progress of which thousands of lives have been sacrificed, towns have been laid waste, female virtue has been violated, and other nameless horrors inflicted. An allusion to these facts would no doubt be regarded by some as a "political harangue." But how can the events of the past year be reviewed without such an allusion? We do not doubt that in nine-tenths of the pulpits of Maine in which thanksgiving sermons are preached, reference will be made to the late awful murder in Waterville, and lessons of admonition drawn from it. But what is that one murder in comparison with the hundreds which have been committed in Mexico, not merely in the heat of battle, but in cold blood, and all under the sanction of a Government calling itself Christian? It is but as a drop in the bucket. An allusion to it in a sermon which should not also rebuke the present war, would be most unreasonable and unjustifiable. It would be straining at a gnat and swallowing a camel. Indeed, so essential an item in the history of the past year does the Mexican war appear to us, that we do not see how any minister of Christ can consistently review the year without alluding to and condemning it.

Closely connected with the war, and perhaps inseparable from it, is the subject of slavery. There is little room to doubt that the difficulties which led to the war grew out of a desire to extend the area of slavery—of that system which involves a breach of every divine commandment, and transforms a man made in God's image into a mere chattel. How can an honest man thank God for his own personal freedom, and still forget or neglect to plead the cause of nearly three millions of his own countrymen, who are robbed of every right, and subjected to the most galling oppression? It can not be done. Yet an allusion to this subject would doubtless be regarded by many as smacking strongly of politics; and they would, therefore, wave it entirely. With such a fear of politics, and such a time-serving policy, we have no fellowship. It is unworthy of those who profess a religion which is designed not only to abolish war and slavery, but to control the politics of men.

By the foregoing we would not be understood as implying, that discourses condemnatory of war and slavery are appropriate to thanksgiving days only. They are appropriate to the Sabbath likewise. If a preacher may properly address his audience on the Sabbath in relation to the command, "Thou shalt not kill," we see no reason why he may not with propriety so apply it as to condemn killing by the wholesale as well as by individuals. If he may on the Sabbath properly insist upon the equality of men from the text, "God hath made of one blood all nations of men," we see no objection to his applying the subject so as to condemn slavery, and require men to treat their neighbors, even if they have a black skin, as they would be treated themselves. The truth is, that the preaching of both Sabbath days and thanksgiving days needs to be made more practical than it commonly is. Until a general reformation in this respect takes place, we shall continue to hear about political and sectarian discourses whenever an independent man ventures to apply the principles of the Gospel to the every-day business and duties of men.

◆

Longevity of Missionaries.—Dr. Devan, who recently returned from the Baptist Mission in China, has published in the Baptist Missionary Magazine for November, some interesting facts in relation to the longevity of missionaries in China and other places. From the commencement of the China mission to Feb., 1847, twenty-six female missionary have died, the average duration of their missionaries life being four years and four months. Of male missionaries, thirteen; average term of service seven years and six months. Twenty-six male missionaries have been compelled to retire from the field, whose service averaged five years and four months. In this number are not included ten missionaries temporarily absent from various causes, a part of whom will, probably, rejoin their respective missions. Of the sixty-three missionaries in China,—thirty-nine men and twenty-four women,—the average missionary service to the above date was, of males, five years and six months; and of females, three years and three months. Of nearly one-third of the twenty-six female missionaries who have died, the cause of decease was dysentery. Of the missionaries employed in Eastern Asia by the A. B. M. Union, the average service of thirty-nine men has been nine years and eight months; and of forty-eight women, seven years and six months nearly.

◆

John Quincy Adams at the Theatre.—The New York Tribune of Thursday morning last says that John Quincy Adams visited the Park Theatre on the previous evening, and was greeted in a most enthusiastic manner by the crowded house. "The venerable patriot made his appearance just as the curtain had fallen on the first act of "La Somnambula." He was immediately recognized by several gentlemen in the pit. The honored name passed in an instant over the house, and inspired by one common impulse the auditory burst into three cordial shouts of welcome. The 'old man eloquent' bowed his acknowledgments, and another cheer shook the walls of the Theatre." A good many of the editors of our religious exchanges have a great horror of theatre-going. We wonder what they will say when they learn that the President of the largest "Sabbath Convention" ever held in this country of whose example they have made not a little ado, is in the habit of attending theatres, and thus giving countenance to the custom. Having strained out the gnat, are they now prepared to swallow the camel?

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THE CHRISTIAN CHRONICLE.

A good while ago there appeared in the Christian Chronicle a controversial examination of the Sabbath question, by two writers, who subscribed themselves respectively "E. W. D." and "Indagator" It was gratifying to us, that the question was regarded by those writers as worthy of their attention, for we hoped that the discussion of it would provoke many of the readers of the Chronicle to give the subject a thorough investigation. The entire discussion was copied into the columns of the Recorder, that its readers might have the full benefit of every thing that could be said on this important subject. When the discussion was ended, we undertook a series of articles in review of it, not for the sake of guarding our own people against any influence it might exert, for that was quite unnecessary, but in the hope that the editor of the Chronicle—who had made such great professions of liberality, and had spoken of us in a way that virtually amounted to a promise to give to his readers any thing we might have to say—would publish them in his columns. Our articles, if not written with much ability, were at least couched in respectful language, and were prompted by a feeling of brotherly kindness towards those for whose special benefit they were intended. But small as was the ability displayed in them, we are satisfied that they were sufficient for the purpose intended to be answered by them. We have waited a long time for their appearance in the Chronicle. Supposing that the editor might have a press of matter on hand, we concluded to give him ample time to make room for us. He has had it, even more than enough; but still all is silent. Neither what we have written, nor any allusion to it, has been given. We are quite sure that he has now no excuse. The meagerness of his columns of late gives ample proof that his subscribers would be glad of something better calculated to instruct and entertain them; and we are considerate enough to think that our articles would very well supply the desideratum. We mean no reflection upon the editor's ability. His time may be too much occupied with other duties to give his paper the interest which hungry readers look for. If so, it is just the time to introduce our articles to their notice. We once more ask, whether he will do so, or not? If he will not, we shall infer, either that he fears the effect they will have upon his readers, or that he considers them too puerile to merit any notice. It is most likely he will affect the latter, that is, if he can so far overcome his *non-committal* spirit as to say what he thinks of them. But we can be very well content that *he* should think them puerile, if he will but give his readers an opportunity to think for themselves. It is not at all probable, that he will confess any dread of the effect of our sentiments upon his brethren. But, as we happen to understand human nature well enough to know, that, under the show of confidence of security, there sometimes lurks a small suspicion of danger, we shall take his professions on that score at such a discount as will consist with the charity that "hopeth all things," yet "rejoiceth in the truth." However, we admit that our sentiments would not probably exert a very extensive influence among his readers, even if they were made acquainted with them. But we make this admission on a ground not very flattering to their piety, which we can explain more fully hereafter, if the editor desires.

Statistics of the Methodist Episcopal Church.—From the official minutes of this Church, for 1847, we gather some rather interesting statistics, though not of the most gratifying character. There is a decrease of membership amounting to 12,741; of this number 12,184 are whites. There are twenty-four conferences in union with the Church, of which the Baltimore conference has the largest membership, viz, 52,338 white and 16,387 colored. Ohio stands next numerically, having a white membership of 61,684 and colored 514. Philadelphia, New York and Pittsburgh are next. The Vermont conference has the smallest. The total membership in the twenty-four conferences is, white 600,941; colored 29,901; Indians 716; total 631,538. There are 3296 traveling preachers, 346 superannuated, 4913 local; total, 8,555. These statistics do not include the Southern branch of the Methodist Church.

◆

An Example.—Somebody, in one of our exchanges, says that he recently went to attend the dedication of a Roman Catholic Church in East Machias. The interior of the building was crowded—a capital sermon was preached—and every one was waiting for the ceremonies of the dedication, when the officiating priest quietly remarked, that having learned that the building was unpaid for by the congregation, he could not in conscience dedicate it—"he could not give from them to God what was not theirs to render. When the church legally belonged to them, he would with pleasure be the medium of presenting it to Heaven." An example, this, not unworthy of being followed by Protestants.

◆

Infamous.—The New York Tribune says that the Corporation of Washington, our National Capital, have passed a new edict, requiring all free colored persons in the city to give good white security each in a thousand dollars for their good behavior for one year; and to pay $2 each for a certificate that they have given such security. This is an infamous act, and the whole nation ought to cry shame upon its authors. It is unconstitutional also—that is, if any thing *can* be unconstitutional which is done by slaveholders against people of color and in behalf of the 'peculiar institution.' What right has the Corporation of Washington to require men not convicted or even accused of crime to give bonds for their good behavior?

◆

Bishop Onderdonk.—The case of this suspended "successor of the Apostles" occupied a large place in the discussions of the General Episcopal Convention recently held in this city. A letter or petition was sent in by the bishop, complaining of injustice, and asking for relief. After a good deal of discussion, the matter was referred to the Bench of Bishops, who gave Mr. Onderdonk permission to withdraw his petition, accompanied with a pretty distinct intimation that there is no prospect of his restoration, except upon satisfactory evidence of repentance and reformation.

◆

Mexican Hostility to Slavery.—During the armistice between Gen. Scott and Santa Anna, the conditions of peace were considered by commissioners from this country and Mexico. One condition required by the Mexicans was, that "the United States shall engage not to permit slavery in any part of the territory acquired from Mexico." Here we have the degraded Mexicans endeavoring to prevent the intelligent freemen of the United States from extending their slave territory. What a lesson does it teach.

◆

A Family of Clergymen.—The Boston Traveler says that Mr. Jeremiah Taylor, late of the New Haven Theological Seminary, was recently ordained pastor of the Congregational Church in Wenham. Three brothers assisted in the ordaining services: Rev. Oliver A. Taylor, of Manchester, Rev. Rufus Taylor, of Shrewsbury, N. J., and Rev. Timothy Taylor, of Slatersville, R. I. The entire family of brothers are now pastors of churches.

◆

Significant Seal.—The Alliance and Visitor says that the original seal of the Colony of Massachusetts Bay, who arrived and settled at Salem in 1682, had on it a North American Indian, with these words proceeding from his mouth, "Come over and help us!" This device on the seal of their Colony published to the world the fact that they regarded themselves as foreign missionaries to North America. This was also the case with the brethren of the Plymouth Colony, who arrived eight years before.

◆

The New York State Election was held on Tuesday of last week. It resulted in the choice of Whig State Officers, and a majority of the same party for the Legislature. The New York Tribune says that the State Administration for the ensuing year will be as follows:—

John Young, of Livingston Co., *Governor;*
Hamilton Fish, of New York, *Lieut. Governor;*
Christopher Morgan, of Cayuga, *Sec. of State;*
Millard Fillmore, of Erie, *Controller;*
Alvah Hunt, of Chenango, *Treasurer;*
Ambrose L. Jordan, of New York, *Att'y Gen.;*
Charles B. Stuart, of Monroe, *State Eng'r;*
Jacob Hinds, of Orleans, } *Canal Com's.*
Nelson J. Beach, of Lewis, }
Charles Cook, of Chemung, }

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☞ Eld. C. Chester, having removed from Hopkinton, R. I., to Verona, N. Y., requests his correspondents to address him at New London, Oneida Co., N. Y.

Finances of the American Board.—At a missionary meeting held in this city on the first Monday evening of November, in reference to the missions of the American Board of Commissioners for Foreign Missions, it was stated that the receipts of the Board the last month had amounted to $25,000; yet the debt had still increased, during the past three months, $15,000, owing to the manifestly pressing call for sending out several companies of new missionaries. This fact was urged as a reason why the churches should arouse to more vigorous efforts for sustaining a Society which has upward of 520 missionary laborers now dependent upon it chiefly for their daily bread.

◆

Baptist Mission in Hayti.—A correspondent of the Albany Spectator says that the Island of Hayti is about 400 miles long and 150 broad, and is second only in size to one other of the West India islands. Its population is near one million. This population is colored, but sustain a government of their own, which is free and independent. Slavery was broken up in the Island in 1792; and independence achieved in 1802. In 1844 the American Baptist Free Mission Society commenced its efforts of preaching the gospel in Hayti, by sending to that interesting field of missionary labor a missionary family, consisting of Rev. Wm. M. Jones and wife and Miss P. T. Young. In December of 1846 the station was reinforced by sending another family, consisting of Rev. W. L. Judd and wife and Miss Lake. These missionaries are stationed at Port-au-Prince, the Capital of the Haytien Republic. The last-named family were members of the State-st. Baptist Church in Albany, and through the labors of these missionaries a little church has already been gathered, and is enjoying a precious revival at the present time. This mission has struggled against trials from its commencement. Mr. Jones, on account of his health, has been laid aside from his labors frequently, and is now spending a few months in this country, and soliciting means to build a chapel in Port-au-Prince. The health of Miss Young has been greatly impaired, but is now better. The present encouragements and prospects of the mission are subjects of devout gratitude and praise.

◆

THE RIGHT SPIRIT.

It is common for private Christians to throw off from themselves upon their ministers the responsibility of engaging in active labor for the salvation of men. There is occasionally an exception, however. The case of a Dea. Gorham, of Western New York, has been heretofore mentioned in the Recorder. He was an independent farmer; but feeling anxious to do something in the vineyard of his Master, he leased his farm, and voluntarily offered himself as a colporteur of the American Baptist Publication Society in the Great Western Valley. The following extract from a letter in the Baptist Record will show his present feelings:—

"I feel very much at home, feel contented and when most diligently engaged in distributing books and tracts, or recommending religion from house to house, I am the most happy. It is my calculation now, that if God permits me to live till the time expires that I leased my farm for, to return to New York and sell it and move West. Society is forming, and in every place meeting houses are to be built. Where the Baptists have gone in as others, they are ahead, but when others have gone in and got established, it is slow overcoming the prejudices of the mind. The colporteur system is one in my estimation well calculated to do good. It throws broad-cast all over the land the good seed of the kingdom. The colporteur preaches from house to house, and in so plain a manner that all can understand. If his words fail to reach the heart, the books that he may sell or tract that he may give, may be read in some place or leisure hour, and God may thus bring the sinner to repentance."

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SOUTH AFRICA.

Mr. Lewis Grant has written a letter giving an account of the land journey of himself and Mrs. Grant to the station of Mr. A. Grout, in South Africa. They traveled in an ox wagon, as is the custom in that country, "without being troubled to inquire concerning railroad routes, times of starting, or the respective merits of hotels on the way." The rivers were much swollen, and considerable difficulty, as well as danger, was experienced in crossing them. To add to their discomfort, the rain poured in torrents. Mr. G. describes the country as fertil in soil, and beautiful in scenery; the language as remarkably philosophical and euphonious, and worthy to rank with the Greek. The people are morally degraded to the lowest point of humanity.

Polygamy is practiced by all; the wives being bought in exchange for cattle; sometimes on trust—the woman working for her husband till she has earned her own price. A poor man will buy an old woman, or widow, and with her labor raise the means to buy a more agreeable wife, when the old woman is turned off to perform the same service for another, or die of neglect. Parents value their daughters at the number of cattle they are likely to receive in exchange for them. Yet there is encouragement in the manifest desire of the people for improvement. During the last year 30,000 bushels of corn were sent off and sold from a district of eight by ten miles—an amount unknown before. The people are anxious to learn; and large and respectable congregations assemble to hear the gospel preached; many of the men, and even some women, coming eight or ten miles to the Mission-House. Many young men are making commendable efforts to learn, sitting up at night to read by a dim rush light.

On the fourth of June, two German missionaries arrived on the Cape Coast, having been sent out by the German Missionary Society, instructed to settle in the neighborhood of the River Danger. One of them died in a few days of the fever, and the other had been quite sick.

☞ We cheerfully make room for the following article, which was sent us from the office of the American Peace Society. The object at which it aims is one in which we feel a deep and lively interest. God grant that by some means or other the next Congress may be aroused to a sense of its responsibility to take efficient steps to prevent farther bloodshed in Mexico.

RENEWED PETITIONS FOR PEACE WITH MEXICO.

We all have, in this land of freedom, an acknowledged right to address our rulers upon every question of public interest submitted to their decision; and, as Congress is soon to assemble in the midst of a war whose continuance or cessation depends more or less upon them, the American Peace Society would respectfully submit to all good citizens, but especially to those who are also professed followers of the Prince of peace, whether their obligations to God and their country do not imperatively require of them far greater efforts than they have yet made to arrest the progress of this war, and restore to these bleeding Republics the blessings of settled, permanent peace.

This duty we would press upon men of *all parties alike.* It is a matter strictly common to them all; and earnestly do we hope they will treat it as such, and use their best endeavors, without reference to political parties, for a speedy termination of this war. We need not here inquire how or why it began, or who may be most to blame for its rise, its progress, or its anticipated results; it is enough for our present purpose to know, that the war is actually upon us, and that every one should, as all good men must, desire most fervently to see this work of carnage and devastation, of crime and misery, brought to an immediate close. Surely enough of blood has been shed, enough of property wasted, enough of suffering inflicted, enough of lamentation and woe spread among the families of these sister Republics. Religion, humanity, patriotism, all unite in demanding immediate peace as the interest and duty alike of both; nor can they continue this unnatural conflict without irreparable injury to themselves, and deep, lasting disgrace to the cause of free, popular government, which they chiefly represent before the world.

We would not dictate in *what way* the friends of peace should address Congress. The mode we leave to them, and merely urge the duty of general, earnest petitions for this object. We suggest below two forms, either of which they may adopt, or frame another to suit themselves better. Do it as you please; only DO IT, and do it in season to reach Congress at or near the opening of their session, when the war will of course meet them on the threshold, and form the chief burden of their deliberations. Will each pastor look after the thing, or any person who has a heart for the service, just copy one of the subjoined petitions, and then set himself to procure signatures? Thus might a petition, with a goodly array of names, be forwarded from every town and village in the land.

Do you say, "all this would do no good?" We cannot think so. Our rulers *will* and *must* heed the people's voice; and, if the latter should *as a body* express unequivocally their desire for the speedy termination of this war in *some* way—it is not their province to say precisely how—the men at the helm of the State, whose business it is, would soon find a way to get peace. We deem it quite probable, that Congress would hail with pleasure a fair and full expression of the people's wishes, as an index to its own course on this whole subject.

But such petitions, however received, would relieve our consciences before God and man. If silent, we shall justly be held responsible for the acts of our rulers, as our chosen agents and representatives, in continuing this war for whatever purposes it seeks to accomplish. Are we willing to lie under such responsibilities? Can we, with a clear conscience before God, abet or sanction the continued butcheries, and bombardments, and devastations, and wide-spreading calamities of this war? If not, then let us at once beseech our rulers to arrest its progress, and thus clear our skirts of all responsibility for its farther atrocities and horrors.

Here, at all events, is one way, and a very good one, of making known the principles and aims of Peace. The occasion calls for it, and opens the general ear to our testimony on this great, momentous theme of common interest. It is a fitting as well as hopeful opportunity; and we may, if we will, use the government as a sort of flag-staff on which to hang out the peace colors before all men.

We rejoice, that the religious press has so generally taken a firm, decided stand on the side of peace; and we trust that we shall not rely in vain upon its spontaneous, efficient seconding of our present endeavor to rally good men of all parties for the speedy termination of this war.

In behalf of the Am. Peace Society,
Geo. C. Beckwith, Cor. Sec.

Boston, Nov. 3, 1847.

PETITIONS

To the Honorable Senate and House of Representatives in Congress assembled:—

The undersigned, inhabitants of ——, in the State of ——, respectfully but most earnestly petition your Honorable Bodies to use all your constitutional powers, in whatever way your collected wisdom may deem best, for bringing the present war with Mexico to an immediate close.

OR,

The undersigned, &c., painfully impressed with the sins and calamities inseparable from war in any case, deeply deploring especially the manifold evils already occasioned by the present war with Mexico, and dreading still more the evils which its continuance threatens to both the belligerent parties; regarding the sword as neither a Christian nor a rational arbiter of right, and believing it incumbent particularly on Christian Republics, in such an age as this, to employ other and better means for the adjustment of their difficulties; respectfully but very earnestly petition your Honorable Bodies to use all your constitutional powers for a speedy termination of this war by withdrawing our troops within the limits of our own territory, and then settling the points in dispute either by negociation, or by some form of fair and honorable reference.

N. B. The petition, when properly signed, should at once be sent in an envelop to some member of Congress, with a note requesting his special attention to the subject. It might be well to have *two* petitions signed at the same time—one for the Senate, and the other for the House of Representatives.

General Intelligence.

FIFTEEN DAYS LATER FROM EUROPE.

The steamship Caledonia arrived at Boston on Friday last, bringing intelligence from England to Oct. 19.

The disastrous monetary pressure has, during the last fortnight, continued to rage with unabated severity, involving several additional failures, and diffusing a deep and impenetrable gloom throughout the whole commercial community of Great Britain. Altogether 55 houses have either broken down or suspended payment since the last steamer.

The corn market is of course sensibly influenced by the unparalleled stringency of the money market, and shows a general decline, particularly in quotations for inferior parcels. Indian corn has depreciated from 2s to 3d a quarter, and meal has also receded in value, and is in very limited demand.

The cotton market also largely participates in the general vicissitudes of trade, and shows a gradual deterioration. The quantity of cotton pressing upon the market greatly exceeds the demand, producing large sacrifices on the part of sellers.

In the manufacturing districts business wears the gloomiest possible aspect, every week adding to the number of mills working short time or closing entirely.

The prospects for Ireland during the approaching Winter are gloomy enough. Famine in an aggravated form has already appeared, and the Queen has issued a letter commanding general collections to be made in the Church Establishment.

* * *

RAILROAD ACCIDENT AND LOSS OF LIFE.—The N. Y. Tribune of Monday morning last says:—By a passenger who arrived at the Astor House yesterday morning, we learn that a frightful accident occurred on the Norwich and Worcester Railroad near Boston on *Saturday* morning. It seems that the switch was not properly adjusted, and as the train from Boston for Springfield was crossing the Mill-Dam, (Brooklyne,) some part of the leading cars started up the iron on the track, which striking against the bottom of a second-class car, in which twenty passengers were seated, precipitated all except seven into the water. Those seven were scattered out upon the track, and all killed by the train as it passed on, cutting off heads, limbs, and horribly mangling and cutting bodies entirely to pieces. Those who fell into the water were all saved.

—We have a telegraphic despatch from Springfield which states that the bottom of the car was smashed to pieces by the break becoming detached and falling under the car, and that beside the seven who were instantly killed, several were seriously injured. We were unable to obtain the names of the killed, but understand they were Irishmen.

* * *

BULL FIGHTS IN NEW ORLEANS.—From La Patria of the 29th ult., we learn that New Orleans is about to add to the list of public amusements the elegant recreation of the bull fight. The arena was already completed, and the first entertainment was to take place on the following Sunday. The managers had spared no pains to insure a diverting spectacle on that occasion. A company of regular bull-fighters was every moment expected from Matamoros, and the animals were to arrive the next morning from Attakapas. The manager is Don Francisco Lopez, and La Patria is in hope that he may be encouraged in his new branch of industry, especially as he offers his patrons a large amount of an agreeable diversion new in these regions.

* * *

THE SKIRT EXPANDER—A NEW INVENTION.—It appears that a gentleman of the city of Troy, has invented an article he calls the Skirt Expander, for which he is about to procure a patent. The inventor says it will entirely do away with the cotton bustle. It is said to be principally made of India Rubber, air-tight, and is capable of being inflated or contracted at any time. If a lady should be walking and wish to appear larger or smaller, the Skirt is so constructed that she may enlarge or diminish her apparent size at pleasure; and yet a person may be walking with her, and not discover how, or by what means her apparent size is diminished or increased. The inventor also says that the appearance of a lady with one of these skirts is much improved—the dress setting much better and easier; and that it will save the labor of carrying about the streets quite a small bale of cotton, and from eight to twelve skirts. [Farmer & Mechanic.

* * *

A BASTILE.—A Southern religious paper chronicles the return of a fugitive slave, who preferred his former condition, and thereupon says, that it proves that slavery is better than freedom, in the estimation of the colored race, and in fact. To enforce it, it adds that the case of a fugitive slave is like that of the aged prisoner in the Bastile, who could not endure his sensations upon release, and went back to die in the prison! So, then, according to this writer, slavery exerts the same benumbing influence on the human faculties that close imprisonment does. What an outcry would be made if an abolitionist used such language! Could a stronger illustration be made to show the innate hostility of slavery to the fundamental laws of human nature?

* * *

WAR NEWS.—Files of Mexican papers have been received to Oct. 7. Profound tranquillity then reigned in the city. Santa Anna had been called again to take the reins of government. The Mexican Congress met at Queretaro on the 5th, but nothing was done for want of a quorum. The feelings of the people are said to be strenuously opposed to any compromise with the Americans.

* * *

At Adine, in Friule, a poor man suffering under the agonizing tortures of hydrophobia, was cured by draughts of vinegar, given him by mistake, instead of another potion. Another physician at Padua got intelligence of this event, and tried the same remedy upon a patient at the hospital, administering a pound of vinegar in the morning, another at noon, and a third at sunset, and the man was speedily and perfectly cured.

SUMMARY.

The railroads of New York commenced carrying freight, Nov. 1st, under the new law. The roads are required by the law to pay the State the same tolls which are paid by the canals. The amount of these tolls, therefore, must be added to the ordinary rates of freight. The distances, too, are to be reckoned, not by railroad, but by canal. Thus the distance from Albany to Buffalo is to be reckoned 364 miles, because that is the distance by canal; whereas the distance by railroad is only 328 miles. The canal toll for first class merchandise is 33 cents per 100 pounds from Albany to Buffalo. Including this toll, the railroad freight will be 125 cents. Flour is to be transported at a special rate of 125 cents a barrel from Buffalo to Albany.

An explosion took place at the powder mill of Messers. Latham & Smith, seven miles from Catskill, on Monday morning of last week, instantly killing three workmen who were in the building at the time. One man left the building a few moments before the explosion took place, and thereby saved his life. The names of those killed are Overbagh, Westcott, and Scribner, all married men, and two of them have large families. The building contained about 4,000 pounds of powder. The explosion was so great that it was heard for 20 miles, and sensibly shook the buildings for 7 miles around.

A Mr. Chipfell, of St. Joseph's Co., Mich., was struck on the head with an iron bar by his son. The skull was so badly fractured that he died in an hour. The murderer took his gun and walked off, muttering that after he had killed some more he would finish himself. He went to an old brewery, stayed the night, and in the morning blew his brains out. The father's age was 89 and the son's 51. The reason he committed the murder was because the old man had often rebuked him for his intemperance.

The Geneva Gazette says that Mr. George Wilkie, one of the oldest and best farmers in that region, residing on the lake road about four miles south of the village, met with his death a few days since in the following shocking manner: His clothes accidentally caught in the shaft connected with the threshing machine which was in operation in his barn, and he was whirled round the shaft several times with great rapidity, his head striking the floor with great violence at each revolution. He lived about an hour and a half after the accident.

The London Magazine of Science for last month states that the Electric Company have invented a machine which will communicate intelligence simultaneously to some forty or fifty British cities—among them Liverpool, Glasgow, Manchester, Bristol, Leeds, Sheffield, Nottingham, Hull, and York. It can transmit at once to all these places from one thousand to two thousand letters per minute.

On Saturday, as Mr. Thomas Stevens was in the act of joining two cars while they were in slow motion, at the dépôt in Lawrence, they came together before he could escape, and crushed him between them, injuring him so seriously that he lived but twelve hours after. Mr. Stevens was a native of Canada, but has recently resided in Dover, N. H., and was about 25 years of age.

At the yearly meeting of the Society of Friends, recently held in Baltimere, they protested against wars in general, and the war with Mexico in particular, against the institution of slavery and its farther extension, and against Odd Fellowship, Free Masonry, and secret institutions generally, as well as a paid or hired ministry.

The Art Union says that M. Brunel, a contractor on the Italian and Austrian railroad from Florence to Pistoja, has a daguerreotype picture sent him every evening, which represents the state of the works at the point where it was taken. Thus he has, at the end of every day, exact information of the work at both ends of the line, and the style in which the building has been conducted.

Gen. Verplanck, the Commissioner to negotiate a treaty with the Chipewas, in speaking of the wild rice which grows abundantly in Minnesota, says it is better than the Southern rice. The berries are larger and its flavor is better; for when boiled and stewed and left to cool it forms a consistent mass like good wheat bread, and more nutritious. Any quantity of it grows on all the lakes in this Northern country. The outlets and bays are filled with it. It ripens in the month of August, and is the main reliance of the Indians during the winter months for their sustenance.

The Chilian papers make a great parade in regard to a fall of snow in the city of Santiago, which happened about the 1st of August; it had not occurred before for 11 years. The climate of Chili is most delightful—snow or ice being scarcely ever seen. The city of Santiago is situated at the very base of the highest peaks of the Andes, and it frequently happens that during a bright day in the city, clouds will gather on the tops of the mountains, and then, clearing away, leave a covering of the purest snow. In the night volcanoes are sometimes seen.

Joseph Robinson, of Chester, N. H., has an apple orchard, planted and raised by himself, covering but two acres of land, the product of which this year is *nine hundred* bushels, exclusive of a second picking of inferior quality. Mr. Robinson has sold four hundred bushels for cash down, at one dollar per bushel—reserving five hundred bushels for a future sale. The entire income this year will not be below $1,000, and at far less labor than is bestowed upon a small farm.

We learn from the Charleston News, that the steamer Narraganset, from Charleston, bound for New-Orleans, went ashore near the Mosquito Inlet, Florida, and it is supposed will be a total loss—crew and passengers saved. The Narraganset was formerly in the line between this City and Stonington. She had recently undergone extensive alteration for the purpose of navigating the Gulf of Mexico. The weather on the Southern coast has been very severe recently.

It is stated that the steamer Bay State, plying between Fall River and New York, has netted to her owners at the rate of $50,000 profit for the season.

The Cleveland Daily Herald of Nov. 2d, says that about half an acre of the high lake-bank at the foot of Erie-street, slid off, Canada ward, carrying down and smashing to flinders the dwelling house of Mr. Alexander Colahan, from which, fortunately, the family had taken the precaution to remove the day previous. The land at the break has sunk about 30 feet nearly perpendicular, and the break extends some 20 rods. The quicksand and earth at the foot of the bank is crowded out into the lake, forming quite an upheaval.

A fearful and fatal railroad accident occurred on Wednesday evening on the Vermont and Massachusetts railroad. A freight train, consisting of an engine and two cars, loaded with railroad iron, was crossing a new bridge between South Royalston and Athol, when, the bridge giving way, the engine and cars were precipitated into the river, a distance of about forty feet. By this casualty six persons, at least, are known to have been killed, and it is feared that other dead bodies may be found beneath the cars, which remained in the river.

On Sunday evening, as the Rev. Mr. Tappen, the excellent chaplain of the Bellevue almshouse, was concluding his opening prayer in the chapel of the institution during Divine service, his voice faltered, and he suddenly fell in the pulpit in an apoplectic fit. Dr. Reese, the resident physician, with several of his assistants, being present in the congregation, immediately rendered every assistance; but, though partial consciousness returned by the use of restoratives, the venerable man sank during the night under universal paralysis.

The schooner Mayflower (Captain Hupper) arrived in Hampton Roads on Saturday, from Thomaston, bound to York river. The captain and several persons from the schooner embarked for Norfolk in a small sailboat, which was capsized before leaving the Roads, and John Alley, of St. George, one of the crew, and James Winkepaw and Moses Lawrence, passengers, were drowned.

It is stated, on what is considered authentic information, that not less than 150,000 bushels of wheat were raised in Oregon during the year 1846. Wheat appears to be the principal crop, and this year, it is said, it will be much more abundant than it was last year. The inhabitants complain much on account of the scarcity of vessels. They would export considerable grain if they had the means.

The Hon. Geo. P. Marsh and the Hon. Charles Paine, who were appointed a committee, under a resolve of the Legislature, to take measures for procuring statues of Ethan Allen and Thomas Chittenden for the Capitol, from the chisel of Powers, who is a native of Vermont, have reported their correspondence with the artist. He proposes six years as the time within which he could complete them, and $20,000 as the compensation.

The great bell for the Montreal cathedral, just received, is said to be the largest bell in the British Empire. It weighs 13 1-2 tons, and is 8 feet 7 inches in diameter. It is ornamented, and has cast upon it the effigies of the Virgin and St. John the Baptist; besides a medallion illustrative of agriculture, manufactures and commerce.

The late English papers give the particulars of another of those sad disasters which are somewhat frequently occurring in the British coal mines. Six men, in Wales, were precipitated a distance of ninety fathom, and literally dashed to pieces by the breaking of the chain (owing to a flaw in one link) by which the men were being hoisted out of the pit.

The aristocracy of England now maintain the following standing army: 300,000 servants; 500,000 dogs; 2,000,000 horses; 600,000 of different kinds of game to minister to their indolence, pride and hollow pomp, while hundreds and thousands have been starving for a morsel of food.

The New York & Erie Railroad is expected to be open for travel as far west as Port Jervis, Delaware county, before the close of the present calender year. From Port Jervis to Binghampton, a distance of 130 miles, the railroad is under contract—5000 men being employed on that section—and is expected to be completed in the fall of 1848, or about one year hence.

It is said a cow requires two tons of hay in a season—and should have from one to two quarts of meal a day, and about a peck of vegetables. Soiling is well adapted for the cow: grass, oats and corn, cut green, furnish excellent food for this purpose. Carrots are invaluable through the winter.

We see it mentioned as an instance of the growth of the West, that there are now forty-five thriving villages in Wisconsin, where there were none four years ago.

The Supreme Court of the State of Pennsylvania, now in session at Pittsburgh, the Harrisburg Tribune says, have decided the "No License Law" of Pennsylvania to be unconstitutional. The opinion has not yet been published. If this be the case, then the decision amounts to this, that anybody and everybody has the right to sell liquor without the sanction of the county.

Lieut. Diggle, of the 82d regiment of foot, was fined $80 at Amerstburgh, Canada West, for throwing a stone through the window of a lady's chamber, breaking the blinds and glass and striking her on the arm.

Married, at Mount Pleasant, Iowa, October 11, by J. T. Morton, Esq (hight 6 feet 3 inches,) Silas G. Weeks, Esq. of Warren Co., Ill., (hight 6 feet 4 inches,) to Mrs. Mary Robb, of M. P., (hight 6 feet 1 inch.)

Mr. Garrison reached Boston the latter part of last week. He is much reduced and is very feeble, but is gradually recovering.

A sailor was tried and acquitted in Boston a few days ago for whipping a shipmate. There was no proof of his guilt, except his own confessson, which the Court did not consider sufficient to warrant a conviction.

Gov. Stratton, of New Jersey, has appointed Nav. 25 as the day for Thanksgiving in that State. Some fifteen or sixteen States have appointed the same day, and no State has yet appointed any other.

Mrs. Nancy Beebe, of Portersville, Conn., was instantly killed, a few days since, by being thrown from a wagon.

A society in Cincinnati, called the 'Last Man,' held its anniversary meeting in that city on Wednesday. It was organized sixteen years ago, and but four of its members now survive,—which remnant met. No new members are taken in after organization, and the society continues annually to meet as long as one survives.

A company has been formed in the city of Schenectady, for the purpose of manufacturing carpets and rugs. The corporate name of this company is, "Schenectady Steam Mills," its capital stock is $30,000, divided into six hundred shares of fifty dollars each. Its business is to be transacted by five trustees.

A steamboat of 300 tons has just been built on the Kentucky river, in the mountains, fifteen miles from Lexington, and 100 miles deeper in the interior than a boat was ever constructed. She has been built, out and out, from the forest tree to the builder's finish, by four men only.

The Toronto Globe says, "An application will be made at the next session of the Legislature for an Act to incorporate a Company to construct a Railroad from the town of Brantford, to the shores of the Niagara river, opposite Buffalo, under the name and style of the 'Buffalo and Brantford Railroad Company.'"

A sheep of the Cheviot breed was clipped at Southerland, recently, the fleece of which was found to weigh nineteen and a half imperial pounds.

Twelve thousand emigrants arrived at this port last month, being about seven thousand more than during the month of October, 1846.

On the whole of the English Railways, the dividends of last year averaged seven and a half per cent. The profits on some were enormous, for a number of the lines in the returns were but partially opened.

The steamer Governor is to run on the Fall River route during the winter in the place of the Rhode Island. The Massachusetts goes on the Stonington route in the place of the C. Vanderbilt.

There was an increase of tolls on the Erie Canal from the opening of navigation until the 7th of October, over those of last year, of $773,277.

* * *

Review of New York Market.

MONDAY, NOV. 8.

ASHES—Pots $6 62. Pearls 8 87.

FLOUR ANL MEAL—Flour fell about 12c. per barrel on the receipt of the Caledonia's news. Genesee sold at 6 56; Western 6 50. Western Meal 3 25. Rye Flour 5 12.

GRAIN—Wheat has fallen 4 cents per bushel. Pennsylvania old sold for 1 39, and Ohio mixed for 1 40. Corn 72 a 78c. Rye 98c. Oats 49c.

PROVISIONS—No changes to note.

MARRIED,

On the 27th of October, by Eld. W. B. Gillett, Mr. DANIEL DUNHAM to Miss ELIZABETH DUNN, all of Piscataway, N. J.

In Berlin, N. Y., Oct. 30th, by Eld. J. L. Scott, Mr. JOHN T. VARS, of Wirt, Allegany Co., and Miss DORCAS PECKHAM, of Grafton.

In Edmeston, N. Y., Oct. 28th, by Willis Delong, Esq., Mr. RICHARD E. SAUNDERS, of West Edmeston, and Miss JULIA ANN RAINEY, of Brookfield.

DIED,

Near Meadville, Pa., Oct. 10th, AMASA CROSBEY, in the 25th year of his age. He was a worthy member of the Seventh-day Baptist Church in Hayfield, Crawford Co., Pa., and died in the triumph of faith. A. A. F. R.

In Lima, W. T., Oct. 15th, MATTHEW S. PIERCE, son of Nathan Pierce, aged 25 years.

In Wirt, N. Y., of congestive fever, ERVILLA E. COON. daughter of Jared Coon of Alfred, in the 23d year of her age

Thou hast taken thy flight for the spirit land,
Thou hast left us, dear sister, a weeping band;
Together we breathe the bitter sigh,
With the mourner's sad tear in each trembling eye.

While we lingering bend o'er thy early grave,
And our hearts, overflowing, sink in sorrow's wave,
Hope bids us rejoice—thy spirit, now free,
With thy Saviour and God forever will be.

Yes, we know, happy angel, in that bright sphere,
Thou wilt know neither sorrow nor care nor tear;
And thy voice, could it speak from those fair skies,
Would exhort us to dry these tears from our eyes.

Then, the happy and blest shall we longer mourn?
Or thy rest would we break, since thy spirit is gone?
Oh no, sister, no! we'll wish no more
For thy presence again on earth's dreary shore. S. M. C.

Also, in Alfred, Oct. 19, of congestive fever, FANNY BURDICK, daughter of Asa Burdick, Esq., in the 29th year of her age.

Also, in Almond, Oct. 29, of puerperal fever, MIRANDA POTTER, wife of Elisha Potter, in the 37th year of her age.

The subjects of the above notices were all worthy members of the 1st Seventh-day Baptist Church of Alfred, all of whom have in a most unexpected time been called from us to their reward in heaven. N. V. HULL.

ERRATUM—In the list of deaths published last week, two verses which should have followed the obituary of a child in Friendship, were by mistake placed after the obitnary of a young lady in Stonington, Ct.

LETTERS.

Daniel Coon, J. L. Scott, Samuel Davison, Ezra Whitford, Ephraim Maxson, Daniel Potter, S. P. Stillman, Z. Campbell, H. H. Baker, Luke P. Babcock, N. V. Hull, P. C. Burdick, S. S. Griswold (right—yes.)

RECEIPTS.

A. Stillman,	Westerly, R. I.	$2 00	pays to vol.	4	No. 52
B. W. Bentley,	"	2 00	"	4	" 52
Geo. Gavitt,	"	2 00	"	4	" 52
Wm. Potter,	"	2 00	"	4	" 52
C. C. Lewis, Jr.	"	2 00	"	4	" 52
E. Gavitt,	"	2 00	"	4	" 52
S. Wilcox,	"	2 00	"	4	" 52
D. Stillman, Jr.	"	2 00	"	4	" 26
Lydia Cottrell,	"	2 00	"	4	" 26
Welcome Prosser,	"	2 00	"	4	" 52
David Greene,	"	4 00	"	5	" 7
T. G. Wilbor,	"	2 00	"	5	" 26
J. C. Ayres,	New Market, N. J.	2 00	"	4	" 52
A. G. Coon,	DeRuyter,	2 00	"	4	" 52
I. Burdick,	Edmeston,	2 00	"	4	" 52
W. Williams,	Watson,	2 00	"	4	" 52
Ezra Whitford,	"	2 00	"	4	" 52
L. P. Babcock,	Scott,	2 00	"	4	" 52
A. L. Whiting,	"	2 00	"	4	" 52
A. G. Lewis,	"	2 00	"	4	" 52

NOTICE.

The following are the names of Life Members of the American Seventh-day Baptist Missionary Society, who consented to let their share of the standing fund be made available to cancel the debts of the Society:—

Samuel Babcock,	$10 00	Luke Maxson and wife	20 00
M. Greene and wife	20 00	Silas Stillman	10 00
Adonis Trowbridge,	10 00	D. Randolph and wife	20 00
Henry C. Babcock,	10 00	R. Dunham and wife	20 00
Tacy Babcock,	10 00	Joel Dunn and wife	20 00
Martha Babcock,	10 00	Asa Dunn and wife	20 00
Augustus Saunders,	10 00	Catharine Stelle,	10 00
Ezra Babcock,	10 00	Paul Stillman,	10 00
Silas Davis,	10 00	B. Randolph and wife	20 00
I. D. Titsworth and wife	10 00	Edmund Randolph,	10 00

The above members having relinquished their claim, need not forward their names. But all others who are life members, are requested to substantiate their claims and forward the same either to H. C. Hubbard, Scott, N. Y., or S. S. Griswold, Hopkinton, R. I. S. S. GRISWOLD, Agent.
HOPKINTON, R. I., Nov. 1, 1847.

NOTICE.

The Executive Committee of the Eastern Seventh-day Baptist Association will hold its semi-annual meeting at Pawcatuck, R. I., on the 4th day of the week next preceding the 3d Sabbath in November (17th of the month) at 10 o'clock A. M. THOS. B. BROWN, Rec. Sec.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, gilt edges, $1 25; ditto, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

☞ Since the first publication of the above notice, it has been found necessary to increase the price of books in morocco. Persons ordering them in future, will please note the fact, and act accordingly.

PROCLAMATION,

BY JOHN YOUNG, GOVERNOR OF THE STATE OF NEW YORK.

A day of Public Thanksgiving is due to Almighty God, for blessings bestowed upon the people of this State during the past year.

While a sanguinary war has been raging upon our national frontier—while the principal city of a sister State has been scourged with a pestilence that walketh at noonday, and while gaunt famine and disease afflict the fairest portion of the mother country, the State of New York presents a gladsome picture of universal happiness and prosperity. Seed time and harvest have been continued to the husbandman—the laborer and the artisan have not sought in vain for employment—the ships of the merchant have traded in peace with the nations of the earth, and plenty has crowned the efforts of all classes of society.

The blessings of free Government—the means of universal education—the security of person and property, and the supremacy of law and order, have been vouchsafed to us in an eminent degree.

For all these, and for other good gifts, we are indebted to that Providence whose bounty and protection are conferred upon all, without regard to country or condition.

I, therefore, respectfully recommend to the people of this State, to observe the 25th day of November next, as a day of Public Thanksgiving; to abstain on that day from their usual avocations, and mingle, with their thanksgivings, prayers to Heaven for the continuance of its smiles, and for its protection against famine, disease and crime.

In testimony whereof, I have caused the Privy Seal of the State to be hereunto affixed. Witness my hand, at [L. S.] the City of Albany, this eighth day of October, in the year of our Lord one thousand eight hundred and forty-seven. JOHN YOUNG.

By the Governor,
HENRY V. COLT, Private Secretary.

FIRESIDE READING

For Christian Families,

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A Pure Religion the World's Only Hope. By Rev. R. W. Cushman.

"We commend it to all who love religious freedom, as worth study and admiration."—*N. Y. Evangelist.*

Facts for Boys: Selected and arranged by Joseph Belcher, D. D.—A world of philosophy often lies in a simple narrative, and lessons of wisdom may spring from a little fact, which whole tomes can never impart.

Facts for Girls: By the same Author.

The London Apprentice: An authentic Narrative; with a Preface by W. H. Pearce, Missionary from Calcutta.—"I should be glad if my notice of this little work—'The Happy Transformation'—should induce numbers of young men to purchase and read it."—*Rev. J. A. James.*

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Every-Day Duty: or Sketches of Childish Character.—The Author, in this book, in plain and simple language, enters into the sports and incidents of childhood, and would show to children that they are always happiest when doing right.

The Way for a Child to be Saved. By Abbott.—This entertaining book, which has already had a wide circulation, can hardly fail of being a means of good to every child that reads it.

Charles Linn: or, How to Observe the Golden Rule. By Miss Emily Chubbuck (now Mrs. Judson.)—"The stories are most admirably adapted to the wants of the rising generation, by the wholesome morals which they inculcate." *Christian Secretary.*

Allen Lucas, the self-made Man. By the same author.—"Whatever Fanny Forrester writes bears the stamp of genius—nor this only. It also bears the stamp of *moral* excellence."—*Charter Oak.*

Wonders of the Deep. The design of this volume is to state, in a style which shall both instruct and amuse, the most remarkable facts connected with the natural history of the products of the sea.

The Guilty Tongue.—It is somewhat on the plan of Mrs. Opie's Illustrations of Lying.

My Station and its Duties. The design of this volume is to enforce *fidelity* in the various stations in which it has pleased God to place us.

The House of the Thief, or the Eighth Commandment Practically Illustrated.—This little volume illustrates its point by tracing the flagrant violation of the command "*Thou shalt not steal,*" to the first departures from strict honesty in the ordinary commerce of life.

Visit to Nahant.—Designed to interest the minds of the young in the natural history of the shell and soft Fish, found on the coast of this celebrated promontory; and by an easy and felicitous method to lead them "through nature up to nature's God."

L. COLBY & CO., Publishers,
122 Nassau Street, New York.

☞ Publishers of Newspapers who will give the above six insertions, and send us a copy, shall be entitled to a set of the books.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music.

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second " "	Dec. 15,	"	March 22
Third " "	April 5,	"	July 12

TUITION, per term of fourteen weeks, from $3 00 to	$5 00
EXTRAS—for Drawing	1 00
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Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

Miscellaneous.

THE BLIND BOY.

BY REV. DR. HAWKS.

"Dear Mary," said the poor blind boy,
"That little bird sings very long;
Say, do you see him in his joy,
And is he pretty as his song?"

"Yes, Edward, yes;" replied the maid,
"I see the bird on yonder tree."
The poor boy sigh'd, and gently said,
"Sister, I wish that I could see.

"The flowers you say are very fair,
And bright green leaves are on the trees,
And pretty birds are singing there;
How beautiful, for one who sees!

"Yet I the fragrant flowers can smell,
And I can feel the green leaf's shade,
And I can hear the notes that swell
From these dear birds that God hath made.

"So, sister, God to me is kind,
Though sight, alas! he has not given;
But tell me, are there any blind,
Among the children up in heaven?"

"No, dearest Edward; there, all see;
But why ask me a thing so odd?"
"Oh, Mary! He's so good to me,
I thought I'd like to look at God."

* * * * *

Ere long disease his hand had laid
On that dear boy, so meek and mild;
His widow'd mother wept and pray'd
That God would spare her sightless child.

He felt her warm tears on his face,
And said:—"O never weep for me;
I'm going to a bright, bright place,
Where, Mary says, I God shall see.

"And you'll come there; dear Mary too;
But, mother! when you get up there,
Tell Edward, mother, that 'tis you;
You know I never saw you here."

He spake no more, but sweetly smil'd,
Until the final blow was given;
When God took up the poor blind child,
And open'd first his eyes in heaven.

TRUTH AND HONESTY.

A LESSON FOR LITTLE BOYS.

Two boys, of nearly the same age, were one day amusing themselves with that dangerous, though not uncommon pastime, pelting each other with stones. They had chosen one of the squares for the playground, thinking by this means to avoid doing mischief. To the consternation of the thrower, however, a missile, instead of resting on the shoulders of the boy at whom it was aimed, entered the library window of one of the lordly mansions forming the quadrangle.

"Why don't you take to your heels, you blockhead; you will have the police after you whilst you are standing staring there," was the exclamation of his companion, and he caught him by the arm in order to drag him from the spot. The author of the mischief still retained his thoughtful position.

"If your father is obliged to pay for this, you will stand a chance of having a good threshing, Jack," the other boy urged.

"Never mind, Tom; leave me to myself," was the reply, and the young delinquent moved with unfaltering step towards the door of the mansion, the knocker of which he unhesitatingly raised. The summons was answered by a footman.

"Is the master of the house at home?" he with some diffidence inquired.

"He is."

"Then I wish to see him if you please."

"That you can't do, my man, but I will deliver any message for you."

"No, that will not do. I must—indeed I must see the gentleman himself." The earnestness and perseverance of the boy at length induced him to comply with his request, and opening the door of the library, he apologized for asking his master to see a shabby little fellow; and added, that he could neither learn his business nor get rid of him.

"Bring him in," said the gentleman addressed, who having witnessed the transaction, and over heard the conversation, was curious to know the object of the boy's visit. The poor child, whose ideas had never soared above his father's second floor, stood for some moments in stupified amazement when ushered into an elegantly furnished apartment; but remembering the painful circumstances which had brought him into this scene of enchantment, he in some measure regained his self-possession.

"I am very sorry, sir," he began in a faltering voice, "but I have broken your window. My father is out of work just now, and cannot pay for it; but if you will be kind enough to take the money a little at a time, as I can get it, I will be sure to make it up;" and as he spoke, he drew a few half-pence from his pocket and laid them on the table.

"That's an honest speech, my lad, but how am I to be sure that you will fulfil your engagement?" Mr. Cavendish returned. "Do you know that I could have sent you to the station house till the money is made up?"

"Oh, don't send me there, sir! it would break my dear mother's heart. I will pay you all—indeed I will sir," and the poor boy burst into tears.

"I am glad you have so much consideration for your mother's feelings; and for her sake, I will trust to your honesty."

"Oh, thank you, sir—thank you!"

"But when do you expect to be able to make another payment? This is a very small sum towards the price of a large plate glass," and as he spoke he glanced at the four half-pence which the boy had spread out.

"This day week, sir, if you please."

"Very well, let it be so. At this hour I shall be at home to see you." Poor Jack made his very best bow and retired.

True to his apointment, our high principled boy appeared at the door of Mr. Cavendish's mansion. As the footman had previously received orders to admit him, he was immediately shown into the library.

"I have a shilling for you to-day, sir!" he said exultingly, and his countenance was radiant with smiles.

"Indeed! That is a large sum for a boy like you to obtain in so short a time. I hope you came by it honestly?"

A flush of crimson mounted to the cheek of poor Jack, but it was not the flush of shame.

"I earned every penny of it, sir, excepting one my mother gave me to make it up," he energetically replied; and he proceeded to say, that he had been on the look out for jobs all the week; that he held the horse for one gentleman, and run on an errand for another; in this way accounting for eleven pence.

"Your industry and perseverance do you credit, my lad," Mr. Cavendish replied, his benevolent countenance lighting up with a smile. "And now I should like to know your name and place of residence."

"I will write it, sir, if you please. Indeed I brought a piece of paper for the purpose of putting down the money. I hope I shall be able to make it all up in a few weeks, for I am trying to get a situation as an errand boy."

"You can write, then? do you go to school?"

"Oh, yes sir. I go to free school!" And Jack stepped forward to take the pen which Mr. Cavendish held towards him.

"You write a tolerable good hand, my little man. You may, I think, do better than take an errand boy's place. Let me see if you have any knowledge of arithmetic."

Jack stood boldly up, and unhesitatingly replied to the various questions which were put to him.

"That will do, my good boy. Now, when do you think you will be able to come and bring me more money?"

"I will come again this time next week, if I'm alive and well, sir.

"That was wisely added, my lad; for our lives are not in our own keeping. This I see you have been taught."

Another week passed, and again Jack appeared, but his countenance wore an aspect of sadness.

"I am very sorry, sir," he said, "I have been unfortunate and have only a small sum to give you." And, as he spoke, he laid three pennyworth of half pence before Mr. Cavendish. "I assure you, sir," he earnestly added, "I have offered my services to every gentleman on horseback that I could see."

"I believe you, my boy; I am pleased with your honest intentions. Perhaps you will meet with better success another time. Let me see, you have now paid one shilling and five-pence, that is not amiss for the time;" and with an encouraging smile Mr. Cavendish suffered him to depart.

Though Mr. Cavendish had, from the first, coocealed his intentions, his heart was planning a work of benevolence, which was nothing less than to befriend the poor boy whose noble conduct had won his admiration. For this end he, a few days subsequently, paid the parents a visit, when he knew that the son would be at school. He related the incident which had brought him under his notice, and proceeded to ask whether his conduct toward themselves was equally praiseworthy.

"Oh yes sir," exclaimed his mother, her eyes filling with tears. "He has ever been a dutiful child to us, and always acts in this honest, straight-forward manner."

"He has, indeed, a noble spirit, sir," the father rejoined; "and I am as proud of him as if he were a prince."

"Would you part with him?" Mr. Cavendish asked. "I have something in view for his future benefit."

"Undoubtedly we would for his benefit," was the reply of both.

"Well, then, purchase him a new suit of apparel with these two guineas, and bring him to my residence this day week. I will acquaint you with my views for him for the future."

Language cannot describe the heartfelt gratitude which beamed in the eyes of the happy parents, nor could they find words to give it utterance.

When next our young hero came into the presence of his benefactor, his appearance was certainly altered for the better, though no disadvantages of dress could rob his noble countenance of its lofty expression.

Mr. Cavendish had previously made arrangements for him to become an inmate of his own house, and had also entered his name as a pupil in a neighboring school.

John Williams is now receiving a liberal education, and enjoying all the advantages which wealth can procure. Such a sudden change of position and prospects, would in many instances prove injurious to the moral character, but with a mind based upon the solid principles which our young friend possesses, little fear may be entertained that such will be the result.

The above little sketch is authentic in every respect, excepting the names of the parties concerned. The events occurred a few months ago, and are here made public with the hope that the truth and honesty, and judicious benevolence exhibited, may stimulate others to "go and do likewise."

HISTORY OF A MILLIONAIRE.

One great lion of the fashionable world to gaze at has been the house and establishment of the late Jonathan Hunt, the millionaire, which recently came to the hammer. As the origin of such as he gives a zest to subsequent history, it may be well to say, that Mr. Hunt was born at Troy, in this State, and commenced his career as a merchant by selling peanuts, cakes, and apples, from a basket. He soon extended his means, moved to Mobile, and, in the course of time, was known as a man of wealth, and retired to New York, where he fitted up an elegant mansion. After all was done his mind was shattered, and he engaged in speculations of the greatest hazard, yet all prospered. One of them was in cotton, which he bought to the extent of his credit, and made a fortune to the chagrin of those who doubted his sense, and refused him the facilities. He filled his house with the works of the painter and sculptor, and surrounded himself with all the luxuries of life—not forgetting a library, containing books the choicest scholars would covet. While his mind was wavering, it was a favorite recreation with him to talk with old apple-women, and tell them his present wealth and its origin, holding out to them the same golden future that attracted him. In his sane moments, like most others who have risen from honest poverty, he scorned the poor commencement, and hated malignantly those who brought it to mind. After years of impaired reason, he went to Charleston, and drowned himself by walking off the dock at night by mistake. He was a bachelor, and his remote kindred, after contesting his will, have at last been obliged to receive the proportion of his wealth he named. A thousand gibes have been uttered in the house of the ci-devant apple merchant, and he has passed off without causing a shade of grief. [N. Y. Letter.

A Remarkable Experiment.—A recent work of science gives the following novel experiment, which settles questions of some importance in philosophy:—

"Two hundred pounds weight of earth were dried in an oven, and afterwards put into an earthen vessel. The earth was then moistened with rain water, and a willow tree, weighing 5 pounds, was planted therein. During the space of 5 years the earth was carefully watered with rain water, or pure water; the willow grew and flourished; and to prevent the earth being mixed with fresh earth, or dust blown on it by the winds, it was covered with a metal plate, perforated with a great number of small holes, suitable for the free admission of air only. After growing in the air for 5 years, the tree was removed, and found to weigh 169 pounds and about 3 ounces; the leaves which fell from the tree every autumn were not included in this weight. The earth was then removed from the vessel, again dried in the oven, and afterwards weighed; it was discovered to have lost only about 2 ounces of its original weight; thus 160 pounds of woody fibre bark or roots were certainly produced; but from what source? The air has been discovered to be the source of the solid element at least. This statement may at first appear incredible, but on slight reflection its truth is proved, because the atmosphere contains carbonic acid, and is a compound of 714 parts, by weight, of oxygen, and 388 parts, by weight, of carbon."

A Beautiful Epitaph.—At a mason's yard in this city is a headstone, with these words—and only these words:—"Our Dear Little Baby;" and the marble upon which affection has cut the sentence, is as small and pure as an infant. Surely, here is perfection in an epitaph! The age of a dying child is nothing, and need not be recorded; and what is there in a name when the heart yearns for the form. This little stone has no mark for curiosity, and cold history would frown on it;—but a parent—any parent—entering the graveyard where that baby rests, and that small marble tablet may stand, would carefully avoid treading on the little grave, and yet would stand there conjuring up the once bright eyes of that baby fixed on a mother's love, and its arms opening for a father's fondness;—and then, alas, the dimming of those eyes, and the drooping of those arms—the silence, and what more sad of a dead child,—and the father and mother bereft of all but this cry of nature—"*Our Dear Little Baby.*"

[Home Journal.

Economical Saw-Mill.—The Cincinnati Atlas says, nearly every body has heard of the saw-mill, some where "out West," which was driven by the "force of circumstances." This is as desirable a motive power for a mill as could be thought of, not only economical but having the very fine quality, as every body knows, of gaining force as the money market tightens. We traveled West a few miles the other day, and we found one driven by a power nearly as economical. Mr. Watkins, of Aurora, Ia., has a steam saw-mill lately put in operation, in which the only fuel is the dust made by the mill itself. There are two boilers, two engines, two saws, and the average work of this mill is about two thousand feet per day. Upon occasion this amount of work can be nearly doubled. We have heard of mills where the boilers were heated by the saw dust and slabs, but here the slabs are applied to other uses, and none of them used for fuel except a very small quantity when the dust has become very damp from wet weather.

Harvest without Previous Sowing.—In the Schnellpost we find an account of a method of compelling the wheat plant to become perennial, like grass, and to perfect its grains annually without annual sowing of seed, which has been successfully practiced at Constance in Germany. It was discovered by the steward of an estate named Kern. His method, after ploughing and manuring the land, and sowing it with summer or winter wheat, is to mow it in the spring before the ear makes its appearance. This process is repeated several times in the season, and the product is used as hay. The plant is then allowed to grow in the ordinary manner. The next year it ripens earlier, and bears more abundantly than wheat treated in the ordinary manner. It is manured in the autumn like grass in the meadows, and in the spring cleared from weeds. In this manner, from one field four successive harvests have been gathered.

Preserved Quinces.—Pare and core your quinces, taking out the parts that are knotty and defective; cut them in quarters, or round slices; put them in your preserving kettle—cover them with the pairings and a very little water—lay a large plate over them to keep in steam, and boil them till they are tender. Take out the quinces, and strain the liquor through a bag. To every pint of liquor allow a pound of loaf sugar. Boil the juice and sugar together about ten minutes, skimming it well; put in the quince and boil them gently for twenty minutes. When the sugar has completely penetrated them, take them out, put them in a glass jar, and turn the juice over them warm. Tie them up when cold, with paper dipped in clarified sugar.

Preserved Pippins.—Pare and core some of the finest; put them in your preserving kettle, with some lemon peel and all the pairings, add a very little water, cover closely, boil till tender, taking care that they do not burn; take out the apples, spreading them on a large dish to cool; pour the liquor into a bag and strain it; put it in your kettle with a pound of loaf sugar to a pint of juice, adding lemon juice to the taste; boil them slowly half an hour, or till they are quite soft and clear; put them with the liquor into your jar, and when quite cold, tie them up with clarified, or with brandy paper. They are not intended for long keeping. Hard pears may be done in the same way, either whole or halved, flavoring them to the taste.

Story of a Murderer.—I remember one man taken up twelve years after the deed. He made his escape, and though every search was made he could not be discovered. Twelve years afterwards, the brother of the murdered man was at Liverpool in a public house. He fell asleep, and was awoke by some one picking his pocket; he started, exclaiming, 'Good God! the man that killed my brother twelve years ago!' Assistance came to him; the man was secured, tried, and condemned. He had enlisted as a soldier, and gone to India, immediately after the deed was committed, and had just landed at Liverpool on his return, when his first act was to pick the pocket of the brother of the man he had murdered twelve years before. It was very extraordinary that the man waking out of his sleep should so instantly know him. [Lord Eldon

Curious Marriage Contract.—In the Royal Library of Paris is a written contract, drawn up in 1297, between two persons of noble birth in Armagnac. The document bound the husband and the wife to faithful wedlock for *seven years*. It stipulated that the parties should have the right to renew the tie at the end of that time if they mutually agreed; but if not the children were to be equally divided, and if the number should chance to be unequal, they were to draw lots for the odd one.

There is, in the same alcove of the library, a contract between Saint Bernard, of the Diocese of Rheims, and the Seigneur of Chatillon, by which the Saint binds himself to give the said nobleman the same number of acres of land in heaven as the Church receives of him on earth.

Order of Agriculture.—The King of Prussia has lately created an Order destined exclusively to agriculture—that is to say, to cultivators and persons who distinguish themselves in this department of industry. The decoration bears on one side the effigy of the King of Prussia, on the other the motto, "For agricultural merit," surrounded with a crown of wheat, with vine and olive leaves. The exergue bears the name of the designer. Three classes are to be established in this order. The King reserves to himself the exclusive right to distribute the Order of the first class: the second and third will be granted to farmers, presented by the College of Economy. The distribution will take place annually, on occasion of agricultural festivals and the solemn session of Agricultural Societies in the Prussian Monarchy.

[Scientific American.

Extraordinary Tree.—We regret to state, says the Liverpool Mercury, that during a late heavy storm, a portion of the famed lime tree at Nestadt, in Wirtemberg, was blown down by the wind which prevailed. This tree, which was planted more than 500 years ago, is thirty-six feet in circumference at the base, and the twelve main branches of this gigantic trunk were as thick as oak trees, being more than six feet in circumference. These twelve branches, thickly covered with foliage, formed a circumference of 450 feet, and rested upon 115 props, which, since the year 1554, were, for the most part, set up by noblemen, bishops, and other persons of distinction. The trunk of this once majestic tree is now standing, a mournful wreck of its ancient beauty.

Cold Bedrooms.—A person accustomed to undress in a room without a fire, and to seek repose in a cold bed, will not experience the least inconvenience, even in the severest weather. The natural heat of his body will very speedily render him more comfortably warm than the individual who sleeps in a heated apartment, and in a bed thus artificially warmed, and who will be extremely liable to a sensation of chilliness as soon as the artificial heat is dissipated. But this is not all: the constitution of the former will be rendered more robust, and far less susceptible to the influence of atmospherical vicissitudes than that of the latter. [Journal of Health.

VARIETY.

A stove has just been introduced from Paris, which in its use ingeniously manufactures superior gas for burning from the coal which is consumed. Thus the same fire which warms the building supplies the gas, without additional expense. It is stated that it can be applied to any other stove or furnace. An ingenious mechanic in the same city, has constructed an apparatus, which he has attached to an ordinary stove, and from experiments made, it is thought that this mode of obtaining a supply of gas in large buildings will be generally adopted.

There is no book so cheap as a newspaper; none so interesting, because it consists of a variety measured out in suitable portions as to time and quality. Being new every week or day, it invites to a habit of reading, and affords an easy and agreeable mode of acquiring knowledge so essential to the individual and the community. It causes many hours to pass away pleasantly, and profitably, which would otherwise have been spent in idleness and mischief.

Uncourteous habits have prevented many a man's success in life. Hasty, hot-brained, care-for-nobody individuals often plunge themselves into difficulties in consequence of their arrogant or overbearing manners, or their rude and ungentlemanly language, though it may be thoughtlessly expressed. It is often, not the great, but the little acts of incivility that are treasured up and remembered.

Sheridan wrote: "Women govern us; let us try to render them perfect. The more they are enlightened, so much the more so shall we be. On the cultivation of the minds of women, depends the wisdom of men." Napoleon said: "The future destiny of the child is always the work of the *mother*."

A lawyer once wrote "rascal" in the hat of a brother lawyer, who, on discovering it, entered a complaint in open court against the trespasser, who, he said, had not only taken his hat, but had written his own name in it.

Dr. Achilli, who has recently seceded from the Romish church, and who is now Professor of Divinity in St. Julian's College, Malta, has under his tuition fifty students who were recently Romish priests.

The Presbytery of Harrisburgh, Canada, have declared dancing sinful, and resolved to suppress it by admonition and every other means in their power.

The number of Baptists in London is about 14,000, and 12,000 children are connected with their Sabbath Schools.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. I speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the pess of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

The Sabbath Recorder,

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The Sabbath Recorder.

THE FOREIGN MISSION—CHANGE OF LOCATION.

The recently-published Annual Report of the Missionary Association, contains a very full and interesting sketch of the rise and progress of our Foreign Mission. That part of it which gives the reasons for changof location from Abyssinia to China, will be particularly interesting to our readers, and we therefore copy it. We hope, *however*, that this extract will not diminish, but rather increase, their anxiety to read the complete Report:—

Since our last Anniversary the location of the Foreign Mission has been changed. It is proper, in this connection, to give a succinct statement of the reasons which have led to the change. That portion of Eastern Africa to which our accepted missionaries had been designated, was found to be by no means easy of access. Not only was it isolated in a geographical point of view, but the way to it was infested by a ferocious race of people, rendering it perilous to attempt the passage except under a very strong escort. It was certain, in the mind of the Board, that, even should our missionaries succeed in forcing their way into the country, a very long season must elapse before we could hear from them, and between all subsequent communications the longest and most discouraging intervals must take place, while all our remittances to them must be made at extreme hazard. These considerations were of themselves sufficient to bring the Board to a stand, notwithstanding the steps taken in the premises. However strong the claims of Abyssinia upon our Christian benevolence, and however intense the longings of enthusiastic ardor to proclaim to its inhabitants the gospel of peace, a dispassionate review of the subject could not fail to awaken reflections like these: That this was our first experiment in foreign missions—that we were ignorant of the mode of managing such a work, and had every thing yet to learn—that our people, few in numbers, were widely scattered, and hence great difficulty in concentrating, at any one point, a Board of Managers of sufficient strength to grapple so mighty an undertaking as a mission to the very heart of Abyssinia—that to undertake so great a responsibility in our scattered and comparatively undisciplined state, was viewed by many of the denomination as a zeal beyond prudence—that our benevolent operations had heretofore been mismanaged, so that many of our people were discouraged from farther efforts—that it was necessary now, in order to revive their courage, to direct our operations in such a way, that they should not be kept long in suspense as to the result—that a successful experiment, first made in some accessible region, would reanimate the drooping faith of the denomination, so that we should be better prepared for a more difficult work—and, farther, that our accepted missionaries themselves were of frail and delicate constitution, quite unsuited to the perils and hardships of an expedition into Abyssinia. Still these considerations, though weighty, would not have brought the Board to assume the responsibility of changing the location of the mission, had not other reasons of great importance been presented.

A reference to the Annual Report of last year will show, that the Board, at that time, was not without its misgivings of the impracticability of the contemplated mission to Shoa. For, after recommending that our missionaries "proceed to Aden, and embrace the first safe and favorable opportunity to proceed to the kingdom of Shoa," it is added, "and should farther information be unfavorable to the occupancy of a station in Shoa, and the opportunities for missionary labor in Aden not warrant their continuance there, that they be instructed to proceed to Zanzibar." The same Report also holds the following language: "Much attention has been given by the Board to inquiries respecting the particular field to be occupied, and the most eligible station at which to commence the intended mission. As the Board desire the most attainable *unanimity* in the denomination in all undertakings, they have not judged it best positively to *determine* either of these important points." Notwithstanding, therefore, the Report of the Board, recommending Eastern Africa as the field to be occupied, was adopted by the Association at its last meeting, yet as the recommendation itself was accompanied with these provisionary clauses, your present Board have felt fully justified in the course since adopted, inasmuch as weighty reasons have led to it.

It was understood that there resided at Salem, Mass., a merchant, who had spent several years upon the coast of Eastern Africa, and was intimately acquainted with all that country. Judging that we could obtain from him more correct information than from any other source, at a meeting of the Board held on the 7th of June, 1846, Bro. Carpenter was instructed to visit Salem and Boston, to obtain such knowledge as might be necessary for us in reference to the projected mission. Accordingly Bro. C. visited those places, and at a subsequent meeting of the Board, on July 19th, reported that he had obtained some valuable information respecting Eastern Africa, Aden, and Zanzibar. The following is extracted from the minutes of that meeting:—"From information obtained, we deem it not expedient to attempt a mission to the kingdom of Shoa, on account of the *hostility of the government*; and at Aden, it is thought, the *climate* is not congenial to an American or European. Resolved, That in view of the information before us, we deem it advisable that our missionaries, brother and sister Carpenter, proceed direct to Zanzibar, and from thence direct their efforts to the main land, and proceed to the interior of the country as circumstances may dictate." But upon still closer inquiry it was found that Zanzibar was extremely unhealthy; and that if Aden was objectionable on this ground, Zanzibar was still more so. The great object of the mission was ultimately the kingdom of Shoa. The developments respecting that country had given life to the whole project, and created all its supposed eligibility as a field for Seventh-day Baptists. Apart from those developments it possessed no stronger claims upon us than any other country. But if the hostility of its government was a sufficient reason for withholding the undertaking, the Board could see no good reason for planting its missionaries in some neighboring province, exposed to an early death, to wait for the removal of the obstacle. There was no certainty that the obstacle would be removed very soon, and the neighboring provinces, where they might remain unmolested, possessed no such relative importance as to entitle them to our labors above all other places.

In view of all the facts laid before the Board, it was thought, that to send our missionaries to Zanzibar, would not only be jeopardizing their lives unnecessarily, but would, in the event of their actually falling victims, be fatal to the whole project of a foreign mission, by crushing that spirit in reference to it which had just begun to prevail in the denomination. Moreover, as it had been from the beginning an object to have "the most attainable unanimity in the denomination in all undertakings," and as there was every reason to think that the selection of another field would meet the views of our people to as great an extent, if not greater, than the one already designated, your Board could not doubt the expediency of entertaining the design. Accordingly, at a meeting held in October last, a committee was appointed to collect information in regard to the most desirable field for foreign effort, and to lay the same before the Board at its next meeting. Not long before this, we were advised that Bro. Nathan Wardner, of Alfred, was willing to engage in the work of foreign missions. Bro. W. was a student in the Alfred Seminary, and, although he had not yet completed his studies, it was judged so necessary that brother and sister Carpenter have one or more companions in the work, that, at the advice of some of our most influential brethren, he gave himself up to the Board, and was accepted, together with his wife.

At the next meeting of the Board, held in Metouchen, N. J., our accepted missionaries were all present. The subject of changing the location of the mission was considered. It was a deeply interesting season. A sense of the great responsibilities entrusted to us seemed to pervade every heart. After a consideration of the report of the Committee, much deliberation, and a free expression of views on the part of all, it was determined that our missionaries should be designated to *China*, rather than to Africa. China contained a vast population; and, other things being equal, it appears to be our first duty to proclaim the gospel where it can be made to bear upon the greatest number of minds at once. The Chinese were a shrewd and intelligent race, and therefore likely to exercise a greater influence upon the world than most other heathen nations. Their country was continually growing in importance, and extending its intercourse with other nations. Add to this, the facilities of communication with that country would give us early information of the arrival of our missionaries, and the result of their operations, and also enable us to attend to their wants more promptly. On the whole, it was thought that to send our missionaries to that country would produce, at an earlier period, those results which would serve as fuel to feed and keep alive the flame, which had now begun to burn in the hearts of our brethren at home; and that at some subsequent period, which we hope may be not far distant, when we shall have acquired more strength in the work, we would occupy the kingdom of Shoa as originally contemplated.

It was gratifying to find, as we did afterwards, that this resolution of the Board met with a hearty response in the feelings of the missionaries themselves. They had, it is true, dedicated themselves to the work, to go whithersoever the Board might decide. But it was not without the most painful anxieties that they contemplated the appalling difficulties of a mission to Zanzibar and Shoa.

That the change has been satisfactory to the denomination, we have no reason to doubt. As far as we have heard, there has been but one voice. All have justified the measure, and by their contributions manifested their readiness to sustain the Board. We therefore submit our Report in the full conviction that the Association will sanction our course.

A GOOD CONSCIENCE.

There can not be found a better example than we met with in reading some memoirs of the great and good Colston, the founder of those excellent charities in London, Bristol, and elsewhere. It happened that one of his most richly laden vessels was so long missing, and the violent storms having given every reason to suppose that she had perished, Colston gave her up for lost. Upon this occasion, it is said, he did not lament his unhappiness, as many are apt to do, and perpetually count up his losses; but, with dutiful submission, fell upon his knees, and with thankfulness for what Providence had been pleased to leave him, and with the utmost resignation, relinquished even the smallest hope of her recovery. When, therefore, his people came soon afterwards, to tell him that his ship had come safely to port, he did not show the signs of self-gratulation which his friends expected to see. He was devoutly thankful for the preservation of the lives of so many seamen; but as for the vessel and cargo, they were no longer his; he had resigned them—he could not in conscience take them back. He looked upon all as the gift of Providence to the poor; and, as such, he sold the ship and cargo, and most valuable they were, and praying for a right guidance, distributed the proceeds among the poor. How beautiful is such charity! Here is no false lustre thrown upon the riches and goods of this world, that, reflected, blind the eyes that they see not aright. The conscience of such a man as Colston was an arbiter even against himself, sat within him in judgment, to put aside his worldly interest, and make a steady light for itself to see by, where naturally was either a glare or an obscurity, that alike might bewilder a less honest vision. [The Church.

PRAY.

Pray when the morning cometh,
With beams of rosy light;
Pray when the eve returneth;
Pray in the hush of night.

Pray when the noon-tide splendor
Of the day-god wide is spread;
Pray when the dying ember
Of hope from the heart has fled.

Pray without ceasing, ever,
While God shall give thee breath;
Soon earthly ties will sever,
And prayer be hushed in death. GERTRUDE.

MORAL AND SOCIAL CONDITION OF CHINA.

The Christian Watchman contains a report of remarks on the moral and social condition of China, recently made by Dr. Devan, in the Union Street Baptist Church, Boston, of which the following is an abridgement:

Dr. Devan observed, in commencing, that it is well known that the people of China have reached the highest civil and social elevation of all the heathen nations. His object, he said, was to set before the audience such facts respecting their social and moral state, their customs and opinions, as would lead us to pity their condition, and to do something for their relief.

The Chinese look with much solicitude at the birth of a child. If it is a female, all the neighbors come to condole with the father in his misfortune. Often the female child is destroyed, soon after birth, by being smothered, or by filling its mouth with rice. If spared, it is called a hated thing, and is treated with great neglect. When the child is a month old, the friends meet to give presents to its parents; and when it is a year old, the custom is repeated. They have a curious custom at this period, that while the child is yet an infant, they place before him all sorts of utensils used by men, and whatever the child takes hold of, or appears to be pleased with, is to be his implement for life. If he takes hold of a book or pen, he is to be a scholar; if a saw, a carpenter; if he chances to be pleased with a razor, he is to be a barber; if he grasp a hoe, he is to be a farmer; and at this time, and in this manner, his occupation for life is unchangeably fixed.

If the child is a female, when it is four years old, the binding of the foot takes place. The toes are firmly pressed into the sole of the foot, and bound there, and the binding continues from four to six years. The foot thus compressed, will not, even when its possessor becomes a full-grown woman, exceed two or three inches in length, and these females are thus forever incapacitated from walking a natural gait. They ever after hobble along as if walking on stilts. Chinese parents say that the child must have these small feet, or she can never be married, which is true.

At seven or eight years of age, girls are taught to sew. They are hardly ever taught to read. The Doctor said that a little girl was once brought to the dispensary for medical treatment, and he asked her if she could read. The people present said, "She is a girl." Not appearing to notice this reply, he repeated this question to her, when all the bystanders burst into a loud laugh, and said, "Why, she is a girl;" as though every one ought to know that a girl would not be expected to know how to read. Of course, so far as females in China are concerned, it is of no use to distribute tracts. The few females who can read, spend their time in reading novels (for they too have novels) which are if possible more silly than ours. They usually spend two or three hours each day at their toilet, and much of their time is spent in smoking.

The male child is sent to school at seven or eight years of age, and is taught to worship Confucius and the schoolmaster. For about three years he is only taught the *sounds* of the characters in the books; afterwards he is taught the meaning, so that many boys can read whole books, without knowing the meaning of a single sentence. At ten years of age, it is thought to be time that children should be betrothed. This is done by means of go-betweens, which are usually females. These go-betweens select a girl of about the same rank as the boy, and form the contract, which is ratified by the parents of both exchanging papers containing simply the name and the age of the children thus betrothed. These contracts are binding in law, which allows of no falling back from engagements thus formed. Presents are now given, especially the betel nut, which is so much used in smoking. The boy continues to go to school, the girl to practice her toilet, embroidery and smoking.

At the age of eighteen, it is thought to be time for the young man to marry. The groom sends a present of betel nut to the bride; if it is accepted, it is understood that the marriage may take place in three months; if the bride or her parents, are unwilling, the present is returned. If the marriage is to take place, word is sent to that effect to the other world, as they say, to the young man's ancestors, that a new member is to be added to their family. This is done by writing down the message on a piece of paper, and burning it; for they suppose that spirits, in another world, can read from the ashes, as we read from the paper itself. The girls now assemble to wail over the bride, because she is to cease to be one of their number. The groom sends a number of men, in dirty red coats, with drums and gongs, to the house of the bride, and he sends two geese, the emblem of matrimony, one of which is eaten by the bride and her friends, the other is returned to the donor, to be eaten by him and his friends.

He is now called a *man*,—previously he was only a *boy*,—and the wife is now called a woman. She is seated in a curious chair, and is carried in procession to her husband's house, and all her furniture and baggage. When she reaches the house, the bride and bridegroom see each other for the first time. She now worships the idol of that house, and in the same way all the friends of her husband, the homage being the same to the human being as to the idol. The next morning she brings a bowl of water and a towel to wash her husband's parents, in token of servitude. For the first month she and her husband do not once eat together. The reason given for this custom is, that she is supposed to be too modest to do so. Nor does she afterwards eat with him, if visitors are present, nor must she even be seen. She must not eat with her husband, if one of his parents is present, but eat at a side table, or after they have done. This is the custom in taking the first wife, for a Chinaman may take several wives, but the others are inferior, have large feet, and are little else than servants. It is very disreputable for a widow to marry again, and if she does so, she sinks to the level of a slave.

There is no such thing as domestic happiness among them. The women all feel as slaves. Many of them say they do not know whether they have souls or not. Thus they live and die.

When a person dies, whether male or female, the body is splendidly dressed in the warmest winter clothing, to keep it warm, as they say, in another world. Cold they regard as a great evil, and heat as a great blessing. On the third day, the burial takes place. A person goes before the coffin and scatters small bits of paper, to conciliate the idol of that street. They carry a great number of offerings, of various kinds of food, and when they reach the grave the offerings are laid on the coffin, and they all bow to it three times three. Then they take the offerings, and all return and have a grand dinner. If the deceased was a father, the children write his name on the empty chair, or table, and this they worship fourteen days. One of the sons is selected to mourn, which he is to do by hanging down his head, not saying a word. The females also mourn, but they must make exclamations; for even mourning must be done by rule. At the end of twenty-one days they have a grand feast, and at the end of forty-nine days they lay aside the white cloth, the badge of mourning. The chair is now deposited among the family deities.

They also worship the tombs. They take some pork, fish, tea, and sugar cane, and place them on the tomb; they then eat what they wish, and remove the remainder. This they do as an act of worship to their deceased friends, and this is the last idolatrous practice that a Chinese will give up. Even those who give evidence of being converts to Christianity, are sometimes found engaged in this practice, and if we get evidence that they have left off this entirely, we have the strongest confidence that their conversion is real, and that they have entirely abandoned idolatry. They have been taught from infancy that worship is what makes them happy in another world, and it is very hard to divest them of this notion.

Money is the Chinaman's God. For this they will do and suffer any thing, but they live and die without a thought of eternity. The missionaries have often been urged by foreign residents to teach the Chinese the sciences, but they have no confidence in any thing but the doctrine of a crucified Saviour.

Their ideas on spiritual subjects are crude enough. Some believe that they have souls, which are situated in their livers; others doubt whether they have any, and others think they have several. At death they are sent to purgatory, where they must appear before ten judges in succession, and pass through as many purgatories. The last is furnished with a great wheel, into which their souls are put, and as it whirls with great rapidity, they are thrown off in all directions, and one comes out a pig, another an ox, another a bug, and they must then pass through life in the shape of one of these animals or insects. But the majority think little or nothing about the subject. The priests and the most religious talk about these things, but money is the god which they all unite to worship.

ENERGY OF CHARACTER.

A bold vigorous man, what a tone he gives to the company he may be in, to the society in which he lives, to the nation wherein he was born! Men seem inebriated with the atmosphere around him, so completely are they overcome by his presence. He is never weary, never languid, there is nothing enervating falls from him in action or speech! He strengthens and arouses; he sets men of no confidence on their feet, not purposely, but by his own example. They see him one of themselves, the boy that they went to school with, played with, expanded into a man, and drawing all after him into the vortex in which he moves. He is a perpetual reproach to the sluggard, a joy to the timid, those who want confidence, and who fancy they are by temperament or situation precluded from possessing or manifesting that daring, animating power. Energy of character is continually renovating society; elevating men to a level whence they see how easy it is, or seems, to become as great and joyful, as strong and vigorous, as he who, by act or thought, lifted them up. It is animating to see men press on in the emulation inspired by some noble fellow who figures in the past, or is present among them. The enthusiasm one man may create by bold and earnest action is astonishing. One jovial, free-hearted, generous stranger, coming by accident or otherwise among us, will often upset and reinvigorate a clique of friends inured, completely trained in, to dullness and customary quiet. The enthusiasm of the moment overbears all our preconceived notions of order, and our silent respectful decorum, our fear of giving offence, pitiful but common vice which makes us careful, even to folly, in what we say, is by the current of this man's spirit, rolling through us and forcing up ours, swept away; and the night, the day, the time, whenever it is, from thenceforth a bright spot in our history. It is from this, public meetings derive their intense interest, and public opinion its force. We are sure of meeting some earnest man who will cheer us, give us keener, fuller sensations; thus one or two beings, connected with the millions of mystic charms of sympathy, communicate the fire of their own minds to every man, until its powerful energy awakens the dormant intellects of all.

LAST INTERVIEW OF EMMET AND HIS BETROTHED.

Emmet was unfortunately betrayed by his enemies, in an attempt to emancipate his countrymen from tyranny and oppression. He was therefore convicted of treason, and sentenced to be executed.

The evening before his death, while the workmen were busy with the scaffold, a young lady was ushered into the dungeon. It was the girl he had so fondly loved; and who had come to bid him an eternal farewell. He was leaning in a melancholy mood against the window-frame of his prison, and the heavy clanking of his chains smote dismally on her heart. The interview was bitterly affecting, and melted even the callous heart of the jailer. As for Emmet, he wept, and spoke little. But as he pressed his beloved in silence to his bosom, his countenance betrayed his emotions. In a low voice, half choked by anguish, he besought her not to forget him; he reminded her of their former happiness, of the long past days of their childhood, and concluded by requesting her sometimes to visit the scenes where their infancy was spent; and though the world might repeat his name with scorn, to cling to his name with affection. At this very instant the evening bell pealed from the neighboring church; Emmet started at the sound; and as he felt that this would be the last time that he should ever hear its dismal echoes, he folded his beloved still closer to his heart, and bent over her sinking form with eyes streaming with tears of affection. The turnkey entered at this moment, and, as though ashamed of a temporary betrayal of sympathy, dashed the rising tear from his eye, and a frown again lowered upon his countenance. The man meanwhile approached to tear the lady from his embraces. Overpowered by his feelings, he could make no resistance, but as he gloomily released her from his hold, gave her a miniature of himself, and with this parting token of attachment, imprinted the last kisses of a dying man upon her lips. On gaining the door, she turned as if to gaze on the object of her widowed love. He caught her eye as she retired; it was for a moment; the dungeon door swung back upon its hinges, and as it closed after her, informed him too surely that they had met for the last time on earth.

CHOICE PASSAGES FROM RICHTER.

Look upon every day as the whole of life, not merely as a section; and enjoy the present without wishing to spring on to another section that lies before thee.

Do not wait for extraordinary opportunities for good actions, but make use of common situations. A long continued walk is better than a short flight.

Do not expect more esteem from others because you deserve more, but reflect that they will expect still more merit in yourself.

Do not seek to justify all thy actions. Value nothing merely because it is thy own, and look not always upon thyself.

If thou wouldst be free, joyful, and calm, take the only means that can not be affected by accident—virtue.

No one would praise you in a beggar's frock; be not proud of the esteem that is given to your coat.

An evil vanishes, if I do not ask after it. Think of a worse situation than that in which thou art.

Vanity, insensibility, and custom, make one steadfast. Wherefore not virtue still more?

Never say, if you had not *these* sorrows, that you would bear others better.

* * *

CHANNING ON BOOKS.—In the best books great men talk to us, with us, and give us their most precious thoughts. Books are the voices of the distant and the dead. Books are the true levelers. They give to all who will faithfully use them, the society and the presence of the best and greatest of our race. No matter how poor I am; no matter though the prosperous of my own time will not enter my obscure dwelling. If learned men and poets will enter and take their abode under my roof; if Milton will cross my threshold to sing to me of Paradise; and Shakespeare open to me the worlds of imagination, and the workings of the human heart; and Franklin enrich me with his practical wisdom—I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from what is called the best society in the place where I live.

* * *

WISHING TO BE A CHRISTIAN.—There is no virtue in this. Many rest contented with merely saying, "I wish I was a Christian." That may be true, and yet you are not a Christian. Ten thousand things which we wish to do, we yet, on the whole, choose not to do. God's requirement is—"*Choose* ye this day whom ye will serve." You want to be a Christian, perhaps, but do you choose to be a Christian? Do you want to be a Christian in such a sense that you set aside every other "want" which interposes to prevent?

The Sabbath Recorder.

New York, November 18, 1847.

THE CATHOLICS—THE SABBATH.

The rapid increase of the numbers and influence of the Catholics in this country, is regarded by many good Protestants as giving just occasion for alarm. If we mistake not, the editors of the orthodox newspapers, as a class, are particularly susceptible to fright upon this subject. Hence they gather up and publish, with *appropriate* comments, every item of intelligence relating to the Catholics, which shows a disregard of popular notions, and is likely, when presented in its worst light, to create prejudice against them. If a Catholic priest finds a barefooted child in the street, and gives him a pair of new shoes, these argus-eyed guardians of the public weal think they see in the circumstance an incipient step towards the conversion of the child to Romanism. And if the same child, or any other, is offered the advantages of a Catholic school free of expense, the evidence is regarded as conclusive that a systematic attempt to proselyte has commenced. Now we do not doubt the zeal of the Romanists to make converts, nor the honesty of those who profess to see so much danger in their efforts. But we must confess that we question whether Catholics are so greatly distinguished from Protestants by their zeal as to lay them open to any very serious charges on that score; and hence we seriously doubt the policy, not to say the Christianity, of finding so much fault with them. It seems to us that a more excellent way would be to imitate them, or go before them, in acts of charity and efforts to educate the ignorant. The mass of men will be much more likely to acknowledge the superiority of Protestantism over Catholicism when they see it illustrated in actions than when they see it asserted on paper.

But there is one point where a great deal of fault is found with the Catholics, concerning which we have a word to say. It is in respect to their regard for the first day of the week, sometimes called the Sabbath. In various ways, they are charged with inconsistency and wickedness because they use this day for purposes which in New England are regarded as improper. There lies before us now a newspaper giving some account of the opening of a Catholic College in one of the Western States on Sunday. The ceremonies, it is said, were accompanied by the firing of cannon, and all the parade and noise of a military muster. The account closes by saying, "And this on the Sabbath!" We are not disposed to justify such a use of a day which is regarded as the Sabbath. But we venture to say, that the Catholic view of the first day is quite as near the truth as the view entertained by their condemners. The Scriptures do not command us to keep that day holy, nor do they give us any definite information as to the manner in which it was observed in the days of the apostles. If we look into church history for information upon the point, we shall find that it was regarded as a very different day from the Sabbath. It was a festival day, only a few hours of which were required for worship, while the remainder might be spent in labor or amusement, according to each man's inclination. In this light was it generally regarded through the first six centuries of the church. From that time until the Reformation, the day was if possible regarded as stlil less sacred. Some of the leading Reformers, among whom were Luther in Germany and Tyndale in England, denied that the first day had been substituted for the seventh as the Sabbath, and maintained that if any day should be kept with sabbatic strictness, it must be the seventh day of the week, or Saturday. Indeed, the notion of the first day's being the Sabbath, and observable with the strictness required in the fourth commandment, seems to have originated with the Puritans, some two hundred and fifty years ago, and is now received only by that portion of the world over which their influence has been extensively felt. Intelligent Catholics are well acquainted with these facts. They know that the only day to which the fourth commandment can apply is the seventh day of the week; and that the first day, according to the universal voice of the early church, was only a festival day. Under such circumstances, with what contempt, not to say suspicion of dishonesty, must they look upon the charges of inconsistency and wickedness which are so often preferred against them by their Protestant neighbors for observing the Sunday as a holiday. They know very well that to carry out their principles consistently, Protestants must either abandon the idea of a Sabbath, or return to the observance of the seventh day. They boldly assert it, and farther declare, that "the Sunday is no more the Lord's by the law of the fourth commandment, than the Friday, for the Lord's day of the fourth commandment is the Saturday."

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The Jews in Salonica.—The New England Puritan publishes a letter from Rev. Mr. Schauffler, dated at Constantinople, August 10, 1847, urging the establishment of a mission in Salonica with special reference to the Jews. From Mr. Blunt, the British Consul, who has resided for 12 years at Salonica, he had derived much valuable information. In enumerating the circumstances favorable to a mission there, Mr. Schauffler says, that through the dissemination of the Old Testament among them, they have become more friendly. They perceive that we love and understand the law and the prophets. They feel kindly in view of the important service we have rendered them by giving them the Holy Scriptures in a language which they can read and understand; and they confess that the translation is without guile, honest, and true. It must be remembered, he says, that the center of rabbinical learning is not Constantinople, but Salonica, and the assent of the Salonica Rabbis to the correctness of our version, is a concession which could hardly have been expected, and which cannot fail to make a favorable impression among the Jews generally.

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EXECUTIVE BOARD OF THE SEVENTH-DAY BAPTIST MISSIONARY ASSOCIATION.

EXTRACT FROM THE MINUTES.

"In the evening after the Sabbath, Sept. 18, a special meeting was called at the house of Eld. James Bailey, DeRuyter, N. Y., for the purpose of considering what occasions of complaint against the Board there may be in relation to money collected by Eld. Azor Estee in 1844, the contributors of which designed it to be for the support of Eld. James L Scott as a missionary of the Board in the West. There were present brethren T. B. Brown, David Dunn, A. D. Titsworth, W. B. Gillett, Azor Estee, N. V. Hull, James H. Cochran, Maxson Green, John A. Langworthy, S. Davison, and Geo. B. Utter. After full deliberation, it was *Resolved*, That the Corresponding Secretary be directed to prepare, and publish in the Sabbath Recorder, an article on the subject, stating the amount of money collected in the field where dissatisfaction is said to exist; the cause of misapprehension, on the part of the Board, relative to the object for which the money was subscribed; the regret of the Board on that account; and their readiness to refund the money to those who, having paid, wish it returned, on application to N. V. Hull or Maxson Green, of Alfred, N. Y. It is farther understood, that the money to meet these calls, should any be made, shall not be taken from the treasury of the Association, but shall be raised by a private subscription for that express object."

In compliance with the foregoing instructions, the Corresponding Secretary hereby gives notice, that a list of the subscriptions raised by Eld. Estee for the support of Eld. Scott, has been placed in the hands of Maxson Green and N. V. Hull, which is believed to include all that was subscribed by persons residing in Allegany Co., N. Y., and other places where the dissatisfaction is said to exist. Each subscriber, on application to Bro. Hull or Bro. Green, can have his donation refunded to him. The sum total raised by the above subscription, is fifty-seven dollars and twenty-three cents.

That all who are interested may have the fullest understanding of the case, the Corresponding Secretary judges it advisable simply to state the facts, as exhibited in the following extract from the Minutes:—

"Plainfield, N. J., March 22, 1844.

"The Executive Board met at the house of Randolph Dunham. David Dunn was appointed Chairman.

"Eld. Azor Estee made a request, through [on behalf of?] the Shiloh Church, for an appointment to travel as missionary and agent for the Association for one year; proposing to do so for the sum of one hundred and fifty dollars, to cover which he presented a subscription from the brethren at Shiloh, pledging themselves for that amount; the incidental expenses of his agency to be borne by the Association.

"*Resolved*, That Eld. Estee have an appointment for one year, according to the above terms."

Bro. Estee appears to have commenced his agency in the churches of West New Jersey, where he raised about thirty dollars towards sustaining Bro. Scott in the western field, in whose behalf much sympathy had been enlisted. The following extract will show how these $30 were disposed, as well as the action of the Board in reference to Bro. Scott's mission:—

"June 4, 1844.

"At a special meeting of the Executive Board, at Plainfield, N. J., called at the suggestion of Eld. Estee, he presented sundry letters from individuals in Illinois and Iowa, requesting missionary labor; and he, having learned that Eld. James L Scott had located himself in that country, had obtained about $30 on subscription, to assist him in laboring in that section of country, on condition that his so laboring should be approved by the Executive Board.

"Therefore, *Resolved*, That Eld. James L. Scott have an appointment to travel under the patronage of the Seventh-day Baptist Missionary Association, from this time until the meeting of the Association in September next; and that the Secretary be directed to forward to him his instructions agreeably to the rules already adopted.

"He is appointed with this understanding, that the subscription already raised for that purpose shall be his remuneration, with what he may obtain on the field of labor, without drawing any funds from the Association."

In the farther prosecution of his agency, Bro. Estee drew up a subscription paper in the following form:—

"We, the undersigned, desirous that the Missionary Association may meet its present engagements, and also be enabled to sustain Eld. James L. Scott as a missionary in the States of Indiana, Illinois, and Iowa Territory, do agree to pay for this object, on or before the first day of September next, to some person authorized to receive it, the sums annexed to our respective names, on condition that Eld. James L. Scott is appointed a missionary, furnished with publications for distribution, and instructed to labor in the above-named region of country."

This subscription paper was circulated in Allegany Co., N. Y., and other places. Those who affixed their names to it supposed, that all the money raised would be appropriated to the support of Bro. Scott, and no other purpose. On the other hand, Bro. Estee thought—no doubt honestly—that the money, if not applied to the support of Bro. Scott, might be fairly and honestly applied to the general purposes of the Association. Under this impression, he prosecuted his agency, and made his returns to the Board. No member of the Board remembers to have seen the subscription paper until the late meeting at DeRuyter. It is not the custom of the Board to prescribe the phraseology of the subscription papers circulated by their agents, nor to examine them particularly afterwards. A letter of instructions is always given, to which the Board takes for granted that the agent has strictly adhered, unless facts to the contrary are brought to light. All that is required, is that he make a faithful return of money received; and, if any portion of it has been contributed for a specific object, apart from the general purposes of the Association, the Board takes for granted that the agent will report accordingly. Bro. Estee made report of his agency, as far as it had been prosecuted, at a meeting of the Board held in connection with the Association's Anniversary at Verona, N. Y., in Sept. 1844. At that time Bro. Scott's appointment had expired, as will be seen by reference to the foregoing extracts from the Minutes. Bro. E., supposing that the money he had collected might be fairly appropriated to the general purposes of the Association, and the Board not having it distinctly before their minds that the money was subscribed for a specific object, to the entire exclusion of all others, and as their agreement with Bro. Scott had been literally and honestly fulfilled—(the reader is requested to peruse again the extract from the minutes of the meeting that appointed him)—did, in good faith, suppose that the funds collected by their agent might be applied to other objects. It was far from the intention of the Board to dispose of the money contrary to the wishes of the donors, and it is a matter of profound regret that any trouble has arisen on this account.

In this connection it may be stated, that Bro. Estee, while in the prosecution of his agency, learning that Bro. Scott was in needy circumstances, did, upon his own responsibility, forward to him a part of the funds he had collected; an act, which was afterwards sanctioned by the Board, in view of all the circumstances laid before them. Bro. Scott, therefore, instead of receiving only $30, according to the original appointment, actually received nearly three times that amount for three months' services, more or less, besides what he realized upon the field of labor.

Such is a simple statement of the *facts*; and it is hoped that nothing more is necessary to justify the Board from any imputation of dishonesty. Should any thing farther be required, other facts and documents are in their possession, the publication of which will fully exonerate them.

It is due to the occasion to add, that the Board, although aware that some dissatisfaction existed on the part of certain brethren residing in Allegany Co., were never, until the late meeting at DeRuyter, in possession of any thing tangible to enable them to take action in the case. Effort was made, and correspondence was sought, with a brother who felt himself particularly aggrieved, to obtain from him a distinct specification of charges against the Board. Our effort was a failure, no attention being paid to the request; and it was only by taking advantage of an occasion which called together several brethren from Allegany County, who had perfect knowledge of the facts, that the Board have been enabled to do what perhaps some may think ought to have been done long ago.

Abstaining from all *comments*, and willing that the cause should be tried altogether by the *facts*, the foregoing is respectfully submitted to all whom it may concern.

On behalf of the Board.
T. B. BROWN, Cor. Sec.

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ANOTHER CIRCULAR.

To the Life Members of the American Seventh-day Baptist Missionary Society:—

The Circular to the Life Members of the above-named Society, published Oct. 21st, had scarcely appeared to the readers of the Recorder, when I learned by information from different sources, that the life members greatly exceeded our estimate, and, as a natural consequence, our published apportionment greatly exceeded the amount due to each individual. For this reason, and also that I have not heard from several Societies in which I presume that there may be life members, I have felt compelled, (though much against my inclinations,) to stop payment on those shares for the present, and until a complete list of names can be made out. Doubtless our brethren who have made application for their share, or given orders for its disposal, will see the propriety of this step, as there is no other way that justice can be done to those remaining now unpaid.

I already have a list of names amounting to one hundred and thirty-one, who, there is presumptive evidence to suppose, have paid their fee of two dollars—(and the proof is on hand that the greater part of them have paid, which is forty more than the number on which our estimate was made)—who had a claim on the standing fund previous to any being paid at DeRuyter in September last.

I will now propose, that those members who have a claim on the standing fund forward their names with their proof immediately after the publication of this notice, or at farthest by the fifteenth of December next, with their orders how to dispose of their money, and by that time a new estimate can be made and payments made accordingly.

I will take occasion here to say, that those who have written me since the publication of the circular referred to, have presented satisfactory proof of their claims.

It may appear strange, that such a wide mistake could be made in the amount of the standing fund as to get it $400 below what it really was, and still to presume that it is more than that. Strange as it may appear, it is nevertheless true. And it may be proper to state, that all the guide to direct me in ascertaining the amount, was by the amount of loans and deposits of this money in different parts of the country, and the accounts were so vague and contradictory, (there being no regular entry of them on the records of the treasury,) that it would be less strange that I should get the amount wide of the mark, than it would be if I should get it perfectly correct.

In 1842 I made, as I thought, as thorough an examination of this matter as my means would allow, and made out, as will be seen in the treasurer's annual report of that year, that there had been an aggregate of $1,130 paid into the treasury and to the agents. I have not since been able to find accounts of loans or deposits that would make it exceed that sum, and the excess of life subscription *payments*, above the amount of moneys funded, is a matter I cannot yet explain. H. C. Hubbard, Treas.

P. S. Life Members in Hopkinton, Westerly, and vicinity, will please communicate with Eld. Griswold. H. C. H.

Scott, Nov. 11th, 1847.

◆

Increase of Missionaries.—Never, says the Journal of Commerce, if we may judge from the general character of the press, was there, at any period of the world, so extensive an interest taken in the subject of efforts for the diffusion of knowledge and Christianity throughout the world. The "American Board," it is stated, have now in the foreign field 226 laborers; the "Baptist Union" upwards of 250; and both these societies contemplate sending out, the ensuing month, large reinforcements of these devoted men; in addition to the several companies that have sailed within a few weeks past.

At the same time, the Episcopal and Methodist, as well as the Presbyterian churches of this country and Great Britain, are making increased efforts for multiplying the number of their foreign missionaries.

At the annual meeting of the committee of Wesleyan missions, says a London paper, it was resolved to increase the number of stations; and to add thirty additional laborers to those already in the field. The new stations are chiefly in India, Africa, and Australia. Openings are presented to the Society for a farther increase of their missionary force, and were men and means forthcoming, fifty more could at once be employed. The "Watchman" says truly:—

"Never were the heathen, throughout the world, so willing to receive missionaries, and to listen to their teaching. Witness the country of Ashanti, Yariba, Dallomi, and other parts of Western Africa, and the interior nations of the Southern portion of that vast continent; not to insist on India, open from North to South, and from East to West, to the labors of the Christian teacher; or on the openings of Australia and Feejee, and last, though not least, in the empire of China. Never were there such facilities as at the present time for conveying missionaries throughout the world, and of maintaining a communication with them for their support and comfort."

◆

The Baptist Interest in Vermont.—A correspondent of the Christian Reflector says that the capital of Vermont is without a Baptist church; Vergennes, the only city in the State, is without a Baptist church; eight out of fourteen county seats have no Baptist churches; two of the remaining six have little or no preaching. Not one quarter of the towns on the Connecticut river, from Canada to Massachusetts, have Baptist preaching. The Central Railroad passes through the entire State, and through many beautiful villages, not one half of which have Baptist preaching. The Champlain and Connecticut River Railroad passes through about twenty villages, only six of which have Baptist preaching. The Passumsic Railroad, in its whole distance, passes only two villages where there is Baptist preaching. Not over twenty-five churches in the State give their pastors a competent support.

◆

Madison University.—This is the name of the Baptist literary and theological institution at Hamilton, Madison Co., N. Y. A proposition is now under consideration for its removal to some more central and accessible location, where an endowment of $150,000 for it can be obtained. Rochester has been proposed, and the churches in Western New York give encouragement of raising $75,000 on condition of its being located there. Utica and Syracuse have also been named. We believe, however, that no definite propositions have yet been made from any place. The subject will be likely to awaken considerable interest.

◆

A Dying Man's View of the War.—We see it stated in one of our exchanges, that Dr. Kendrick, of Hamilton, who has been sick for a long time, sent a request to the New York Baptist State Convention, at its recent meeting, that it would give an expression against the Mexican war. We believe that the Doctor was never accused of rashness or ultraism; and when such men, lying at the point of death, feel so deeply upon the subject of the war, there is reason to pause and consider.

◆

Foreign News.—Soon after our last paper went to press, the steamship Washington arrived at this port, bringing foreign news several days later. It was unimportant. There had been a few more failures, but the state of things was regarded as no worse than when the previous steamer left.

The French steamship New York arrived at this port on Sunday last, with continental dates two days later, but no intelligence of importance.

◆

The Annual Report of the Missionary Association, presented at the recent meeting in DeRuyter, has been printed, and is ready for distribution. As the postage on such pamphlets is very high under the new law, it will be advisable for the churches to send for them by some one visiting New York, if possible. They can be had at 9 Spruce-st.

◆

The money expended by Great Britain in seven wars, would have constructed fifteen railroads round the globe, allowing the cost to have been $25,000 per mile.

A CONSERVATIVE NEWSPAPER.

A good deal has been said by the Presbyterian and Congregational newspapers, within a few months past, about a tract on "Christian Nurture," by Dr. Horace Bushnell, which was published by the New England Sunday School Society, and afterwards suppressed on account of its supposed heterodoxy. The Doctor himself has written more or less upon the subject, particularly in reference to the influences which contributed to the suppression of his tract. He speaks in one paragraph of the New-England Puritan, the organ of the orthodox party in the following language, which shows how little good, (or how much evil,) a conservative newspaper may do:—

"I should not discharge my whole duty, in this connection, if I did not say that these demonstrations, which I so earnestly deplore, are probably traceable, in a very considerable degree, to a single cause, and the sooner you awake to the mischiefs you suffer from this quarter, the better. If one sinner destroyeth much good, far more true is it, that one bad newspaper destroyeth much good. You have a Religious Newspaper, that has long been exerting a most baneful effect upon your churches, restraining the breadth of Christian character and opinions, undignifying the feelings, and perverting the Christian manners of your people! To say that this paper is *behind* the age, is nothing, *it is behind all ages.* It is as ignorant of the past, as it is opposite to the future! It exhibits that uncomfortable spirit which properly belongs to a brute conservatism held by the will, separated from all intelligent views of the past, and even further still, from the dignified and courtly sentiments that are commonly connected with a veneration of ancient names, and opinions. The one virtue for which it is sometimes praised, viz: its consistency, is but another name for the fact that its opinions, and manners, and spirit are equally bad, that it holds to them all with equal tenacity. This paper aggravates every mischief you suffer; indeed, I sometimes think it is the author of whatever is undesirable in your present state."

◆

A Short Creed.—Rev. W. H. Knapp, pastor of the Unitarian Society, in Nantucket, Mass., lately preached a sermon wherein he avowed himself hostile to the church formulas and creeds of his own denomination as well as others, and proposed the following profession of faith as a substitute:—

"Regarding Jesus of Nazareth as our spiritual Teacher and Guide, we desire more faithfully to follow him, to be governed by his spirit, to be true to our age and mission as he was to his, to coöperate with him in his work, in building up his kingdom on earth, and introducing the reign of righteousness, truth, and love among men, and to this end we associate together as the 2d Congregational Church in Nantucket."

◆

Virginia Destined to be Free.—The Norfolk Herald, alluding to a statement in the Parkersburgh (West Va.) Gazette, that large numbers of citizens of the Old Dominion are leaving their territory for the Far West, says:

Now in this there is nothing that should cause regret in Virginia. Let those who are lured by the prospect of gain, or who really believe that they can better their condition by emigrating to the new States, follow their bent—and take their slaves along with them! The vacuum may cause a momentary weakness, but it will only be to recruit with two-fold vigor. The place of every slave will in time be filled by a hardy, industrious, tax-paying, musket-bearing freeman, of the right stuff to people a free State, *which Virginia is destined to be one of these days, and the sooner (consistently with reason) the better for her own good.*

◆

National Morality.—Neil S. Brown, the new Governor of Tennessee, was inaugurated at Nashville, a few days ago. The following paragraph, touching on National Morality, is as beautiful as it is true:—

"Claiming as full an exemption from superstition as most men, I firmly believe, and take pleasure in announcing it, that no State can prosper in a long career of true glory, in the disregard of the claims of justice, and the injunctions of the Christian religion. A flood-tide of apparent prosperity may come, filling for the time the avenues of trade, and satiating the cravings of taste and curiosity, yet sooner or later it has its ebb, and either cloys with its abundance or leaves the void greater than before. History is a silent but eloquent witness of its truth, and from her undying lamp sheds a stream of unceasing light along our pathway. The fabrics of ancient greatness, built by injustice and consecrated to ambition, are now flitting shadows before us, startling up from behind the broken pillars and falling columns that were reared to perpetuate the genius by which they were wrought."

◆

Dwellers on the Ocean.—The Sailor's Magazine estimates the number of men whose home is on the deep, at between two and three millions; and that of this number, but about ten thousand are the disciples of Jesus Christ. Included in this number, it is thought, there are about eight hundred pious captains. In the vessels of the United States, there are supposed to be about two hundred and seventy-five thousand sailors. In consequence of the peculiar exposure to which this class of men are subjected, it is found that the length of a generation is but about fifteen years, and that some six thousand, on the average, every year perish by shipwreck.

In view of this large number of seamen, their perils, and the shortness of their lives, the same paper urges the duty of greater efforts for their religious instruction, and for elevating them, as a class, morally and intellectually.

◆

"Common Law" out West.—The Rochester American says that "it is a part and parcel of the '*common law*' of Illinois and Wisconsin, that farmers should pay for their papers out of the first load of wheat they bring to market after harvest." A fine thing it would be for publishers if such a law could become universal.

General Intelligence.

WAR NEWS.

Intelligence somewhat later has been received from the seat of war. The city of Mexico was in a state of comparative quiet, and there were rumors of peace. The American forces have taken possession of the city of Atlixco, and Orizaba. There have been two more battles; one at Puebla, which was formed in a state of insurrection, and had to the quieted; the other at Huanautla, which is thus described:

"Gen. Lane having arrived at Perote, was there joined by Capt. Walker and his command, both advanced together on the Puebla road till they reached the town of Vreyes, at which place Capt. Walker, by order of the commanding general, took up his line of march to Huanautla, by way of the towns of San Francisco and Guapastla. On his arrival at Huanautla, a sanguinary engagement took place in the streets, between the force of Capt. Walker, consisting of 250 men, and that of the Mexicans numbering 1,600.

"The result of this contest was the total expulsion of the enemy from the town, and its occupation by our valiant little army, which lost in the battle only six men; but the gallant Walker, after performing prodigies of valor and feats of the most daring character, fell in single combat, pierced by the spear of an enraged father who was goaded to actual frenzy by the death of his son, whose fall beneath the arm of Capt Walker he had just witnessed. The father rushed forward, heedless of all danger, to revenge his child's death, and attacking the Captain with almost irresistible violence, plunged his spear into his body and slew him almoss instantly. In this engagement the Mexicans lost 200 men and three pieces of artillery."

◆

Sailed for India.—The new ship Valparaiso got under way for Canton. This is the first vessel that has sailed out of this port direct for the East Indies, for a number of years, and the occasion of her departure, with a number of missionaries on board, excited considerable interest, and as she moved down the river in tow of the steamer Washington, cannons were fired. Some twelve or fifteen years ago there was a considerable East India trade belonging to this port, and it was no unusual thing for Indiamen to sail here almost every month; but that trade has since been entirely lost to us. It is to be hoped, however, that with our commerce increasing in almost every other quarter, this state of things will not long continue.

[Philadelphia News.

The North American adds that Messrs. Cox & Boughton shipped, on board the Valparaiso, an invoice of their superior stoves, destined for Shanghai, China. This is a new channel for Philadelphia enterprise, and the Celestials, at a distance of 18,000 miles, can cook their rice and roast their rats and puppies on stoves made of the Keystone iron.

◆

Potato Rot.—Mr. J. Pinneo, of Hanover, N. H., writes to the editor of the Boston Cultivator, that it had been remarked in that vicinity that the potato rot did not affect the hills which were planted in the immediate neighborhood of shade trees, though all other parts of the same field were seriously affected with the rot. The inquiry is how this can be explained. The editor of the Cultivator seems to think that there is no doubt but that shade trees protect potatoes from the rot. He says: "They save the potatoes from the extreme heat of the sun, and they prevent dews from falling on them, thus avoiding the two extremes of heat and cold, which are doubtless a principal cause of this malady, especially when the changes are sudden, and the plants are very tender from a luxuriant growth."

◆

International Post Office Arrangements.—The Postmaster General has given notice, that in consequence of the English Government having charged full postage on all letters taken out by the steamer Washington, it has become necessary, as a measure of self-protection, that this Government should take the steps authorized for terminating the subsisting arrangement between the two countries, in relation as well to British mails in transit through this country for their colonial possessions on this continent, as the ordinary mail intercourse between those possessions and the United States. He therefore states, that on and after the 16th inst. no mail matter destined for any of the possessions on this continent, will be permitted to leave the United States, unless the United States postage thereon is previously fully paid.

◆

Tale of Suffering and Death.—On Saturday, Oct. 30, the Lord Ashburton, a vessel from Liverpool, freighted with a general cargo, and passengers, arrived at Grosse Isle, in a most wretched state. When sailing her passengers numbered 475 steerage and two cabin. Before her arrival at quarantine station, she had lost upward of one hundred and seven, of dysentery and fever, and about sixty of the remaining passengers were then ill of the same complaints. So deplorable was the condition of those on board, that five of the passengers had to remain to work the ship up from Grosse Isle. A steamer, the Alliance, was sent down for them, and on board her all were embarked, without respect to circumstances—the sickly, the healthy, the tottering, and the dying! On her way up from Grosse Isle to Quebec five deaths occurred; how many will have taken place before she reaches Montreal?

◆

Progress of Freedom.—The Southern Observer says—Quite a spirited discussion is going on in the Charleston papers about the propriety of having separate houses of worship for the slaves, and of giving them religious instruction. A writer in the Evening News, after commenting upon the article of his opponent, remarks in closing, that the time is near at hand when no institution can long endure in the civilized world, which is inconsistent with the spread of knowledge and religion. The true policy, the best security of the South, is to maintain that slavery is consistent with everything that is good, and that we are not afraid to give the slave the word of God. He says, the moment the South admits that we dare not, our doom is sealed.

SUMMARY.

An accident by which several lives were nearly lost, occurred near Mannington Hill, Salem County, N. J., on Monday It appears that several small lads, who attend school at the above place, were at noon playing in and about an excavation, when a large portion of the overhanging earth fell upon and buried two of David Petit's and one of Samuel Hall's sons. Mr. Petit's oldest boy was entirely buried to the depth of several feet, and when taken out was supposed to be dead. The other two were much bruised, but not dangerously injured. The boys who escaped the accident set to work with commendable promptness, and succeeded in relieving the sufferers, otherwise it is believed that all three must have perished.

The ship Sir Edmond Parry sailed from Plymouth, England, on the 8th ult., with upward of 100 children, whose parents had some years before emigrated to New South Wales, but who left some of their offspring behind from their inability to pay the sums demanded, which varied from one to five pounds. Dr. Sullivan, an experienced surgeon in the emigration service, had been appointed by Her Majesty's Emmigration Commissioners for the medical superintendence of this interesting shipment of juveniles; a matron and schoolmaster accompanied the children, and the arrangements made for them have been such as to reflect the highest credit on the vigilant care of Her Majesty's commissioners.

The Judiciary Committee of the Vermont Senate have reported a bill, in accordance with the Governor's recommendation, providing that at any time before marriage the betrothed parties may enter into a contract declaring their consent, that after marriage the wife shall continue to hold the whole or part of any interest in real or personal estate, or right of action which she may be possessed of at marriage, free from the control of her husband; and enabling the wife to hold devises, conveyances or bequests, without the intervention of trustees.

The Scientific American says that Mr. N. B. Lucas, of Jefferson county, Illinois, has invented a new Threshing and Winnowing machine, which can thresh and clean with ease 600 bushels of oats in a day, and about 500 of wheat. It threshes damp grain well, separating the damp grain from the straw easily. The inventor says that there is no machinery that winds with damp straw; no elevators to choke; no hand required to pitch straw from the machine, as the machinery throws it in a pile, to be taken with a horse-rake, and thereby saves the labor of a man.

On searching the house of an old woman in Boston, who pretended to be very poor and took in washing, there was found some thirty packages of gold pieces, and in some of these packages were found very small wads of paper. As these appeared to be done up very compactly and in the smallest possible compass, curiosity induced the officer to carefully unroll one of them, and to his surprise he found it to contain a $5 bill. The whole amount of money found in the chest was over $600.

A black man, who lived at Hempstead Plains, Long Island, says the Farmer's Cabinet, invented the horse-rake. He died in 1821. It was first introduced into Pennsylvania in 1824. The first one was destroyed by a malicious person, who feared its innovating effects on the price of labor. It is now becoming universal, and many a patent instrument is to be found while the inventor is forgotten. It saves at least one half of the expense of gathering hay.

The London Standard of the 7th of October gives an account of an attempt by a noble Duke to smuggle brandy, cordials, and wines into Southampton. The articles were seized, part of them in the Duke's yacht, and the remainder in a chest in his palace. Another smuggler has been detected in the person of a lady of one of the colonial bishops who attempted to smuggle in a lot of foreign silks. She was detected, and the property seized; but her ladyship was suffered to run.

On Friday night, a fire of charcoal was made in the interior of the barque Lewis, lying at the foot of Market slip, and Henry Arleain, aged 17 years, a native of Guadaloupe, and a colored man named Wm. Thomas, who slept on board, were both suffocated, by inhaling the carbonic acid gas emitted from the charcoal, and were found dead en Saturday morning. What is remarkable about this matter is, that these suffocated persons were in a house on deck, where they supposed there could be no danger.

The soldiers of the War of 1812, who served under the late President Harrison, together with the friends of the lamented Soldier and Statesman, have been invited by a preliminary meeting, held a few days since, to convene in the city of Cincinnati, on the 6th of November, to consult upon the most suitable measures for the erection of a monument at North Bend, designed to be a memorial of the national gratitude to that illustrious patriot.

Johnson D. May was sentenced to five years confinement in the penitentiary, on the 19th ult., in the St. Charles (Mo.) Circuit Court, for attempting to burn the steamboat St. Croix, in 1845. It will be recollected that he shipped a quantity of stone on board said boat, neatly boxed up as specie, had it insured as such, and for the purpose of converting it into veritable specie, attempted to burn the boat as the most practicable means of effecting the transformation.

A duel was fought on the 9th ult., near St. Joseph, Tensas Parish, La., between a man named Shellings, and one named Bowman. They fought with bowie knives—Shellings was killed, and Bowman was badly wounded. The parties were from Mississippi.

A writer in the New York Mirror vouches for the fact, that there lives in the 1st Ward of that city, a miser, who picks up rags in the street, reputed to be worth $20,000.

It seems there are but two papers published in Mexico, in Spanish and English. The post is to be re-established. Gen. Scott has imposed a contribution on the corporation of $150,000, payable in three weeks, in instalments of $50,000.

The Niagara suspension bridge was put under contract Tuesday, Nov. 9th, at $180,000. Mr. Ellet, of Philadelphia, is the contractor.

The two greatest farms of New England are in Vermont. Consul Jarvis, upon the Connecticut at Wethersfield, has a giant farm with his twenty barns, contained in a single tract of splendid interval and upland. Gov. Meech, upon Lake Champlain, has a still larger farm, and more numerous cattle, sheep, and horses, in a single body at Shelburne. It is conjectured that Nathan Smilie has more and better farming cultivated lands in Cambridge, Vt., than either.

The Lehigh Reporter says that large pieces of crystalized copperas, apparently as pure as that sold in stores, is found in large quantities on the land of Peter Breinig, in upper Macungy township, Lehigh Co., Pa. Copperas ore was mined for a number of years on this tract by Mr. Whitely, but never before was the pure article taken out, and that in lumps varying from ten to fifty pounds.

The London Mining Journal for August 14, contains a project for laying down a telegraphic line of communication between the west of Ireland and Nova Scotia, to be composed of stout copper wires twisted, enclosed in an India-rubber pipe. Suppose that it did not break in the middle, would not anchors, wrecks, &c., near the shore, interfere with its permanence?

The Chronotype says that a couple of rogues have been playing a new game in the western part of Ohio. One passed through the country, confining his visits to the small villages, distributing Bank Note Lists, in which the Tenth Ward Bank, of N. York, a broken establishment, was quoted at par. The other soon followed with the bills of the said Bank, and succeeded in *doing* the honest people to the amount of some hundreds.

The Emperor of Russia has issued a decree ordering all the Jews in the empire either to become members of one of the guilds of commerce, or burgesses of towns, or to become cultivators of the soil. Those who refuse to comply with these orders are to be subjected to all the measures of repression which the government may think proper to adopt.

The Scientific American says that from a table in the Boston Shipping List, that for the month ending Oct. 31, 3206 tons of ice have been exported from that port, of which 1,363 tons went to Calcutta, and the remainder to the south and to the West Indies. The total exports of ice for five months, are 18,919 tons against 18,054 tons last year.

We learn from the Bath Times, that on Saturday morning, 6th inst., the dwelling-house of Widow Groves, situated near Wiscasset village, Me., was totally destroyed by fire, and melancholy to relate, the lady owner and her brother, Mr. Reuben Young, were both consumed in the flames. They were aged people—upward of 75 years old—the only persons in the house at the time of the fire, and as the fire was not discovered till the house was completely enveloped in the flames, no clue is afforded to the cause of the accident.

The Utica Herald, of Thursday, says, that some mischievous person attempted to blow up a freight train on the Utica and Schenectady railroad, on Tuesday night, near St. Johnsville. Several parcels of gunpowder, put up in paper, were placed on the track, with some percussion caps, which, exploding as the wheels passed over them, fired off the powder. The wooden casing of the boiler was set on fire and consumed before the flames could be subdued.

The N. Y. Tribune mentions the case of a man found one night on the top of a liberty pole 125 feet high. When discovered he was turning the vane. On descending he was caught and taken to the station-house, when he seemed rational, but had no recollection of what had happened. He got out of the dormer-window of his house, it is supposed, as he retired very early, and when found all the doors were locked.

The original Declaration of Independence, in the hand-writing of Thos. Jefferson, with numerous interlinear and marginal corrections, is now in the possession of the American Philosophical Society in this city. It is preserved with great care. The Society will not allow any copy to be made of the instrument.

On the 17th ult., as Mr. Sawyer, a young gentleman, was riding at a very fast rate to see a female acquaintance in Dearborn county, Indiana, he came up against the telegraphic wires, which cut his throat, producing almost instant death. The wires had been lowered for the purpose of making certain repairs on the line.

At the late sitting of the Court of General Sessions for Darlington District, South Carolina, Hon. Judge Wardlow presiding, James Carlisle was brought to the bar, charged with selling a negro slave, the property of Mr. P. W. Pledger, of Marlboro District, to which charge he plead-ed guilty, and was sentenced to be hung on Friday, the 25th of February next.

A clock worth $700 has been placed in the business room of the Custom House at Boston. It consists of an ionic iron column placed upon a stone pedestal. The column passes through the floor into the second story for about twelve feet, where are four faces looking to each side of the room.

Frederick Douglass has decided to establish himself at Rochester, and to issue his paper from that place instead of Cleveland, as at first arranged. He requests that all letters and papers for him may be sent to Rochester, N. Y.

In the Sardinian States, there are 408 convents, which are said to have received from the Government, during the last 15 years, grants, amounting to 100,000,000 francs (£4,000,000.)

A splendid block of granite has been erected on the spot where Benjamin Franklin was born, in Milk street, Boston. On it in enduring letters is the following inscription: "The birth-place of Franklin."

A church at Walsall, England, was recently blown up by an explosion of gas which had escaped from the pipes. The whole interior was torn and defaced, and the beadle was killed.

The operatives of Manayunk, Pa., have determined in public meetings, to memorialize the Legislature of that State for the ten hour system.

Hiram Stacy, Esq., of Sangerville, Me., raised on his farm this season, pumpkins of an enormous size—one of which weighed 157 pounds.

One of the drop curtains of the Broadway Theatre cost $1600. It is of silk damask.

Five large brick buildings in Tivoli Hollow, Columbia County, owned by Stephen Van Rensselaer, Esq., were destroyed by fire on Friday last. They were occupied by Fingley & Co., as a bedstead factory, and by others as machine shops. The loss is estimated at $20,000.

Mr. Crawford Livingston, of the firm of Livingston, Wells & Co., long and favorably known as the senior of the "Express Line," died at 4 o'clock at the residence of his father, Livingston Manor, Columbia Co.

We understand that a daughter of Wm. Chatfield, of Derby, Ct., while laboring under an attack of delirium tremens on Sunday, attacked her father with a fire shovel and fractured his scull, by which his life is endangered.

We learn from the mail agents, says the Rochester Democrat, that hereafter there will be no way mail on any of the railroads of the State on Sunday. The through mails, however, between the principal places will be carried as heretofore.

There is a memorial in the National (Patent Office) Gallery, asking Congress to purchase this estate, and make it free at all times for visits from the public. A large number of signatures have already been appended by citizens and strangers.

The election in New Jersey to determine, by townships, whether they will have any tavern licenses, for the sale of intoxicating liquors, granted for their respective townships or not, will take place on the first Tuesday (the 7th) of December.

The expenditure at the Springfield U. S. Armory for the manufacture of arms and machinery for the year ending June 30th, 1847, was $172,537 65, including 14,300 muskets at $10 86 each, and 204 musketoons at $11 00 each.

Gov. Bissel, of Connecticut, has appointed Ex. Gov. Roger S. Baldwin United States Senator in place of Hon. Jabez W. Huntington, deceased. This appointment will hold until the meeting of a new Legislature of Connecticut in May next.

The passengers who left New York Saturday evening in the steamer C. Vanderbilt, (Stonington route,) arrived in Boston at 3 o'clock and 20 minutes, making the passage in 11 hours and 20 minutes. This we believe is the quickest passage on record.

The amount of coal forwarded to the Delaware and Hudson Canal Company, the present season, will not vary much from the enormous quantity of four hundred and seventy thousand tons.

The great 'Galloway Estate' in Bucks Co., Pa., which was advertised for sale a short time ago, has been sold by auction, for the aggregate sum of $118,415 75.

◆

Review of New York Market.

MONDAY, NOV. 15.

ASHES—Pots $6 75; Pearls 8 87.

FLOUR AND MEAL—Genesee Flour 6 18 a 6 25; Michigan and Oswego 6 12. Western and State Meal 3 25; Jersey 3 50. Rye Flour 5 00. Buckwheat 2 00 in bags, and 4 25 in barrels.

GRAIN—Genesee Wheat 1 40; Ohio 1 35; Southern 1 20. Corn 70 a 73c. Rye 9[illegible]. Barley 80c. Oats 49 a 50c. White Beans 1 37.

PROVISIONS—No change in the price of meats. Lard 9 a 10c. Butter 13 a 18c. for State; 10 a 13c. for Ohio. Cheese, Ohio and good State, 6½ a 7½.

MARRIED,

In Westerly, R. I., Oct. 9th, by Eld. Isaac Moore, Horace V. Lanphear, of Stonington, Ct., to Sybel G. Sharp, of Westerly. In Stonington, Ct., Nov. 3d, by the same, George W. Taylor, of Hopkinton, R. I., to Elizabeth Stillman, of Stonington. At the same time and place, by the same, Jonathan Larkin, of Westerly, R. I., to Mary M. Stillman.

In Plainfield, N. J., Nov. 10th, by Eld. L. Crandall, Mr. Joel Tappan, of that place, to Miss Caroline Saunders, formerly of Newport, R. I.

In Verona, Oneida Co., N. Y., Oct. 14th, by Rev. Josiah Arnold, Mr. Morris Langworthy, of Brookfield, Madison Co., to Miss Margarett Green, of Verona.

DIED,

At Westerly, R. I., Oct. 29th, 1847, of consumption, Mr. Enoch W. Vose, aged 36 years. Mr. Vose, for nearly five years before his death, was a professed disciple of Christ. About ten months since, he found himself attacked by the dreaded disease which had removed his brothers and other near friends. He was confined to his room about three weeks. His sufferings were severe. His faith was strongly tested in giving up his affectionate wife and his fond children. He possessed in abundance what might make life desirable. But as the current of mortal life ebbed towards the gateway of the grave, his immortal life rose through abounding grace and flowed with strong emotions towards the Paradise of God. To his wife and children and friends, who stood weeping around his dying bed, he spoke in words of calm and holy resignation. Being asked if he was afraid to die, the instant and emphatic reply was, "No—my trust is in God; glory to God." While prayer was being offered, and a hymn sung, descriptive of the heavenly world and state of the righteous, he fervently exclaimed, "Glory to God." At the close of the hymn he repeated this same triumphant rejoicing exclamation, and in an instant, without a struggle, was quietly asleep in the arms of the Saviour. Thus to die is gain.

In Charleston, R. I., on the 8th inst., Mr. Ethan Crandall, aged 90 years. He has long professed the Christian religion, and was a member of the first Seventh-day Baptist Church in Hopkinton. He died in hope of eternal life. Sermon on the occasion by Eld. J. Greene, from 2d Corinthians 5th chapter and 6th verse.

Erratum.—In an obituary notice of Miss Langworthy, published in the Recorder, vol. 4, No. 2, instead of Susanna the name should have been Lusana, daughter of the late Dea. Saunders Langworthy.

LETTERS.

Lucius Crandall, James H. Cochran, Maxson Green, S. P. Stillman, I. Moore, Wm. P. Langworthy, A. B. Crandall, J. Arnold, L. Leonard, J. Avery, L. D. Ayers, Charles Potter, Samuel Davison (sent on 2d day.)

RECEIPTS.

Henry Sheldon, Alfred,	$2 00	pays to vol.	4	No. 52
Alfred Lewis, "	2 00	"	4	" 52
D. M. Burdick, "	2 00	"	4	" 31
S. C. Maxson, "	2 00	"	4	" 52
Nathan Lanphear, "	2 00	"	4	" 52
Thos. Hull, "	1 00	"	4	" 26
Wm. Maxson, Andover,	2 00	"	4	" 52
Joshua Green, Rushville,	2 00	"	5	" 20
Joshua Babcock, Mina,	2 00	"	5	" 21
Ezekiel Crandall, L. Genesee,	2 00	"	4	" 52
Z. R. Maxson, "	2 00	"	4	" 52
L. J. Coon, "	1 00	"	3	" 26
A. B. Crandall, Portville,	50	"	4	" 52
J. J. Brown, "	2 00	"	3	" 52
E. P. Crandall, W. Genesee,	2 00	"	4	" 52
J. P. Dye, DeRuyter,	1 50	"	4	" 20
S. L. Babcock, Adams,	2 00	"	4	" 52
Jos. J. Green, "	2 00	"	4	" 52
M. Langworthy, Unadilla Forks,	2 00	"	4	" 52
John Utter, "	2 00	"	4	" 26
Bassett & Crandall, "	2 00	"	4	" 52
Benj. West, Leonardsville,	2 00	"	4	" 52
John Whitford, Berlin,	2 00	"	4	" 52
David Whitford, "	2 00	"	4	" 52
R. E. Lanphear, "	2 00	"	4	" 42
Desire Maxson, Troy,	2 00	"	5	" 18
M. B. Danielson, New York,	2 00	"	4	" 52

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, gilt edges, $1 25; ditto, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

VALUABLE REPUBLICATION!

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THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

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G. BAILEY, Editor; JOHN G. WHITTIER, Cor. Editor.

L. P. NOBLE, Publisher.

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The Guilty Tongue.—It is somewhat on the plan of Mrs. Opie's Illustrations of Lying.

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The House of the Thief, or the Eighth Commandment Practically Illustrated.—This little volume illustrates its point by tracing the flagrant violation of the command "*Thou shalt not steal,*" to the first departures from strict honesty in the ordinary commerce of life.

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Miscellaneous.

From the Birkshire Courier.

THAT LITTLE STRAW HAT.

'T is a dear little hat, and it hangs there still—
And its voice of the past bids our heart-strings thrill,
For it seems like a shadow of days passed o'er,
Of the bright one gone who that hat once wore.

'T is a dear little hat, for each simple braid
Tells that oft o'er its platting those fingers played,
And many a wreath for its crown has been twined,
To the graceful taste of his youthful mind.

Yes, there silent it hangs, with its curling front,
Still as playfully rolled as has been its wont;
But the golden ringlets which waved below,
Have curled their last cluster long ago.

Aye; the hat is the same, but it shades no more
Those light blue eyes as in days of yore;
And the sun-lit smile that danced o'er that brow,
Can but light up our heart's sad memories now.

Sad memories they are, o'er their quivering strings
Each breath of the by-gone a tremor flings,
And joys that we fain would waken again,
In memory are wreathed with a thrill of pain.

Then recall not the past—though the dimpled hand
May never again clasp the braided strand,
Though the breeze no longer may bear the tone
Of the ringing laughter of childhood's own.

Ah! think of him now with a glittering crown
O'er his heavenly forehead resting down,
While his fingers stray over the golden wire,
That blends with his voice mid the cherub choir.

Aye; I see him now with the holy light
Pouring broad on his brow with radiance bright,
And I hear the tones which in heaven have birth—
Oh! call him not back to this saddened earth.

THE RIGHTS OF WOMAN.

BY MRS. E. LITTLE.

"The rights of woman," what are they?
The right to labor and to pray,
The right to watch while others sleep,
The right o'er others' woes to weep:
The right to succor in distress,
The right while others curse to bless;
The right to love whom others scorn,
The right to comfort all that mourn;
The right to shed new joy on earth,
The right to feel the soul's high worth,
The right to lead the soul to God
Along the path her Saviour trod—
The path of meekness and of love,
The path of faith that leads above;
The path of patience under wrong,
The path in which the weak grow strong;
Such woman's rights, and God will bless
And crown their champions with success.

EXPLANATION OF THE DAGUERREOTYPE PROCESS.

This important discovery is one of the most remarkable of modern times, and in its progress will doubtless be productive of many highly interesting and beneficial effects which few are prepared to anticipate, and as a brief description of it cannot fail to be acceptable to our readers, we have condensed from a popular writer a few general hints respecting it.

The Camera Obscura, it is generally known, is a contrivance for delineating on a white ground a living picture of whatever object may be presented to it. The Daguerreotype fixes this picture indellibly upon the surface of a plate previously prepared for the purpose. The plate consists of a thin leaf of copper, plated with silver, both metals together not being thicker than a card. The object of the copper is simply to support the silver, which must be the purest that can be procured.

Before the plate is placed in the camera there are certain operations to be performed.

1. The surface of the plate should be made perfectly smooth or highly polished. For this purpose it must be laid flat, with the silver side upward, upon several folds of paper for a bedding; and having been well polished in the usual way, the surface must be powdered equally and carefully with fine pumice. Then a little cotton wool dipped in olive oil, must be rubbed over the plate. A small portion of cotton must now be moistened with diluted nitric acid, and applied equally to the whole surface. The next thing to be done is to make the plate equally and thoroughly hot, when a white coating will be observed on the silver, which indicates that that part of the operation is finished. An even cold surface is next wanted, such as a metalic plate cooled almost to the freezing point by muriate of soda, and to this the heated plate must be suddenly transferred.

2. The next operation is to give the plate a coating of iodine. This is accomplished by suspending it over a dish with iodine divided into small pieces. This process should be conducted in a darkened apartment. The requisite time for the condensation of the iodine varies from five minutes to half an hour. When this process is satisfactorily accomplished, the plate should be immediately fixed in a frame with catches and bands, and placed in the camera; and the transference from one receptacle to another should be made as quickly as possible, and with only as much light as will enable the operator to see what he is doing.

3. The next operation is to obtain the drawing. Having placed the camera in front of the object to be represented, and the lens being adjusted to the proper focus, the ground glass of the camera is withdrawn, and the whole is left till the natural images are drawn by the natural light from the object. The time necessary to leave the plate for a complete delineation of the object, depends upon the intensity of the light.

4. Immediately after removing the plate from the camera, it is next held over the vapor of mercury, which is placed in a cup at the bottom of [illegible] box, and a spirit lamp applied below till the temperature rises to 140 degrees of Fahrenheit. This process is intended to bring out the image, which is not visible when withdrawn from the camera.

5. The next operation is to fix the impression. In order to do this the coating on which the design was impressed must be removed, to preserve it from being decomposed by the rays of light. For this purpose the plate is placed in a trough containing common water, plunging and withdrawing it immediately, and then plunging it into a solution of salt and water, till the yellow coating has disappeared.

This new science or art has been distinguished by different names. It was first called Photography, from two Greek words signifying writing by light. It was afterwards called the art of Photogenic drawing, or drawing produced by light. M. Daguerre, the discoverer, gave it the name of Heliography, or writing by the sun; all of which appellatives are derived from the Greek, and are expressive in some degree of the process. [Scientific American.

A THRILLING INCIDENT.

The New York Express narrates the following interesting incident in connection with the conflagration of Mr. Kirkman's establishment in Catharine street.

'So sudden and quick was the spread of the flames, that Mr. K. and his family came very near being destroyed by them. One of his daughters, Miss Margaret Kirkland, a young lady of about nineteen years of age, only escaped after being severely burnt, by jumping from the fourth story front window of the room in which she slept. It was for some moments a scene of the most thrilling and agonizing interest to those who had assembled in front of the burning building. The fourth story, though even with the rest of the edifice, has very small attic windows. At one of those Miss K. appeared, shrieking in alarm, the fire evidently behind her, and the smoke pouring out over her head—no ladder had yet arrived, and her destruction seemed inevitable—she tried at first to escape the flames, by which she had been already severely burnt, got out on the sill of the window, but it was evident she must soon perish there, and the cry was raised for her to jump; other voices, among which, by this time, was that of her father, said 'not yet, wait a moment till we get ready for you.' A feather bed was instantly procured, held about three feet from the ground by six gallant hearts, who were in great jeopardy that she might fall upon and injure one or more of them, but they heeded not and carred not for that. By this time, Miss Kirkham, to escape from the smoke and flames, was compelled to let herself down, and was seen hanging by her extended arms from the window. 'Jump now,' was the cry. Vast numbers of persons had now assembled, and were lookers on the agonizing scene. The young lady soon let go her hold from that dizzy height of upward of fifty feet, and in an instant was whirled to the sidewalk. The heart of every person in that vast multitude started in thrilling emotion and suspense, doubtful as to her fate. In a few moments the cry was raised, 'she is safe,' and three hearty cheers went up, which made the very welkin ring.'

THE BOY AND THE MAN.

BY REV. JOHN S. C. ABBOTT.

A few years ago, there was, in the city of Boston, a portrait painter, whose name was Mr. Copley. He did not succeed well in his business, and concluded to go to England, to try his fortune there. He had a little son, whom he took with him, whose name was John Singleton Copley.

John was a very studious boy, and made such rapid progress in his studies that his father sent him to College. There he applied himself so closely to his books, and became so distinguished a scholar, that his instructors predicted that he would make a very eminent man.

After he had graduated, he studied law. And when he entered upon the practice of his profession his mind was so richly disciplined by his previous diligence, that he almost immediately gained celebrity. One or two cases of great importance being entrusted to him, he managed them with so much wisdom and skill as to attract the admiration of the whole British nation.

The King and his cabinet, seeing what a learned man he was, and how much influence he had acquired, felt it to be important to secure his services for the government. They, therefore, raised him from one post of honor to another, till he was created Lord High Chancellor of England, the very highest post of honor to which any subject can attain; so that John Singleton Copley is now Lord Lyndhurst, Lord High Chancellor of England. About sixty years ago, he was a little boy in Boston. His father was a poor portrait painter, hardly able to get his daily bread. Now, John is at the head of the nobility of England; one of the most distinguished men in talent and power, in the House of Lords, with reverence and respect by the whole civilized world. This is the reward of industry. The studious boy becomes the useful and respected man.

Had John S. Copley spent his school-boy days in idleness, he probably would have passed his manhood in poverty and shame. But he studied in school, when other young men were wasting their time; he adopted for his motto, '*Ultra pregere,' (Press onward,)*—and how rich has been his reward.

You, my young friends, are now laying the foundation for your future life. You are every day at school, deciding the question, whether you will be useful and respected in life, or whether your manhood shall be passed in mourning over the follies of misspent boyhood.

AN ALPHABET OF SHORT RULES,

WELL WORTH REMEMBERING.

Attend well to your business.
Be punctual in your payments.
Consider well before you promise.
Dare to do right.
Envy no man.
Faithfully perform your duty.
Go not in the path of vice.
Have respect for your character.
Infringe on no one's right.
Jest not at another's misfortune.
Know thyself.
Lie not, for any consideration.
Make few acquaintances.
Never profess what you do not practice.
Occupy your time in usefulness.
Postpone nothing that you can do now.
Quarrel not with your neighbor.
Recompense every man for his labor.
Save something against a day of trouble.
Treat every body with kindness.
Use yourself to moderation.
Vilify no person's reputation.
Watchfully guard against idleness.
Xamine your conduct daily.
Yield to superior judgment.
Zealously pursue the right path.

A Disagreeable Pillow Companion.—While our people were loading the beasts the following morning, I had lain down on cushions, upon a carpet, under the shade of an old tree, till my dromedary should be brought. When I rose I heard a hissing noise behind me, and, turning round, perceived a large serpent, black as jet, still half concealed in the hollow trunk of the tree, with its head and the fore part of its body coiled up, resting on my pillow, close to the place where my head had left an impression. There is no doubt that the serpent, attracted by the warmth and softness of my cushion, must have remained a considerable time in this attitude quite near me, and that my sudden rising disturbed it, and caused its angry hissing. It was about two or three inches thick, and, as the natives affirmed, of the most venemous species. Thus, we often escape dangers without having the slightest knowledge of their existence. [Puckler Muskau's Egypt.

A Good One.—A laughable incident occurred in Nantucket a few evenings since, which is too good to be lost. A couple of young ladies, whose high spirits are equaled only by their beauty, and who love an innocent prank with intimate friends, have really seen "the elephant," the *modus operandi* of which will not soon be forgotten by them. Just at twilight they called at the Ocean House, to see a gentleman and his wife, and, as usual, proceeded to their private parlor. Upon entering, they saw a gentleman with his back to the door, and presuming it was their friend, they silently approached him, and one clapped her hand over his eyes, the other seizing his hands. The gentleman struggled manfully, but, taken by surprise, for some time his efforts to free himself were fruitless. At length, after a severe tussle, his tormenters laughing right merrily the while, he shook his captors off, and confronted them. The laughter instantly ceased, and gave place to solemn looks and deep blushes. The "fixed fact" stared them in the face, that instead of their friend, they had been playing their pranks upon a total stranger, none other than a judicial dignitary, his Honor Judge Ward. It is unnecessary to say that, with a hurried apology, they beat a sudden and speedy retreat, resolved thenceforth to be sure they are "right" before they "go ahead."

Smithson.—At the late meeting of the Association of American Geologists, Professor Henry gave a brief account of the founder of the Smithsonian Institute. He was a natural son of the Duke of Northumberland, of an amiable disposition and much devoted to science. He was a great chemist, and on one occasion he observed a tear trickling down the cheek of a lady, which he caught on a piece of glass, lost one half and analyzed the other, and discovered a microscopic salt. He was the author of more than twenty original memoirs on various subjects, and felt proud of his scientific attainments. He had a soul far more noble than his father the Duke, and felt his own worth, as every talented man does, and on one occasion wrote thus: "The best blood of England flows in my veins—on my father's side I am a Northumberland—on my mother's I am related to kings. But this is of no consequence. My name shall live in the memory of mankind, when the titles of the Northumberlands and Percys are forgotten." And truly shall his prophecy be fulfilled. Professor Henry said he could find no evidence that he had written this in view of the establishment of an Institution.

How to make happy Marriages.—The Rev. Philip Henry used to give two pieces of advice to his children and others in reference to marriage. One was, 'Keep within the bound of profession.' The other was, 'Look at suitableness in age, quality, education, temper,' &c. He used to observe from Gen. 2: 18, 'I will make him an help-meet for him:' that where there is not meetness, there will not be much help. He commonly said to his children, with reference to their choice in marriage, 'Please God and please yourselves, and you shall never displease me:' and greatly blamed those parents who conclude matches for their children without their consent. He sometimes mentioned the saying of a pious gentlewoman who had many daughters: 'The care of most people is how to get good husbands for their daughters; but my care is to fit my daughters to be good wives, and then let God provide for them.'

Salutary Thought.—When I was a young man there lived in our neighborhood a Presbyterian, who was universally reported to be a very liberal man and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure—over good, rather more than could be required of him. One of his friends observing his frequently doing so, questioned him why he did it, told him he gave too much, and said it would not be to his advantage. Now, my friends, mark the answer of the Presbyterian:—"God Almighty has permitted me but one journey through the world, and when gone I cannot return to rectify mistakes." Think of this, friends, but one journey through the world. [Simpson.

Distribution of Wealth.—The total value of the property in Great Britain is estimated at $25,000,000,000, and the annual value of the product at $2,500,000,000.

The total value of the property in the United States of America does not exceed $6,000,000,000, and the total annual value of our products is estimated at about $1,200,000,000.

If the property of Great Britain was equally divided amongst the population, it would give near $5,000 to every family of five persons; and if the annual income were thus divided, each family would have $500.

The same division in the United States would give each family $1,500 of property, and for an annual share of the products $300.

Extraordinary Coincidence in the Lives of a Married Pair.—A Scotch newspaper of the year 1777, gives the following as the extract of a letter from Lanark:—'Old William Douglass and his wife are dead; you know that he and his wife were born on the same day, within the same hour, by the same midwife; that they were constant companions, till nature inspired them with love and friendship; and at the age of nineteen were married, with the consent of their parents, in the church where they were christened. These are not the whole of the circumstances attending this extraordinary pair. They never knew a day's sickness until the day before their deaths; and the day on which they died they were exactly one hundred years old. They died in one bed, and were buried in one grave, close to the fount from which they were christened.'

VARIETY.

A French paper, *La Semaines*, announces the invention of a steam plow, or rather a mode of digging by means of steam, from which great results are anticipated. The inventor is a young medical man, named Baraff. The paper states that one of two-horse power was in operation at the residence of the maker, who was constructing another of double that power. The machine proceeds along the field, and digs the ground with the greatest precision. Two beams, furnished with five mattocks each, act successively upon the soil, loosening it to the depth of 12 or 15 inches, and pounding it as small as compost. By using only one of the beams, a tillage of the usual depth can be effected.

In the mountainous district of Spain, near Cologne, the body of a handsome man was discovered, who had been killed with many stabs of a poignard. On his breast, thighs, hips and arms, were *tattooed the names* of the ladies who had been his victims, each one ornamented with a female head and bust. One alone was not fully written out, the name of Isabella being on his left arm with illegible hieroglyphics. In the arms of one of the half figures was an infant. The Judge of Azzua published the names found on his body, in hope of its leading to a discovery of the murderer. It was supposed to be a case of jealous revenge.

The Trenton (N. J.) Gazette says that last Saturday a trial came off between two persons for debt. The person who brought the suit kept no books of account, but was in the habit of marking his accounts upon the cellar door. He appeared before a squire in Morrisville, and the defendant demanded the evidence of the debt. The justice told him he must bring his book into court and prove it. He immediately procured a horse and wagon and set out for the cellar door, and actually brought it into court, established his claim, and got judgment. The lawyers were wonderfully puzzled in the cross-examination; the witness *hinged* altogether upon stubborn facts!

The maxims in a popular work called "Lacon; or, Many Things in Few Words," were written by the Rev. Charles Caleb Colton, an eccentric and dissolute clergyman of the Established Church of England—a man whose life exhibited none of the "sound wisdom and discretion" which characterize this production of his mind and pen. After having, by a long course of gambling and dissipation, made an utter wreck of fortune, health, and reputation, he put an end to his life by blowing out his brains with a pistol. He died in the city of Paris, on the 28th of April, 1832.

A Chinese Under-Shirt is sometimes composed of numerous thin pieces of bamboo, about an inch in length, and strung together, so as to form a kind of net, with large interstices or meshes. This singular shirt is worn next the skin for the double purpose of coolness, and also to keep the other garments from coming in contact with the perspiration of the body. It has sleeves of the same manufacture, and is, indeed, a complete shirt, except the omission of the collar and buttons.

The Chicopee Telegraph states that the gigantic plan of the new Company at Hadley Falls, West Springfield, as far as developed, provides water power sufficient for fifty-six large cotton mills, 68 by 260 feet, six stories high, carrying from 10,000 to 27,000 spindles each, according to the fineness in fabric, with a power for machine shops and other purposes. The present company has a capital of two and a half millions, all of which is subscribed, and the stock is at a premium. No name has been fixed upon for the city. Hampden and Holyoke have been suggested.

The Chronotype gives the following sly exposition of wine-making in the goodly city of Boston: "At one of the Boston Vintages, where wine is made all the year round, as we passed yesterday, they were throwing grapes out of the strainer, after having pressed them. If we had not known that they must be grapes, we should have thought they were logwood chips. However, if they were, it makes no difference, for wine is well known to be a *die* stuff."

Capt. Stevens, of the Bay State Corporation, estimates that he has six acres of floor to lay the present autumn. This is understood to include only the top or hard pine flooring. Beneath this is a four-inch plank flooring, doweled together, and secured to the beams by large spikes. Then, probably, the sheathing in the mills is equal to the top flooring. Taken altogether—plank and top flooring and sheathing—the Bay State Mills will cover the present year a surface of about 18 acres.

A man was killed recently, in Liverpool, England, by a cart wheel passing over his head. The verdict of the coroner's jury was *manslaughter against the cart wheel!* and by no arguments could they be persuaded to alter their luminous verdict.

To make good blacking, put one gallon of vinegar into a stone jug; add one pound of ivory black, well pulverized; half a pound of loaf sugar; half an ounce of oil of vitriol, and one ounce of sweet oil; incorporate the whole by stirring. This is a blacking of very great repute.

A loquacious blockhead, after babbling some time to Aristotle, observed, 'that he was fearful that he was intruding on his ear.' No, no, replied Aristotle, I have not been listening.

Pope's oath was, 'God mend me.' A little boy, to whom he had refused a penny, looking at his diminutive stature, cried out, 'God mend you, indeed! it would be less trouble to make a new one.'

When a Dutch maid-servant wishes to go to a dance, and has no swain of her own, she hires a cavalier for the occasion. A beau with an umbrella receives double pay.

Most mountains present their precipitous faces to the sea and their slopes to the land.

Horse radish may be kept during winter by grating it while green and corking it up tight in bottles filled with vinegar.

The grandson of Charles Wesley has been appointed one of the chaplains in ordinary to Queen Victoria.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. It speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the press of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON,
IRA SAYLES, } Principals,

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

The Sabbath Recorder,

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TERMS.

$2 00 per year, payable in advance.

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☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to

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The Sabbath Recorder.

From the Christian Reflector.

HYMNOLOGY.

A very interesting volume might be written on hymns and hymn-books. Is it not remarkable, that in this book-making age no one has been found to take up the subject? Possibly, that for the greater portion of our writers, who love to produce their works at railroad speed, the task would involve too much labor, research, and time. We should like to see a well-prepared history of the successive books which have been used by the churches of Christ, especially in our own denomination, for the last two centuries, in the United States; with the influence they exerted on the theology and the prosperity of the churches, together with the reasons for so frequent a change of books, and what have been the evils or the benefits arising from psalmody as practiced among us.

Nor would it be less interesting to read a sketch of the principal contributors to our songs of praise. Who will produce the 'memoirs of the most distinguished hymn-writers of the eighteenth and nineteenth centuries?' We have sometimes witnessed the interest produced in the conference room at a prayer-meeting, when we have preceded the reading of a hymn with a few sentences relating to its writer. Our friends have listened with delight, and have held closer fellowship in spirit with Watts and Newton, with Beddome and Pearce, when a few words have tended to bring those excellent men into their midst, and have shown how their sorrows and their joys blended with our own. Let the work be done, and done soon, for the materials with which it should be constructed are rapidly melting away under the hand of time.

We protest against the supposition that any such task is before us, or that we wish to be called on to perform it. We will whisper the fact, gentle reader, into thine ear, that the suggestion is easier than the execution of the work; and that we are, most disinterestedly, proposing that to be done by others which we most certainly know that we have neither time, talents, nor materials to do ourselves. Nevertheless, there is one view of the subject which may tend to show the interest which would accompany any successful attempt to work out our idea. We mean that the history of separate hymns, so far as it could be ascertained, would add value and interest to each as it passed under the eye of the reader. Would that we had the time, the place, and the other circumstances connected with the composition of every favorite hymn.

For example, Watts wrote his hymns in early life, in the beautiful town of Southampton, a spot in view of the enchanting Isle of Wight. Tradition points out the place where, just across the channel, that sweet island presents itself to the enraptured sight, and we are told that here he wrote his hymn, 'There is a land of pure delight.' The whole hymn derives a fine illustration from the scenery, especially such lines as

> There everlasting spring abides,
>   And never-withering flowers:
> Death, like a narrow sea, divides
>   This heavenly land from ours.
>
> Sweet fields beyond the swelling flood,
>   Stand dressed in living green:
>
> * * * * *
>
> But timerous mortals start and shrink
>   To cross this narrow sea.

Equally has tradition added to the interest of the exquisitely beautiful hymn, 'How vain are all things here below;' a hymn interesting, under any circumstances, for its truthfulness elegantly expressed. But when it is known that the little, nervous, and unprepossessing person, Watts, offered his hand and his heart to the elegant and accomplished Miss Singer, afterward Mrs. Rowe, and being told by that lady that though she loved the jewel, she could not admire the casket which held it, he turned away grieved and disappointed, and going to his study, called his piety and genius into exercise to write that hymn, we admire that genius, and especially that piety, more than we ever did before. In more than one instance have we related this fact to persons similar to the worthy Doctor, and have called forth their best feelings into exercise.

The circumstances under which the amiable Cowper wrote the exquisite hymn, 'God moves in a mysterious way,' are probably known to almost every reader of this paper. He labored under freqnent fits of mental derangement, and most unhappily but firmly believed that it was the Divine will that he should drown himself in a particular part of the river Ouse. Calling one evening for a post-chaise, he ordered the driver to take him to that spot, which he readily undertook to do, as he well knew it. On this occasion, however, several hours were consumed in seeking it, and utterly in vain. The man was forced to admit that he had entirely lost his road. The snare was thus broken, Cowper escaped the temptation, returned to his home, and instantly sat down and wrote a hymn which has ministered comfort to thousands, and will probably do so for generations yet to come.

Most of our modern hymn-books contain an exceedingly beautiful composition from the pen of the highly-talented but eccentric Robert Robinson, beginning,

> Mighty God, while angels bless thee,
>   May *an infant* lisp thy name?

Modern editors have altered the second line, and made it read, 'May *a mortal* lisp thy name,' which to me takes away a part of its beauty. It was written by its author for the use of a little boy, who sat during the period of its composition on his knee, and whose mind was deeply impressed, young as he was, when Robinson first read it to him, and then placed it in his hand. That child lived to a great age. We remember the deep feeling with which he told us the fact at his own fireside. He was a man of great piety and moral worth, and of considerable influence and usefulness, extensively known as the senior deacon of the First Baptist Church, formerly in Hosier Lane, latterly in King street, Reading, England. I need not, after this, say that he highly valued the hymn. Perhaps some of the readers may wish to know his name—Benjamin Williams, Esq.

There is another hymn from the same pen, connected with which there is told a very affecting and instructive anecdote. The hymn is the one well known as beginning, 'Come thou Fount of every blessing;' and few compositions indicate more of the experience of the true Christian. It is known that in the latter part of the life of Robinson, he became doubtful as to his religious character; and, to say the least, was distinguished for levity. A lady one day was traveling in a stage-coach with a gentleman who soon gave evidence of being well acquainted with religion. She had been just befor reading the hymn of which we have been writing, and asked his opinion of it; he waived the subject, and turned her attention to some other topic; but after a short period, she contrived to return to it, and described the benefits she had often derived from the hymn, and her strong admiration of its sentiments. She observed the strange agitation of her companion, but, as he was arrayed in colored clothes, never suspected the cause. At length, entirely overcome, the gentleman burst into tears, and said, 'Madam, I am the individual who composed that hymn years ago; and I would give a thousand worlds, if I had them, to enjoy the feelings I then had.'

There is a hymn, also contained in several of our books, beginning, 'O thou, my soul, forget no more,' which, from any pen, and written under any circumstances, would be interesting; but it becomes doubly so when we read it as the production of Krishnu Pal, the first modern converted Hindoo, and the first fruits of the English Baptist mission to India. For seven long years did they labor without a single enduring convert; at length, this man 'counted it all joy' to follow Christ in his ordinances, and devoted himself to his service. For forty years, or more, was he a zealous, eloquent, and useful preacher to his countrymen, and then died in full exercise of the holy, ardent love so delightfully expressed in his hymn.

One short anecdote more, and this prosy paper about poetry shall end. Rippon's Selection contains a long hymn, beginning, 'When Abraham's servant,' &c., which is usually now commenced at the sixth verse, 'In all my Lord's appointed ways.' This hymn originated in the fact that while its author, Dr. Ryland, was settled at Northampton, England, he met with an aged minister traveling through the town, and almost compelled him to stay and preach to his people that evening. The old gentleman staid with reluctance, and this fact probably suggested his text, 'Hinder me not.' Gen. 24: 56. The good Doctor sat under the pulpit, converting the sermon, as the preacher proceeded, into a hymn, and at the end of the preacher's labors, he rose and read it, the people singing a part of it. We have heard some of the old people at Northampton tell the story with much interest.

LAST HOURS OF CHARLOTTE ELIZABETH.

The memoir of this lady contains the following account of her death-bed scene:—

She arrived at Ramsgate at half past six, and went to a hotel, as the apartments she was to occupy on the West cliff were not yet ready. She was fatigued and exhausted, and immediately retired to rest; and her delight was great at finding that, as she lay on her pillow, she had a full view of the sea and entrance to the harbor. On the following morning a slight bleeding commenced, which soon became alarming, and a surgeon was immediately called in. He succeeded in staunching the hemorrhage, but not before much blood had been lost, as it was one of the larger blood-vessels that had now been invaded by the cancer. Mr. Ayers, the surgeon, made some remarks on her tranquility and resignation, to which she replied, 'It is the love of Jesus that sustains me.' She now grew very faint, and Mr. Ayres' attention was unremitting. She then said, 'My flesh and my heart fail me, but Jesus does not fail me.' A little weak wine and water somewhat revived her, and she said to Mr. A., as he left the room, with some energy, 'Do you love the Lord Jesus?' and showed pleasure when he gave a sign of assent. She then bade those around her kneel and pray; pardon and acceptance; nothing more.

Her kind Jewish friends, Mr. and Mrs. Mayers, had heard of her arrival, and immediately came to see her. She was too feeble to speak much, but was just able to tell them that Jesus upheld her, that he was her only hope and refuge.

Toward the evening she rallied, and during the whole night was calm and cheerful, even to playfulness; but hardly an hour passed without the words, 'How very good He is to me!' When the midnight train had arrived from London, she was a little disappointed at finding that Mr. Herin, her medical attendant—to whom a special messenger had been sent on the occurrence of the bleeding—could not arrive till the next day, and remarked that she did not think she should live to see him.

Early on the morning of the 12th a marked change was apparent in her countenance—her breathing became somewhat oppressed, and at eleven o'clock she suddenly exclaimed, 'It is death.' Mr. Ayers was instantly sent for, and confirmed the sad truth. She seemed to suffer no pain—no sigh or groan escaped her; her countenance was calm and happy, and she kept her eyes steadily fixed upon her husband, following his every motion, and showing uneasiness if for a moment he left her side. Life seemed slowly ebbing away. Once again her eyes brightened, her husband was leaning over her, and throwing her arms round his neck, and pressing his lips to hers, she exclaimed with intense emphasis, 'I love you!'

All thought that these were her last words; but it soon became evident that she was gathering her remaining strength for a mighty effort; and then, with death in every look and tone—gasping between her words, but with a loud, clear, and distinct voice, she uttered these words:—'Tell them,' naming some dear Jewish friends, 'tell——that Jesus—is the Messiah—and tell'—

Her hand had forgot its cunning; her tongue was cleaving to the roof of her mouth—but Charlotte Elizabeth had not forgotten Jerusalem.

The breathings grew fainter and fainter—her brow was slightly convulsed—and at twenty minutes past two she fell asleep in Jesus.

She had charged her husband, two months before her death, never to lay her in a vault, but in a simple earth-dug grave, and in a perishable coffin, disliking all attempts to avert the almighty decree, 'Dust thou art and unto dust thou shalt return.' On visiting the lake Mullinger, in 1837, where her beloved brother had been drowned, she brought from its banks a simple plant, which she preserved in her various gardens, and latterly in a flower pot. This she charged him to plant on her grave, over which no stone was to be laid, but the spot to be marked by a plain head-stone, dictating the epitaph, which, with the addition of the date, has been thus inscribed:—

HERE
LIE THE MORTAL REMAINS
OF
CHARLOTTE ELIZABETH,
THE
BELOVED WIFE
OF
LEWIS HYPOLYTUS JOSEPH TONNA,
WHO
DIED ON THE 12TH OF JULY, MDCCCXLVI.,
'Looking unto Jesus.'

THE WAR.

> Boys and girls,
> And women, that would groan to see a child
> Pull off an insect's leg, all read of war,
> The best amusement for a morning meal!
> The poor wretch who has learnt his only prayers
> From curses, who knows scarcely words enough
> To ask a blessing from his Heavenly Father,
> Becomes a fluent phraseman, absolute
> And technical in victories and defeats,
> And all our dainty terms for fratricide;
> Terms which we trundle smoothly o'er our tongues,
> Like mere abstractions, empty sounds to which
> We join no feeling and attach no form!
> As if the soldier died without a wound;
> As if the fibres of their god-like frames
> Were gored without a pang; as if the wretch,
> Who fell in battle, doing bloody deeds,
> Passed off to Heaven, translated, and not killed—
> As though he had no wife to pine for him,
> No God to judge him! [Coleridge.

"SHE WAS GONE!"

Of all the many millions who have suddenly passed from time to eternity, are there any who have died at the time or in the manner they expected to? And of all the millions who are yet to receive the summons of death, who thinks that that summons may come to him soon or suddenly? Is it not the secret, though perhaps never-expressed thought of each, that he shall enjoy many long and happy years, and at last die peacefully and calmly?

So probably thought that young lady, who, some time since, with a party of friends, was visiting the Falls of Niagara. Full of life, and health, and spirits, she was enjoying the pleasures of the scene, and anticipating many more pleasures in the future, and *death* possibly was the farthest thing from her thoughts. Standing on the Table Rock, she turned suddenly from her companions to seize a flower growing on the brink of the precipice—they heard a scream, and she was *gone!* and her eternal destiny unalterably fixed! Brightly as the flower she bloomed, and as suddenly as its stem was snapped, she was hurried from time to eternity. "As for man, his days are as grass; as a flower of the field so he flourisheth. For the wind passeth over it and it is gone, and the place thereof shall know it no more."

Neither was a sudden death expected by that poor boy, who, a few weeks since, set out in his boat to cross the Niagara river, above the falls; but not going quite high enough up the river, his little boat was drawn into the foaming rapids. Then misgivings seemed to come into his mind that he might be in danger, and he attempted to turn his boat up the stream, but it was too late! O, with what intense and painful interest was he watched from the shore by those who saw his struggles for life, but could render him no assistance. For a while, by his vigorous exertions, he succeeded in keeping his boat from going down with the foaming waters; but at length his arm grew tired, and as soon as he lost one stroke of the oar, his boat began to drift with fearful rapidity towards the cataract. Then, being an expert swimmer, he cast off his clothes and sprang into the water, hoping that he might still be able to reach the shore; but his strength was nearly gone; he was near the mighty waterfall, and down he must go! Still he struggled for life till he reached the brink, and made the fearful plunge; "there was the cry of a strong swimmer in his agony," and he disappeared from human sight forever. "For when they say peace and safety, then sudden destruction cometh upon them."

Nor was death probably expected so soon, by that great and good man in Scotland, who, a few weeks since, lay down at night prepared to rise and continue his labors on earth, and woke to meet his gracious reward in heaven. Calmly and sweetly he slept, it would seem, till in amazement he found himself among the ransomed host, and the harmony of celestial music burst upon his ear. Oh, wherever and whenever I die, or under whatever circumstances, "let me die the death of the righteous, and let my last end be like his."

Of one thing you are entirely certain, and that is, that you must die: "for what man is he that liveth, and shall not see death?" but of the time, and the circumstances attending your death, you are totally ignorant. These are all foreseen and arranged by Omnipotence, and he will bring it to pass in his own time. Should not the very fact of this *uncertainty* lead you to examine carefully on what foundation your hopes for eternity are resting? Should it not cause you to come to the determination that you will without delay "make your calling and election sure?" Oh, flee *now* to the ever-open arms of the Saviour; make him your friend for time and for eternity, and then, "when thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet." Then thou shalt not "be afraid of *sudden* fear, neither of the desolation of the wicked when it cometh. For the Lord shall be thy confidence." "Blessed is the man that trusteth in the Lord."

[American Messenger.

INFANTICIDE—TRIAL BY ORDEAL.

In Madagascar, every child born on an unlucky day or hour (and the number of these is quite at the will of the astrologer) is destroyed on the spot; while the same fate awaits others who may be ordered to be sacrificed, merely in consequence of a single malignant symptom frowning on their birth-day. The passion for infanticide, so strangely overcoming the parental instinct in heathen nations, is very remarkable. At Ilen, a settlement within the delta of the Tiger, human beings are occasionally offered up in sacrifice; whilst *twins* are, in all cases, put to death, and the children who cut their upper-jaw teeth first are instantly destroyed.

The contrivances resorted to for the destruc- of infants in Madagascar are not the least atrocious features in the history of this people. A common method for attaining this end, is that of exposing the unconscious babe in a narrow passage, through which a herd of cattle is furiously driven, and by the feet of which it is scarcely possible to escape being tortured and mangled by a gradual death. At other times it is suspended by the heels while its face is held in a pan of water till suffocation ensues; or, still more horrible to relate, it is sometimes buried alive with its head downwards in a pit. And this atrocious murder is in regular order, commanded under the Queen's authority, to be perpetrated by the father, or nearest relative, of the infant!

One of the king Radama's sisters being ill, her four female attendants were subjected to trial by ordeal, for the purpose of ascertaining to what extent the poor helpless wretches had been accessory to her sickness. They were adjudged to instant death. The supposed criminals were taken to a rock on the south side of the capitol, and having their fingers, toes, arms, legs, noses, and ears cut off, were precipitated from the rock, the children from the surrounding crowd amusing themselves for nearly an hour by throwing stones upon their mangled bodies! Not one anxious or sympathizing countenance was seen among the spectators, many of whom were females!

[Missionary Magazine.

"THE DOOR WAS SHUT."

I had frequently read the beautiful and impressive parable from which the above words are taken, but had never felt their real force until a few months ago, when the following incident gave them a practical application, which I shall not soon forget. My residence is a few miles from London, and upon the occasion to which I allude, I had omitted sending two letters of importance to the post-office; but having an engagement in town, I thought I should be in time to post them there for the evening mail. I alighted, therefore, from the omnibus at the first general post-office, and, presenting my letters, was informed that I was too late there, but by hastening to Lombard street, should be in time for that office. I immediately hurried forward, but not knowing exactly where to find the office, mistook the way and found myself in an adjoining street. After making inquiry, I quickly retraced my steps, and coming within sight of the office, took my letters from my pocket, and reached out my hand to deliver them, when suddenly the clock struck, and in an instant "the door was shut." I was too late! Several others, like myself, were eagerly pressing forward, but they were too late also; and we all turned away with looks and feelings of disappointment, amidst the loud laughter of a number of bystanders.

The words, "the door was shut," came instantly and powerfully to my mind; and, as I retired, I thought of the important lesson to be derived from the circumstance itself. In a temporal point of view, what numberless difficulties and disappointments we occasion ourselves by negligence and forgetfulness, and how earnestly we should study to do every thing at its proper time! What inconvenience and loss we sustain ourselves, and cause others, in this day of steam and railroads, by being a minute too late; and how earnestly, therefore, we should cultivate habits of punctuality! But particularly, I thought of the words in connection with the parable in which they are found.

In what imminent peril are our souls' immortal interests, if we neglect the great salvation until it is too late, and the door is forever closed. "Those that were ready went with him to the marriage, and the door was shut;" and in what an awful situation will such be placed when to their knock for admission the answer shall be given, "Verily I say unto you, I know you not!" O with what disappointment and anguish will they turn away, amid the rejoicing and derision of Satan and lost spirits, to that place "where the worm dieth not, and the fire is not quenched!"

[London Christian Penny Magazine.

SECRET PRAYER.

It would be well if we could impress upon the attention of our readers the importance, and the great advantage of having a fixed time and place appointed for secret prayer. In all matters even of a worldly kind that are of any serious moment, habits of regularity and punctuality are indispensable; and much more must this be the case in matters of such infinite consequence as the interest of the soul. Not only are such habits indispensably valuable as furnishing in one sense a security that the duties of the closet shall not be absolutely neglected,—a circumstance of which, otherwise, there will often be the greatest danger,—but they will be found of the greatest utility in counteracting the natural reluctance of the heart to all devotional exercise, a reluctance which is sometimes felt, even in the best. Moreover, the hurry and bustle of this world's affairs will encroach upon the seasons which ought to be reserved for the devotions of the family, and much more upon those which belong to secret devotion, unless such seasons be guarded by care and forethought; and this care and forethought must be habitual. It is the part of every one to consider carefully his own convenience, in making arrangements as to this matter, but if a hint on such a topic might be offered, we suggest that the most suitable time for secret prayer is the earliest hour in the morning, but perhaps not the latest in the evening. By making it the first employment of the day and allowing nothing else in ordinary circumstances to take precedence of it, we may expect the mind to be in some degree calm, collected, and free from those disturbing influences which previous attention to worldly business could not fail to have exerted. But in the evening, let not the hour or half hour that is given to this duty, be deferred till the body and mind are overcome by drowsiness. Let the exercise be quite secret. Prayer, even personal prayer, in the presence of another, is not secret prayer. The person should feel himself quite alone; he should feel that it is only with God that he is transacting.

[Rev. J. M'Gill.

THE CHILD MUST NOT FEAR ITS MOTHER.

The most essential thing for a timid infant is to have an absolutely unfailing refuge in its mother. It may seem unnecessary to say this. It may appear impossible that a mother's tenderness should ever fail towards a helpless little creature who has nothing but that tenderness to look to; but alas! it is not so. I know a lady who is considered very sweet-tempered, and who usually is so—kind and hospitable, and fond of her children. Her infant under six months old was lying on her arm one day when the desert was on the table; and the child was eager after the bright glasses and spoons, and more restless than convenient. After several attempts to make it lie quiet, the mother slapped it—slapped it hard. This was from an emotion of disappointed vanity, from vexation that the child was not "good" before visitors. If such a thing could happen, may we not fear that other mothers may fail in tenderness—in the middle of the night, for instance, after a toilsome day, when kept awake by the child's restlessness, or amidst the hurry of the day, when business presses, and the little creature will not take its sleep? Little do such mothers know the fatal mischief they do by impairing their child's security with them. If they did, they would undergo anything before they would let a harsh word or a sharp tone escape them, or indulge in a severe look or a hasty movement. A child's heart responds to the tones of its mother's voice like a harp to the wind; and its only hope for peace and courage is in hearing nothing but gentleness from her, and experiencing nothing but unremitting love, whatever may be its troubles elsewhere.

[Miss Martineau.

THE HOUSE OF PRAYER.

Wouldst thou have the temper of thy soul raised above the temptations and cares of life to that region where God and virtue and endless peace and happiness dwell—go not, my brother, into the wilderness; climb not the steep rock; seek not the gloom of the forest, or the resounding shores of the ocean—but enter, with the train of devout worshipers, the house of prayer; there with thy children, thy household, thy kindred, friends and neighbors, bow down before the High God. If the general countenance of this place do not tend to calm the passions of the soul, to allay its feverish anxieties, and infuse into it sensations of peace and piety, of duty and benevolence, how strangely must we all have forgotten every thing which it most behooves us to regard and to remember! This is the climate of devotion. It is the atmosphere of praise and thanksgiving that we breathe here; and we are not purely intellectual, but sentient, impressible beings.

WESLEY ON STUDY.—Wesley knew the importance of studious habits on the part of his preachers. To an indolent one he gives the following admonition, not inappropriate to some now-a-days: "Your talent in preaching does not increase, it is about the same as it was seven years ago; it is lively but not deep; there is little variety; there is no compass of thought. Reading only can supply this, with daily meditation and daily prayer. You wrong yourself greatly by omiting this; you can never be a deep preacher without it, any more than a thorough Christian. O, begin. Fix some part of every day for private exercises. You may acquire the taste which you have not; what is tedious at first, will afterwards be pleasant. Whether you like it or not, read and pray daily. It is for your life; there is no other way; else you will be a trifler all your days, and a petty, superficial preacher. Do justice to your own soul; give it time and means to grow; do not starve yourself any longer."

The Sabbath Recorder.

New York, November 25, 1847.

PROCLAMATION,

BY JOHN YOUNG, GOVERNOR OF THE STATE OF NEW YORK.

A day of Public Thanksgiving is due to Almighty God, for blessings bestowed upon the people of this State during the past year.

While a sanguinary war has been ragingupon our national frontier—while the principal city of a sister State has been scourged with a pestilence that walketh at noonday, and while gaunt famine and disease afflict the fairest portion of the mother country, the State of New York presents a gladsome picture of universal happiness and prosperity. Seed time and harvest have been continued to the husbandman—the laborer and the artisan have not sought in vain for employment—the ships of the merchant have traded in peace with the nations of the earth, and plenty has crowned the efforts of all classes of society.

The blessings of free Government—the means of universal education—the security of person and property, and the supremacy of law and order, have been vouchsafed to us in an eminent degree.

For all these, and for other good gifts, we are indebted to that Providence whose bounty and protection are conferred upon all, without regard to country or condition.

I, therefore, respectfully recommend to the people of this State, to observe the 25th day of November next, as a day of Public Thanksgiving; to abstain on that day from their usual avocations, and mingle, with their thanksgivings, prayers to Heaven for the continuance of its smiles, and for its protection against famine, disease and crime.

In testimony whereof, I have caused the Privy Seal of the State to be hereunto affixed. Witness my hand, at [L. S.] the City of Albany, this eighth day of October, in the year of our Lord one thousand eight hundred and forty-seven. JOHN YOUNG.

By the Governor,
HENRY V. COLT, Private Secretary.

THANKSGIVING.

Our paper is dated, although not printed, on the day set apart by the Governor of this State for general thanksgiving. It is pleasant to remember, that not only the inhabitants of the State of New York, but those of a majority of our sister States, are engaged upon the same day in offering thanks to God for his mercies bestowed upon them. Surely a review of the past season will furnish abundant incentives to gratitude. Not only have seed-time and harvest succeeded each other in their proper time, but the harvest has been an unusually abundant one, filling our storehouses, and providing largely for all our wants. Nor has the divine goodness been confined to a supply of our lower wants. He has in the course of the past year given to the church many clear manifestations of his saving mercy. When these are considered, who can refuse to enter His courts with thanksgiving and wait before him with songs of praise?

Such are the feelings awakened by turning our thoughts to God. How different when they are turned upon the condition and actions of men! It is impossible to think of our own country, without feeling deeply and painfully in relation to the existing war with Mexico. During the past year human blood has flowed to an alarming extent in that war, to say nothing of the numberless evils and miseries which have attended upon the invasion of the enemy's country, and the sacking of its cities. Slavery, too, has continued to work its blighting effects upon all our national interests. The cry of the bondsman, under a system of slavery which exceeds in enormity any other upon which the sun ever looked, has entered into the ear of the God of the oppressed. In view of such a state of things, our expressions of gratitude to God ought to mingle with confessions of sin, and prayer that the divine vengeance, which we have so richly deserve,d may still be averted.

BATTLES ON THE SABBATH.

Many times, within the last few years, have we noticed in leading religious journals, attempts to prove the regard of God for the Sabbath, from the fact that victory in battle has often been given to armies which have refused to commence fighting on that day. The folly of such reasoning is evident to any one who considers, that it is impossible, in such instances, to decide with any certainty how much more regard one army has for the Sabbath than the other. It is well understood, by those acquainted with the matter, that nothing deserving the name of a Sabbath is known in armies engaged in actual service. Even if the troops themselves are not particularly engaged, a vast number of attendants always are. The heavy trains of the commissary move on, and the arsenals are generally as busy as ever. Indeed, it is said that in most armies extra duties are assigned to the day generally kept in times of peace as a Sabbath, so that instead of its being a day of rest, it is a day of unusual activity. Under such circumstances, all attempts to analyze the piety of armies so as to argue the approbation or disapprobation of God from their comparative success, are vain and foolish.

But farther, the reasoning to which we have alluded is opposed to the facts in the case. Our own *Christian* nation has had an army in active service for some two years past. With all our professions of Christianity, we believe it is not pretended that the Sabbath so-called has been very strictly observed in that army. On the contrary, our whole course has shown a wanton and reckless disregard for that day. The first session of the Cabinet at Washington in relation to the Mexican war was held on a Sunday, and several of our most important battles have been fought on that day. Now how has the divine displeasure towards this course been shown, according to the reasoning under consideration? Let facts answer. The battle of Del Norte, in New Mexico, was fought on a Sunday. The battles of Buena Vista, Sacramento, and Cerro Gordo, were all fought on Sundays, and all terminated favorably to the invading army. Vera Cruz was surrendered on a Sunday, and some of the most sanguinary fighting in the vicinity of the city of Mexico was done on the same day of the week. Would it be possible, from these facts, to argue any special favor for the Sunday? The advocates of that day may think so, but we must be permitted to differ from them. By doing so we do not question that God rules in the affairs of men, but only that man's reasoning from his providences is more than liable to be incorrect, and can not, therefore, be a substantial foundation on which to rest duty.

REV. JOHN BRITTAIN SHENSTON.

The following brief biographical notice of the recently-deceased Pastor of one of the Sabbath-keeping churches in London, is taken from the (English) Baptist Manual for 1845. It was written for that work, from authentic documents, by Rev. Wm. Henry Black, Pastor of the Sabbath-keeping Church in Mill Yard, Goodman's Fields:—

The Rev. JOHN BRITTAIN SHENSTON, the third son of William Shenston, of Shoreditch, was born the 29th of January, 1776, and was named after his great uncle John Brittain, who was, from 1756 to his death in 1794, elder of the General Baptist church now meeting in Commercial Road East, London, but then in Church Lane, Whitechapel. His father was an ordained deacon of that church, and many years treasurer of the General Baptist Fund; and his eldest brother, William Shenston, was pastor of the Particular Baptist church in Alie street, Goodman's Fields, and died in 1833. Mr. Shenston was baptized the 22d of April, 1792, and joined his uncle's church when little more than sixteen years of age; there he was called to the ministry on the 14th of August, 1787. On the 23d of April, 1799, he was ordained elder of the General Baptist church at the Park meeting, Duke street, Southwark, (now in the Borough Road,) by his uncle's successor, Dan Taylor; but, at the end of ten years of successful ministry, he resigned his charge by reason of a change of sentiments. He then joined the church in Devonshire Square under the late Timothy Thomas, which he served as a deacon, continuing nevertheless to preach occasionally among the Particular Baptists, until, having formed a church at Crouch End, near Hornsey, Middlesex, he was dismissed thither in September, 1822, and set apart as its pastor on the 3d of October. About the same time, being convinced of the perpetual obligation of the seventh-day Sabbath, he began to attend public worship on that day, as conducted by Robert Burnside, at Devonshire Square; and on his death, in 1826, was unanimously requested to succeed as pastor of the old Seventh-day Baptist church, formed in 1675, by Francis Bampfield, the martyr. This invitation he accepted in the month of June that year, and soon after published a tribute to Mr. Burnside's memory, and a plea for the seventh-day Sabbath. He preached on the first day at Crouch End, gratuitously, until the 19th of February, 1832, when he retired from the ministry there; but he continued to preach on the seventh day at Eldon street, (whither his church removed soon after he became pastor,) until the winter before his death, which happened at Fulham, the 12th of May, 1844, in his sixty-ninth year. He was the oldest member of the Board of Baptist Ministers in London, and had formerly been for some years their Secretary. The greater part of his books are bequeathed to the Baptist Library.

THE REPUBLIC OF LIBERIA.—Intelligence has been lately received, that the colonists of Liberia have declared their independence, and now take their place among the independent nations of the earth. This step was taken at the suggestion and by the advice of the American Colonization Society, and it is believed will promote the general prosperity of the people. The Constitution, says the Atlas, has been received at Washington, as adopted by its Convention, and fills over seven columns of a printed sheet. It opens with a rapid historical sketch of the establishment and the prosperity of the colony, which concludes with the following appeal:—

"Therefore, in the name of humanity, and virtue and religion—in the name of the great God, our common Creator, and our common Judge, we appeal to the nations of Christendom, and earnestly and respectfully ask of them that they will regard us with the sympathy and friendly consideration to which the peculiarities of our condition entitle us, and to extend to us that comity which marks the friendly intercourse of civilized and independent communities."

Next follows the declaration *of rights*—many of them being copied from the State Constitutions of the United States. The legislative and executive branches of the Government are made conformable to our own; except that the President and Vice President are to be elected every two years. The Constitution concludes thus:—

"Done in convention at Monrovia, in the county of Montserrado, by the unanimous consent of the people of the Commonwealth of Liberia, this 26th day of July, in the year of our Lord 1847, and of the republic the first. In witness whereof we have hereto set our name."

NEWS FROM OUR MISSIONARIES.—Just as our paper was ready for press, we received letters from our missionaries, dated August 10, 1847. They were then all comfortably settled at Shanghai, and more than satisfied with the location, deeming it one of the best fields for missionary labor in China. We shall give extracts next week.

☞ The Editor has been absent from the city for nearly a week, and only returned in time to send this paper to press, which will account for non-attendance to various letters received at the office within a few days.

CHRISTIAN DILIGENCE.

When we take into account the multitude of claims that rest on the Christian, and the vast importance attached to his work, the diversity of duties, the uncertainty of life, his fearful responsibility, the hastening judgment, the minute account that is then and there to be made, as well as the multitude of difficulties that gather about him in this world of cares, perplexities, and disappointments, we see the propriety and importance of the frequent admonitions and exhortations, that every where abound in the Scriptures of eternal truth, to "diligence in business." When all these mighty considerations are taken into account, we have no time to waste, no opportunities to loose, no talents to squander away in idleness. Every moment of time is to be assiduously devoted to the great work of the gospel of God's appointed way. The Christian's work commences with *himself*; if self is overlooked every department of his work must suffer. Said one who is accounted to be wise in gospel matters, when giving counsel to a fellow laborer in the gospel, "Take heed to thyself." There are many things that are calculated to turn the Christian's thoughts away from God and the great work of self-preparation. The Bible contains the only safe instruction; this only will guide his feet aright and afford him a refuge in the great day of "lo! here, and lo! there." The Scriptures must form an essential part of his study. Like our blessed Lord, we should be prepared to answer the tempter in Scripture language, and say, "It is written." No vain ambition, no love of self, no impure motive, is ever to reign in his breast. Love to God and love to his fellow men is to be the main-spring to *all* his actions. O how careful we ought to be! The adversary succeeds in no place so easy as where self is concerned. With the love of the Saviour we are to reclaim the wandering brother, "considering ourselves lest we be also tempted." With that wisdom that comes from above, we are "to rightly divide the word, and give to each one a portion of meat in due season;" in *meekness* instructing those that oppose themselves. In a word, our lives are to be "epistles known and read of all men." *The nature of our work* will warrant no idleness on the part of the laborers in God's vineyard; it is no less than saving the souls of men. Our Saviour said, he would make his apostles "fishers of men." Said Paul, "I have begotten you through the gospel." Jude says, "Others save with fear, pulling them out of the fire, hating even the garments spotted by the flesh." Yes, dear brethren, "he that reclaims a sinner from the error of his ways will save a soul from death, and will hide a multitude of sins." When we reflect on this matter, and have a just sense of our work, we will exclaim in the language of God's word, Who is sufficient for these things?

The great amount of labor that is to be performed, is another reason why the child of God should be diligent. The world is the field. "Go ye into all the world, and preach the gospel to *every* creature." The heathen are to be given to Christ for his inheritance, and the *uttermost parts of the earth* for his possession. Yes, brethren, the apostate *world* is to be brought back to God, or *lost forever*. O that word, how it sounds, LOST; yes, *forever* LOST. The thought of that cry from the sinner, "The summer is passed, and the harvest is ended, and my soul is not gathered in." So the deadness of the church, the multitude of backsliders, the teeming world, call for the most diligent efforts on the part of God's children. They should "be diligent in business, fervent in spirit, serving the Lord." The necessity of our diligence is increased from the painful consideration that there are but few that "come up to the help of the Lord;" although "many are called, but *few* are chosen." "The harvest truly is great, but the laborers are few." The work to be performed might occupy the attention of the angelic host; but this treasure is in earthen vessels, that the excellency may be of God, and not of us. When looking at our great work, had we none to rely upon but the arm of man, then might we despair. But again, there is one more consideration that should bestir us in our work of love. *The shortness of time* is another incentive to diligence. Said the Apostle, "And that knowing the time, that now it is high time that we awake out of sleep, for now is our salvation nearer them when we believed." We are on the rapid wings of time, and with great velocity are approaching the awful scenes of the judgment day. What we do must be done soon. What our hands find to do should be done with our might. Said the blessed Jesus, with his mind directed to this matter, "WORK *while the day lasts*, for the night cometh, wherein no man can work." Sinners are fast dropping into the eternal world unprepared to meet their God. They are passing our reach, and what we do for them we must do soon, or they will be gone. Those that remain are becoming harder and harder; their hearts are less and less susceptible of divine impressions; they are daily making themselves fitter candidates for ruin.

My brethren, we have soon got to meet our fellow travelers at the bar of God, there to give an account of all our misspent time here in this world; we then shall meet the sinner, and God will judge us according to our works. O, dear brethren, what our hands find to do let us do it with our might. V. H.

SCOTT, Oct. 1st, 1847.

DR. BAIRD.—This gentleman is now lecturing with great acceptance to the citizens of Albany. His lectures must present new views of the state of society in Europe, to all who hear them, however much they may have read. The condition of the people of the continent in regard both to civilization and literature, is far more elevated than has been generally imagined. From the Doctor's account, we have obtained our information too much from the British press, which is not to be depended on; every thing beside England being put in the shade. The Doctor's opportunities for comparing other countries with his own, have been superior to those of almost any other individual, having been quite familiar in his intercourse with all the principal sovereigns in Europe, having traveled extensively through their kingdoms, visited their first institutions, and resided in Paris and other places; and the result of his observations must challenge serious regard. He gives to the United States the decided preëminence. Not to be sure in the magnificence of architecture and splendor of royalty, but in moral and political elevation, and in humane and benevolent institutions.

NEW YORK FEMALE EDUCATION SOCIETY.—The New York Recorder says: This Society, long known as a useful auxiliary of the Baptist State Education Society, celebrated its anniversary on Thursday evening, the 11th, at Rev. Dr. Cone's church. Rev. D. Dunbar prayed; Dr. Cone read the Treasurer's Report; the Report of the Board was read for the Secretary by Dr. Devan, who moved its acceptance, which was seconded by Rev. J. W. Sarles, of Brooklyn. Mr. Sarles went into an elaborate exposition of the theological training given at Hamilton, proving its eminent soundness, and its importance to the denomination considered as a bulwark against the novelties and errors of our times. His remarks were listened to with the highest satisfaction. Dr. Dowling addressed the meeting in his usually attractive manner, in behalf of the important objects of the Society.

SAILING OF MISSIONARIES.—Five missionaries of the American Board, Rev. Messrs. Baldwin and Cummings and wives, with Rev. Mr. Richards, and Dr. J. Sexton James and wife, under the Southern Baptist Convention, sailed from Philadelphia for China, on the 11th inst. The Christian Chronicle says a large concourse of the friends of the missionaries assembled, and the usual religious services were held. After the singing of a hymn, Rev. J. Chambers addressed the Throne of Grace, after which Rev. J. H. Kennard, Dr. James' pastor, pronounced the benediction. While the assembly was dispersing, the missionary hymn, "From Greenland's icy mountains," was sung with great spirit and feeling.

THE METHODIST EPISCOPAL CHURCH.—According to the official minutes of this church for 1847, as published by Lane & Tappitt, of New York, there are twenty-four conferences in union with the church, of which the Baltimore Conference has the largest membership, viz: 52,448 white and 16,387 colored. Ohio stands next, numerically, having a white membership of 61,684, and colored 514. Philadelphia, New York, and Pittsburg are next. The Vermont Conference has the smallest. The total membership in the twenty-four conferences is: white, 600,941; colored, 29,901; Indians, 716—total 631,538. There are 3,296 traveling preachers; 346 superannuated; 4,913 local—total 8,555. These statistics do not include the Southern branch of the Methodist Church.

A JEW IN FRANCE.—During the stay which Sir Moses Montefiore recently made in Paris, says the Archives Israelites for September, he had the honor to be presented to the King of the French. Sir Moses was accompanied by Dr. Loewe. The King expressed to the worthy English Israelite the hope of seeing the Jews every where emancipated, and in the enjoyment of the same privileges which they possess in France. The King was also pleased to take into consideration the complaints of Sir Moses against the French Consul in Damascus, and announced his intention of recalling that high functionary.

LATE FROM MR. ONCKEN.—In a letter dated Hamburg, Aug. 17, (says the Macedonian for November,) Mr. Oncken thus speaks of the mercies which the church there is enjoying at the hand of God:—

"Our prosperity has been unprecedented, if the conversion of sinners and internal peace and harmony stand among the highest blessings in the kingdom of Christ. Not less than forty-five believers have been baptized and added to the church here, since January, and others will be added soon. A spirit of love and concord has bound the hearts of the disciples closer together than ever. Our assemblies continue to be numerously visited, and we have enjoyed seasons when God displayed his grace with such irresistible power, that the effects in the conviction and conversion of sinners were truly astonishing. Our external peace has been as great as our internal happiness; and, to crown the whole, the Lord has at last given us the desire of our hearts, in reference to a place of worship, of which I have already apprized you, and which, on some occasions since it was opened, has been nearly filled. Up to the present moment, the authorities have taken no notice of this, though the law and special enactments of the Senate are against us. I trust we appreciate these gifts of our heavenly Father in some measure, and our hearts are filled with bright hopes for the future."

THE JEWS IN PRUSSIA.

The Orient publishes the following extract from a decree of the King, upon the address of the Chambers. It will be seen that the Jews are still very far from enjoying a perfect equality:—

"There shall be granted to our Jewish subjects, *so far as this law does not otherwise determine*, in the whole extent of our kingdom, with (the obligation of) equal duties, also equal civil rights with our Christian subjects. A Jew shall only, then, be admissible to any mediate or immediate state or communal-office, when there is not connected with the same the exercise of any judicial, police, or executive power. Besides this, the Jews shall remain altogether excluded from the government or superintendence of matters pertaining to Christian worship and education. In Universities the Jews may be appointed, so far as the statutes are not opposed thereto, as private teachers, extraordinary and ordinary professors of the chairs belonging to the medical, mathematical, natural, scientific, geographical, and linguistical departments. They remain excluded from all other branches of tuition, likewise from the academical senate, and the offices of Dean, Prorector, and Rector. In schools of art, industry, commerce, and navigation, Jews may be admitted as teachers. Otherwise, the appointment of Jews as teachers remains confined to Jewish educational establishments. Jews cannot be elected as representatives; and should such a right belong to a property acquired by a Jew, it remains dormant while in his possession. The same is the case with the right of giving benefices, and superintendence of church property. Jews cannot exercise, in person, any judicial or police power; they may, however, elect the judge and administrator of police. The Jewish possessor is, nevertheless, bound to bear all the duties which are connected with the above-mentioned rights. If the patronage belongs to a community, the Jewish members cannot take any part in the exercise of the same; but they must bear the charges resulting from their possessing this species of property. Resident Jewish members of a city or village community remain, moreover, compelled to pay the contribution for the support of the church, in proportion to their real estate; also, all Jewish proprietors are held bound to the payment of all church rates to which their property is liable."

A MISSIONARY'S FEELINGS.—Our readers are aware that Mr. Abbott, the Baptist missionary, left this country for Burmah in August last. He went by the way of England, for the purpose of hastening his arrival at his field of labor. His two children he left with friends in the United States. Alluding to his feelings at leaving them, and while on the water, he says:

"I looked from the ship on the face of dear friends, as they stood on the wharf in Boston—and for a moment I was sad. I shall see them no more! Well, the tie is sundered. So be it. It is not a new thing to me. Soon the city—the spires—the islands—my native land—faded from my view, and forever. And is it so, that I shall see my *babes* no more? Shall I never see that dear little creature, his elbows resting on my knees, his chin on his hands, looking into my face, and with tearful eyes and quivering lip, saying, 'Papa, please not go!' Ah! that *sound* and that *countenance!* I would give worlds to hear and see them again. And still, how the recollection makes my *heart ache!* The elder boy, too, with his mild eye and expressive countenance. Dear creatures! May He who hears the raven's cry, shelter them in his bosom!

"But onward, and onward still, we 'plough' the raging deep, in spite of adverse winds and rolling seas. And I am positively on my way to the Karen jungle. And with the usual allotments of Divine Providence, I shall see those dear native preachers and those pastors once more! I pace the deck, and begin to sing—

'Bear me on, thou restless ocean!'"

MORAL DARKNESS IN VIRGINIA.—Bishop Johns of Baltimore, at a recent meeting of the Protestant Episcopal Church in New York, made the following statement in regard to Virginia, as reported in the New York Express:—"At a recent meeting of the Bible Society for Virginia, it was reported that there are sixteen thousand families without the word of God. He knew of more than one county where there was no edifice for the worship of God, and no minister of any denomination whatever. The depth of their ignorance was amazing. A minister was summoned to attend the couch of a dying man, and on examining him as to his religious faith, found that he had never even heard the name of Jesus Christ but as an oath. Nor was this a solitary case. Two females were called to testify in court to an important business; on questioning them, previous to swearing them, it was ascertained, to the astonishment of both judge and jury, that they had never heard of either the Bible or of God!

PAUPERISM IN BOSTON.—During the year ending Nov. 1, 1847, the House of Industry, or Alms House, has had 2,434 inmates—661 for an average number. 70 city poor and 102 State pauper, remained the whole year. 340 died in the House during the year. Of this number, 804 were born in this country; 314 of them, however, of foreign parents; the rest were all foreigners. The expense of supporting this establishment for the year, has been about $32,000. In the same period of time, the overseers of the poor have expended in out door relief to the poor about $18,500, aiding 2,456 persons; of these, 1,140 were Americans. The Deer Island Hospital, for sick emigrants, was opened about the first of June, and up to Nov. 1, received 1,765 patients; of whom 248 had died, and 350 remained. During the past year the Boston Lunatic Hospital has had 204 patients, of whom 157 were State within, a year. The aggregate number is 6,859, of whom 2,421 came into the State within a year.

It is estimated that an aggregate of 10,000 persons attend the public places of amusement in this city nightly, bringing into the pockets of the managers, $5,000 equal to $30,000 per week, or one million and a half of dollars per annum.

General Intelligence.

FROM MEXICO.

The intelligence from Mexico is indefinite. The New Orleans papers of the 11th inst., furnish additional items of news from Vera Cruz. The Puebla Flag of Freedom publishes a long account of the battle of Huanautla, stating the number of men under Capt. Walker to have been not more than 195. The Matamoros Flag of the 3d inst., has a rumor that the train with which Gen. Taylor was coming down to Matamoros had been attacked by Mexicans. Anarchy seems to reign at Queretaro. A sufficient number to form a quorum, of the members of Congress can not be assembled. An attempt has been made, started, by the military, to keep Peña y Peña from the Presidential chair, the malcontents even going so far as to contend, in the very teeth of the constitution, that he is not entitled to it; but disorganized as the country now is, they probably will not succeed. Mr. Kendall, in a letter to the N. O. Picayune, dated City of Mexico, Oct. 14, says, "It is now exactly a month since the American flag was hoisted on the National Palace of Mexico, and during that time the occurrences of one day tell the story of all. The men have been paid off, and with the money in their pockets many of them have visited the innumerable dram-shops. Drunkenness would follow, and in many instances while in this state they have been assassinated. Gen. Quitman, the Governor, has taken every means granted him to ferret out the murderers, but in too many cases without success."

FOREIGN NEWS.

The steamship Acadia arrived at Boston on Saturday afternoon, after a boisterous passage of sixteen days from Liverpool. She brings dates eleven days later, from which we extract the following:—

The monetary panic continues, and many heavy failures are reported since the last advices.

The state of the market has been dull, though the prospects were somewhat brighter a day or two before the sailing of the Acadia.

The British Parliament had been summoned to assemble on the 18th inst., for the dispatch of public business.

There are nearly 12,000 factory hands in Manchester without the means of employment. In Ashton-under-Lyne, 8,377 hands have struck work; while the unemployed in that town and Lancaster, Preston and Bolton, amount to 4,679. Beside the above, in nine towns in the district, there are no fewer than 14,500 hands unemployed.

The Catholic Bishops of Ireland had addressed the Lord Lieutenant on the certain recurrence of the famine with the approaching winter. He promised that government would interfere for the preservation of human life.

The affairs of Switzerland are fast approaching a crisis. The belligerent forces are in view of each other, and hostilities appear to be inevitable.

A reconciliation has taken place between the Queen of Spain and her husband. The late Minister of Finance, Señor Salamanaca, is charged with a fraudulent issue of bonds, to the extent of 160,000,000 reals.

The affairs of Italy are not yet satisfactorily adjusted. The Emperor of Austria continues obstinate, but does not seem disposed to take any aggressive steps.

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CHOLERA.—We get accounts of the progress of the cholera, which seems to be steadily advancing upon its old track. Mr. William Herapath, a well-known chemist, has published a letter, saying that the result of a long series of experiments during the former visit of the pestilence has been to establish in his mind the conviction that chlorine gas is a perfectly efficient preventive, and, indeed, that it is the only one known. He says that the chloride of zinc and the nitrate of lead, the two most popular disinfectants of the day, are of no avail in cholera, although they will remove ordinary putrid effluvia. "The only chemical preventive I depended on," he continues, "in my numerous exposures to the virus, was chlorine gas, and this I believe to be a perfect one if the fumigation is complete. I placed large quantities of the substance necessary for the evolution of the gas in the hands of a Bristol druggist, who was kind enough to distribute it gratuitously to applicants during three days, with instructions for use; and I am happy to say, that during that time the deaths fell from ten to one per day." [N. Y. Com.

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THE CUNARD DOCKS.—We learn from the Newark Advertiser, that the Cunard docks at Jersey City, commenced on the 1st of March last, will probably be completed about the middle of December. There are two piers, both 300 feet long, 40 feet wide, and 61 feet 6 inches in height, being 21 feet at dead low water. On one pier there is a storehouse complete, 46 feet long and 40 wide. There are two other storehouses, the largest being 150 by 110 feet square. Already there have been deposited about the docks 75,000 tons of stone, making in all 780 cargoes. The very best of white pine plank has been used in their construction, brought from the Susquehanna expressly for the work. Upwards of 57,000 cubic yards of mud have been excavated and filled in back of the bulkhead. Henry Southmayd, Esq., is the superintendent. It is estimated that the docks, when finished, will cost upwards of eighty thousand dollars.

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TO BE HUNG FOR STEALING A SLAVE.—At the late sitting of the Court of General Sessions for Darlington District, South Carolina, the Hon. Judge Wardlow presiding, James Carlisle was brought to the bar charged with selling a negro slave, the property of Mr. W. Fledger, of Malboro Disirict, to which charge he pleaded guilty; and was sentenced to be hung on Friday, the 25th day of February next.

DREADFUL SUFFERING AT SEA.—The Philadelphia News of Thursday morning, says that the schooner Splendid, Capt. Baker, at that port from Auguilla, reports that on the 8th inst., she fell in with the schooner Caroline, of Saco, Me., Capt. Smith, from Savannah for Bath, with a cargo of lumber, dismasted, &c., having experienced a violent gale on the 25th ult., in lat. 42° 43′, long. 72′. Samuel Lockwood, seaman, confined to the forecastle by sickness, was drowned in the gale, and Henry Hughes, seaman, a native of Wales, was washed overboard during the prevalence of a heavy sea, on the 29th ult. During the gale their provisions were all washed overboard, consequently when fallen in with by the Splendid, the survivors, three in number, were in the most destitute condition; in fact, so desperate had become their situation, that they were obliged to adopt the fearful alternative of sacrificing one of their number for subsistence to the rest, and accordingly lots were cast, and the awful decision fell upon one of the seamen named Charles Brown, who was killed, and upon whose flesh the poor wretches lived until picked up.

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MORMON LOCATION.—The St. Louis Republican of October 27, says: We yesterday saw a person direct from Council Bluffs, who states that on the day he left, a runner came in, who was sent on in advance by the Mormon 'Twelve,' who were on their route back from the Salt Lake. Our informant states that the Mormons have located their grand gathering place about half way between the Utah and Salt Lake in California, on a stream which connects the two waters. The distance between the two lakes is about sixty miles—a fertile valley extending the whole distance, of several miles in breadth. There they have laid out a city, and commenced making improvements. They are in the midst of the Blackfeet, Utah, and Crow tribe of Indians, who are said to be peaceable, and favor this settlement. The main body of emigrating Mormons, which started from the Bluffs in June last, had advanced about two hundred miles between the South Pass by the latter end of July, and were passed at Green river at that time. They had got on without difficulty to that point, and were pushing on to their new location.

SUMMARY.

A Turk with three wives, brought with him from Turkey, and three several classes of children, died lately in New York, without a will. Each of the three wives have applied to the Surrogate for letters of administration. This case is a puzzler to the Judge of Probate. He thinks he cannot grant letters to all the wives, and that the one first married has the preference. By the law of Turkey, where the marriages were celebrated, all the wives a man may have, no matter how many, are held equal, having the same rights of property. The fear is, and so the counsel for the ladies represent the law, that the granting of letters to either wife and the exclusion of the others, would in effect declare the excluded ones concubines, and make their children illegitimate. The Surrogate has taken the case under advisement.

A man in the employ of William Garbutt, of Wheatland, named John Halligan, an Irishman, aged 35 years, was killed on Friday night under the following circumstances: He went into Mr. Garbutt's barn about six o'clock in the evening, for the purpose of procuring some chickens. The fowls were at roost in the upper part of the barn, and it being somewhat dark, he slipped and fell a distance of about 16 feet, to the floor below, which was paved with stone. He survived about six hours after the accident.

A writer in the Washington Union says, a railroad 608 miles long, from Presidio de Rio Grande to Guayames in the Gulf of California, would secure a continuous steam communication from the Atlantic to the Pacific. He thinks it much preferable to the route by the Isthmus of Tehuantepec, or that of Darien. The expense would be slight, compared with Mr. Whitney's project of a railroad across the continent.

It is stated in the Williamsport times, that the Chesapeake and Ohio Canal will be in good navigable order by the latter part of this week, and that, by that time, a large an active transportation of flour and other products will be commenced. We learn from undoubted sources that the arrangements recently made for providing funds to complete the Chesapeake and Ohio Canal, have all been completed—the money actually paid and the work commenced.

The Louisville Journal says, that last week there came to Troy, a little town in Indiana, a German family composed of a man, his wife, and thirty-two children. The children are all girls, and were produced at sixteen births. A gentleman of that city, who has some land in that vicinity, has promised to give them one hundred acres of land, provided their daughters will promise, as they severally come to maturity, to intermarry with the inhabitants of Indiana.

A large importation of West India yams into England has lately taken place, in consequence of the anticipated scarcity of potatoes, which has given a stimulous to the cultivation of this tropical substitute for that root. Some tons have been sold for the purpose of cattle feeding, and a quantity has also been sent gratuitously to Ireland, to test their applicability to the feeding of pigs.

A large fire took place in West Boylston, in Worcester county, Mass., on Friday night. A factory owned by Childs & Dinsmore, a grist-mill owned by Mr. Wilder, a barn filled with lumber, a blacksmith shop, and sundry outbuildings were burned. The fire was caused by dropping a lamp in some cotton. Loss from $12,000 to $15,000—partly insured.

A royal decree has been promulgated, proclaiming the abolition of slavery in the Danish colonies. All slaves under sixteen years of age are by this decree declared absolutely free from the 18th of September, and those above that age to be held in the condition of apprentices for four years from that date.

The Unitarian meeting-house in Stow, Mass., was destroyed by fire on Tuesday last, between 9 and 11 o'clock, A. M. The fire caught from a furnace that had been placed in the building only a week before. The desk, clock, communion service, books, &c., were saved.

On Tuesday, the 16th, the dead body of a female, between 25 and 30 years of age, was taken from the Delaware Division of the Canal at Port Pleasant. On examination, various marks of violence were found upon her person. Her name was not ascertained. An impression prevails that the murder was committed either above or below on the Canal, that the body was borne along as far as Port Pleasant in a canal-boat, and was then thrown overboard.

The packet ship New World, from New-York for Liverpool, takes out about $100,000 in sovereigns; the Yorktown, for London, has $5,000, and the French packet will take out 150,000 dollars. The Tribune says that this movement of gold is against the current of trade, and not for lack of good bills.

We learn, says the Port Tobacco Times, that in consequence of the short crop of American tobacco this year, prices of the raw material have experienced a rise of nearly thirty per cent. since Spring. The usual crop is something over 90,000 hogsheads, and this year it is hardly 50,000.

The New catalogue of Yale College shows that there are now in the institute:—Theological students 44; law students 41; medical students 45; scholars of the house 2; students in philosophy and the arts 11; seniors 89; juniors 103; sophomores 92; freshmen 95; undergraduates 379. Total 522.

Fifty thousand persons assembled on the 20th of October, in St. Mark's Square, Venice, and next morning on many of the houses, in charcoal characters, were to be seen the significant phrases, "Viva Pio IX, Viva Italia." Venice is in possession of Austria, a part of her avaricious bargain with Napoleon.

Douglass Jerrold says, that "if the Emperor of the Russias chose to sell out the stock he holds in the British funds, he would drain the Bank of England of all its gold." England which boasts of a civilization of a thousand years, is absolutely at the mercy of the sovereign of a people scarcely yet emerged from barbarism!

The vote in favor of a Convention to modify the Constitution of Kentucky *against* slavery, was decisive. The Examiner says: "The counties having few slaves," also "those along the border, liable to emancipation influences," gave large majorities, whether whig or democrat.

The Oswego Times says, that on the 16th, there was ground, bolted, packed and shipped, at the flouring mills of H. Fitzhugh & Co., in that village, 814 bbls. of superfine flour, with six run of stone.

The steamer Hendrik Hudson, on her way up the North River, a week ago last Friday night, ran into and sunk the schooner J. B. Root, of Jamaica, laden with ashes. All the hands on board the schooner escaped without serious injury, with one exception, the captain, who was killed.

The Governor-General of Canada, says the Toronto Patriot, has been pleased to commute the sentence of death passed on Timothy and Mary Burke, at the recent Assizes, Kingston, (for the murder of their children,) to imprisonment for life in the Penitentiary.

The church at the village of Piscataway, N. J., says the New Brunswick Union, was consumed by fire on Saturday evening last. The Presbyterian church at Columbia, Tenn., was burnt on Sunday, the 31st of October. The church caught fire from an ajoining building which had been set on fire.

The Mayor of Washington, in conformity to a resolution of the Common Council of that city, has appointed Thursday, the 25th of November, to be observed as a day of praise and thanksgiving in the District of Columbia.

At Dodgeville, Wisconsin, a short time since, an affray occurred between a white man named John Cork, and four negroes, at a gambling board, during which Cork, shot and killed one of the negroes and wounded another dangerously.

Dr. John Hubble, of Van Buren county, Missouri, was murdered in the early part of last month. He was engaged in the duty of family worship, when he was shot by some person through the window, and instantly expired.

A destructive fire occurred at Algiers, opposite New Orleans on the night of the 6th, which destroyed lumber to the amount of $8,000 or $10,000.

A new branch railroad, called the Oldham Extension Railway, has just been opened in England, which although only a little more than a mile in length, cost nearly 600,000 dollars. It comprises two tunnels, each 440 yards in length.

The Secretary of the Tresury has instructed the Collector of New York, the New York Sun says, to reduce the Custom House expenses at least ten per cent. This will effect an important saving for the Government—about $100,000 per annum.

A public meeting is contemplated in the city of New York for the purpose of giving American citizens an opportunity to express "sympathy with the efforts of Pope Pius IX. in behalf of constitutional liberty."

M. Peyron, lately a pupil of the Polytechnic School, the young brother-in-law of M. Alfred de Montesquieu, who lately stabbed himself, became a few months ago a noviciate in a convent of Jesuits, and has given up to the order the whole of his fortune, amounting to about 5,000,000 francs.

An order has been issued by the chancellor of New Jersey, directing the receivers of the Plainfield Bank to reöpen their books, that the balance of the bill holders may come in for their shares of the assets.

The cost of Government, to each individual, in the United States, amounts to $2 39 per annum; in France, to $7 50, and in Great Britain, $12 23.

The Whale Ship Atlantic, Kenny, of Mystic, is reported to have been lost in Fayal Bay, Sept. 23. She was bound on a cruise to the Indian Ocean and North West Coast—had probably no oil.

The Chinese Junk is now at anchor in Boston harbor, and will probably be in readiness for inspection in the course of a few days.

The Albany Evening Journal says that our State Canals are far exceeding the hopes of their most sanguine friends. They this year pay gloriously. The tolls already received exceed the amount paid last year, to the same period, $888,454 06. The excess over the entire receipts of last year, is 757,821 39. The whole amount received up to this time, is over $3,500,000! The tolls for the fiscal year of 1847, show an excess over 1846, of $673,591 16.

A young Irishman named Peter Dougherty, who had hitherto conducted himself with extreme propriety, and abstained altogether from alcohol, spent Monday night, the 15th, with some friends, who induced him to drink, and on his way home he became disorderly, and was locked up in the 14th ward station-house, and hanged himself in his cell during the night, where he was found dead the next morning.

A colored woman was lately killed in the upper part of Darlington District, Ga., by lightning, while in the act of drawing water from a well with a sweep. The fluid struck the pole to which the bucket was attached, upon which it descended to the bottom of the well, throwing up a considerable quantity of sand and water above the top of the curb.

A beautiful tea service of silver is to be presented to Bishop Burgess, by the ladies of Christ Church, in Hartford. The set consists of five pieces: a coffee pot, tea and water pots, sugar bowl, and cream pitcher—the value of which is about four hundred dollars.

A man named Bryan Foley, drowned himself in the canal at Lowell, on the 11th inst. He left his house saying that he did not know but he should drown himself; he was followed, and his pursuers had nearly come up with him, when he was seen to jump into the canal. No cause is assigned for the act.

The Norwalk Gazette says that a bed of coal has been discovered in the town of Ridgefield, Conn., and that measures are progressing for working it. A gentleman of experience has contracted with the proprietor of the land for the privilege, and is now in pursuit of the proper hands and means for commencing operations.

In Stark county, Ohio, G. W. Sickafore recently obtained a verdict of $500 for libel, against David Han, a clerk in his store, for writing anonymous letters to eastern merchants, representing the plaintiff as insolvent.

The Vancluse mine, Orange county, Virginia, is the most extensive gold mine now in operation in the United States, the capital of which is to be raised $500,000 divided into $10,000 shares of $50 each. Large subscriptions have been made in Washington, and among them extensive ones for English houses.

The Green Bay Advocate says, that a mail will leave that place for Copper Harbor, on Lake Superior, on the 1st of November, and the first of every subsequent month until the 1st of May next. It returns from Copper Harbor on the 15th of each month.

The city of Pesth, in Hungary, has just contracted a loan with the house of Messrs. Rothschild, of Vienna, to the amount of 2,000,000 florins, (£208,000,) which sum is to be exclusively expended in the creation of schools and other establishments of public instruction

A fatal disease of small pox in sheep, is cutting off a great number of those animals in Great Britain.

MARRIED,

In Hopkinton, R. I., on the 20th inst., by Eld. D. Coon, Mr. LUKE B. MAXSON of Hopkinton, to Miss ANN E. BABCOCK, formerly of Allegany Co., N. Y., but now residing in Hopkinton.

In Westerly, R. I., on the 21st inst., by Eld. I. Moore, JOSEPH C. BURDICK, of Charlestown, R. I., to SUSAN M. CLARKE, of Westbrook, Ct.

DIED,

In North Brookfild, N. Y., Nov. 9, of pulmonary consumption, WILLARD W. TANNER, in the 26th year of his age. Brother Tanner embraced the cause of Christ in early life, and united with the second Seventh-day Baptist Church in Hopkinton, R. I. His life and death were characterized with the brightest evidences of a saint of the Most High. He was ever esteemed a meek and lowly follower of the Lamb of God during his Christian profession. By the advise of his physician, he left Rhode Island, hoping that a change of climate would operate favorable to his health; but the fondest hopes are often blighted, for on the tenth day after his arrival at the residence of his wife's sister, he gently fell asleep in the arms of Him who died that he might live. He has left a wife and a large circle of friends to mourn his departure. The funeral was attended at Leonardsville. Discourse preached by Rev. Wm. B. Maxson, from Matt. 24: 44—"Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh."

"Brother, thou art gone to rest;
We will not weep for thee;
For thou art now where oft on earth
Thy spirit longed to be.

Brother, thou art gone to rest;
Thine is an early tomb;
But Jesus summoned thee away;
Thy Saviour called thee home.

Brother, thou art gone to rest;
Thy toils and cares are o'er;
And sorrow, pain, and suffering, now
Shall ne'er distress thee more.

Brother, thou art gone to rest;
Thy sins are all forgiven;
And saints in light have welcomed thee
To share the joys of heaven.

Brother, thou art gone to rest;
And this shall be our prayer—
That, when we reach our journey's end,
Thy glory we may share."

At the residence of Dea. Josiah W. Langworthy, in Hopkinton, R. I, on the 18th of Oct., 1847, Miss LOIS WITTER, 79 years of age. She experienced religion in early life, and became a member of the First Seventh-day Baptist Church in Hopkinton, where she remained an ornament to the Christian name, until she was called to join the church triumphant. Precious in the sight of the Lord is the death of his saints.

D. C.

In Westerly, R. I., on the 13th of November, of lung fever, Mr. PHILIP SAUNDERS, aged 76 years.

LETTERS.

W. B. Gillett, H. H. Baker, Anson. Burdick, Jno. Duer, H. W. Stillman, W. B. Sayles, I. D. Titsworth, Albert Utter, N. V. Hull, V. Hull, J. A. Begg (will write.)

RECEIPTS.

H. B. & C. Davis, Shiloh		$2 00	pays to vol.	4	No. 52
C. F. Randolph	"	2 00	"	4	" 52
John S. Bacon	"	2 00	"	4	" 52
Chas. Dickason	"	2 00	"	3	" 52
Eliza Dunham, New Market		2 00	"	4	" 52
Jer. Dunn	"	2 00	"	4	" 52
Wm. Buffington, Westerly, R.I.		4 00	"	4	" 52
M. S. Kenyon, Hopkinton, R. I.		2 00	"	4	" 52
John Webster	"	2 00	"	4	" 52
Sophia Wells	"	2 00	"	4	" 52
C. W. Crary, Milltown, Ct.		1 00	"	4	" 26
A. M. Covey, Brookfield,		2 00	"	4	" 52

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thonsand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, gilt edges, $1 25; ditto, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

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THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

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Miscellaneous.

From the Ploughman.

THE OLD FARM RAKE.

I love it; I love it; and who 'll undertake
To chide me for loving my Old Farm Rake?
I have treasured it long, as an heir loom to me,
And e'er kept it safe, lest it injured might be.
I prize it above every thing of its kind,
So precious the implement is to my mind.
Do you ask why it is? This answer I make,
'T was my grandfather's own; yes, this Old Farm Rake!

How often I 've seen him rolling the hay,
With his wrinkled brow, and his locks all gray!
And I almost worship'd him when he smiled,
And, patting my cheek, bless'd his little grandchild.
But years rolled on and his fire went out,
His energies fail'd, and he scarce went about.
Yet, oft from his reveries would he awake,
And tell of his prowess with the Old Farm Rake!

Choice, favorite tool, thou hast seen much repair,
As others are wont, for their wear and their tear.
Full many a head, aye, stale and bow,
Thou hast had, all new, as the truth would show.
But then, what of that? there, sure, cannot be,
A possible doubt of thy identity.
Thou art still the same, my horse I 'll stake,
My good, good grandfather's Old Farm Rake!

'T is past! 't is past! and his days are done;
We all have seen his setting sun!
How often down in yonder field,
This implement I have seen him wield!
Ah! call me a dunce, or what you will,
Yet I'm 'of the same opinion still,'
And love it still for grandfather's sake;
I venerate ever the Old Farm Rake.

INTERVIEW BETWEEN CHARLES II. AND WILLIAM PENN, IN 1681

When William Penn was about to sail from England to Pennsylvania, he went to take leave of the King, and the following conversation occurred:—'Well, friend William, said Charles, 'I have sold you a noble province in North America, but still I suppose you have no thoughts of going thither yourself. 'Yes I have,' replied William, 'and am just come to bid thee farewell.' 'What, venture yourself among the savages of North America! Why, man, what security have you, that you will not be in their war-kettle in two hours after setting foot on their shores?' 'The best security in the world,' replied Penn. 'I doubt that, friend William; I have no idea of any security against those cannibals, but in a regiment of good soldiers, with their muskets and bayonets. And mind, I tell you beforehand, that with all my good will for you and your family, to whom I am under great obligation, I will not send a single soldier with you.' 'I want none of thy soldiers answered William,' 'I depend on something better than thy soldiers.' The King wished to know *what that was.* 'Why I depend on themselves—on their *moral sense*—and on that grace of God which bringeth salvation, and which hath appeared unto all men.' 'I fear, friend William, that grace has never appeared to the Indians of North America.' 'Why not to them as well as to all others?' 'If it had appeared to them,' said the King, 'they would hardly have treated my subjects so barbarously as they have done.' 'That is no proof to the contrary, friend Charles. Thy subjects were the aggressors. When thy subjects first went to North America, they found these poor people the fondest and kindest creatures in the world. Every day they would watch for them to come ashore, and hasten to meet them, and feast them on their best fish, and venison, and corn, which was all that they had. In return for this hospitality of the *savages*, as we call them, thy subjects, termed *Christians*, seized their country and rich hunting grounds, for farms for themselves! Now is it to be wondered at that these much injured people should have been driven to desperation by such injustice, and that burning with revenge, they should have committed some excesses.' 'Well, then, friend William, I hope you will not complain when they come to treat you in the same manner.' 'I am not afraid of it,' said Penn. 'Aye, how will you avoid it. You mean to get their hunting grounds, too, I suppose?' 'Yes, but not by driving these poor creatures away from them.' 'No, indeed, how then will you get their lands?' 'I mean to buy their lands of them!' 'Buy their lands of them! why man you have already bought them of me.' 'Yes! and at a dear rate too, but I did it only to get thy good-will, not that I thought thou hast any right to their lands!' 'Zounds, man! —no right to their lands!' 'No; friend Charles, no right at all. What right hast thou to *their* lands?' 'Why, the right of discovery; the right which the Pope and all Christian kings have agreed to give one another.' 'The right of *discovery!* a strange kind of right indeed. Now, suppose friend Charles, some canoe loads of these Indians, crossing the sea, and discovering thy island of Great Britain, were to claim it as their own, and set it up for sale over thy head, what wouldst thou think of it?' 'Why—why—why—why,' replied Charles, 'I must confess, I should think it a piece of great impudence in them.' 'Well, then, how canst thou, a CHRISTIAN and a CHRISTIAN PRINCE too, do that which thou so utterly condemnest in these people whom thou callest *savages?* 'Yes, friend Charles; and suppose again that these Indians, on thy refusal to give up thy island of Great Britain, were to make war on thee, and having weapons more destructive than thine, were to destroy many of thy subjects, and to drive the rest away, wouldst thou not think it horribly cruel?' The King assenting to this with strong marks of conviction, William proceeded—'well, then friend Charles, how can I, who call myself a *Christian*, do what I should abhor even in heathens? No, I will not do it. But I will buy the right of the proper owners, even of the Indians themselves. By so doing I shall imitate God himself in his justice and mercy, and thereby insure his blessing on my colony, if I should ever live to plant one in North America.' [Life of Wm. Penn.

AGE OF POULTRY.

Farmers usually sell poultry alive, excepting in some parts of the country, such as the Borders, where geese are killed and plucked for the sake of their feathers before being sent to market. Poulterers in towns, on the other hand, kill and pluck every sort of fowl for sale, so that the purchaser has it in his power to judge of the carcass; and if he buys an inferior article at a high price, it must be his own fault. It is easy to judge of a plucked fowl, whether old or young, by the state of the *legs*. If a hen's spur is hard, and the scales on the legs rough, she is old, whether you see her head or no; but the head will corroborate your observation, if the under bill is so stiff that you cannot bend it down, and the comb thick and rough. A young hen has only the rudiments of spurs, the scales on the legs smooth, glossy and fresh colored, whatever the color may be, the claws tender and short, the under bill soft, and the comb thin and smooth. An old hen-turkey has rough scales on the legs, callosities on the soles of the feet, and long, strong claws; a young one the reverse of all these marks. When the feathers are on, an old turkey-cock has a long beard, a young one but a sprouting one; and when they are off, the smooth scales on the legs decide the point, besides difference of size in the wattles of the neck, and in the elastic shot upon the nose. An old goose, when alive, is known by the roughness of the legs, the strength of the wings, particularly at the pinions, the thickness and strength of the bill, and the firmness and thickness of the feathers; and when plucked, by the legs, pinions and bill, and the coarseness of the skin. Ducks are distinguished by the same means, but there is this difference, that a duckling's bill is much longer in proportion to the breadth of its head than that of an old duck. A young pigeon is discovered by its pale colored, smooth scaled, tender, collapsed feet, and the yellow long down interspersed among the feathers. A pigeon that can fly has always red colored legs and no down, and is then too old for use. [Book of the Farm.

THE POWER OF LOVE.

The following beautiful illustration of the power of love over the hardest hearts will be acceptable, and we trust profitable, to our readers.

The Colony of Petitbourg is an establishment for the reformation of juvenile offenders —for instruction of abandoned children (boys) who are found without any parental care, wandering about the streets of Paris. It is supported by voluntary contributions. The boys are taught all sorts of outdoor and indoor work, and have regular seasons of recreation. When any one commits a fault requiring grave punishment, the whole of the boys are assembled as a sort of council, to deliberate and decide on the sort of punishment to be inflicted, which consists usually of imprisonment in a dungeon for a number of days, and of course no participation in the recreations of the community.

There are at present about 130 boys in the institution. Now here is the peculiarity of the discipline. After sentence is passed by the boys, under the approval of the director, the question is then put; 'Will any of you consent to become the patron of this poor offender, that is, to take his place now and suffer in his room and stead, while he goes free?' And it rarely happens but that some one is found to step forward and consent to ransom the offender by undergoing his punishment—the offender being in that case merely obliged to act as porter in carrying to his substitute in the dungeon his allowance of bread and water during all the time of his captivity. The effect has been the breaking of the most obdurate hearts of the boys by seeing another actually enduring willingly what they have deserved to suffer

A remarkable case occurred lately. A boy whose violent tember and and bad conduct had procured his expulsion from several schools in Paris, and who was in the fair way of becoming an outlaw and a terror to all good people, was received into the institution. For a while, the novelty of the scene, the society, the occupations &c., seemed to have subdued his temper; but at length his evil disposition showed itself, through his drawing a knife on a boy with whom he had quarreled, and stabbing him in the breast. The wound was severe but not mortal; and while the bleeding boy was carried to the hospital of the colony, the rest of the inmates were summoned to decide on the fate of the criminal. They agreed at once in a sentence of instant expulsion, without hope of re-admission The director opposed this and showed them that such a course would lead this poor desperate boy to the scaffold or the galleys. He bade them think of another punishment. They fixed upon imprisonment for an unlimited period. The usual question was put, but no patron offered himself, and the culprit was marched off to prison.

After some days the director reminded the boys of the case; and on the repetition of the call, 'Will no one become the patron of this unhappy youth?' a voice was heard, 'I will!' The astonished boys looked around and saw coming forward the very youth that had been wounded, and who had just been discharged from the sick ward. He went to the dungeon and took the place of his would-be murderer (for had the boy's physical strength been equal to his passion, the blow must have been fatal, both boys being only about nine or ten years old;) and it was only after the latter had for some time carried the pittance of food to his generous patron, and seen him still pale and feeble from the effects of his wound, suffering for him privations of light, and liberty, and joy, that his stout heart gave way, and he cast himself at the feet of the director, confessing and bewailing with bitter tears the wickedness of his heart, and expressing the resolution to lead a different life for the time to come. Such a fact needs no comment.

SINGULAR FEROCITY OF WAR ELEPHANTS

The number of elephants employed in the armies of the Mogul sovereigns appear almost incredible, when we recollect the quantity of food necessary for the support of each individual. The grand Kublai is said to have possessed five thousand, and Capt. Jenkins, who was at Agra in 1607, and delivered a letter from King James to the Emperor Jehangir, relates that the Emperor had "twelve thousand elephants, about 600 with teeth, the rest were females and young ones." The Emperor Akbar, the predecessor of Jehangir, allotted 200 elephants to every toman, or 10,000 of his cavalry.

These huge and powerful animals were trained to the dreadful business of war, and seemed to acquire a pleasure in aiding the wishes of their masters. They were covered with armor formed with plates of steel joined together by chains, so as especially to defend the trunk, head and interior parts of the body. On the backs of these animals wooden towers filled with archers were secured, who poured down the missiles upon the infantry, being almost out of danger themselves, as the elephants were protected by their dense skins and superadded armor, and by their formidable trunks, weilded with death-dealing force against the assailants. Can anything be conceived more dreadful than a field of battle covered by several hundred thousand combatants armed solely with swords, axes, and missile weapons, whilst a host of elephants are rushing upon their ranks! At their irresistible onset thousands are dashed to the earth, and trampled under foot—a blow with the trunk sends the horseman to the earth—a thrust with the tusks hurls the terrified steed among his comrades, while the huge beast, urging forward his enormous weight, strews the ground with horrible carnage. Still he is under the government of the rider who sits upon his neck, and his work of destruction is systematically pursued. But his trunk is thrown aloft, his ears erected, his mouth expanded, and a protracted, shrill and pierceing scream uttered; the spear of a horseman has entered his neck—frantic with pain, he seizes his conductor with his trunk and flings him into the air; he breaks from the ranks and plunges onward, regardless whether friend or foes are destroyed; in agony he sinks at last among the slaughtered, destroying in his fall those who have been safely conveyed through the previous horrors in the tower on his back.

To render the elephants more efficient in fight, large sabres, daggers, and other offensive weapons were fastened to their tusks, and every care was taken to inspire them with fury against their oppressors. [True Sun.

DULL BOYS.

We are not to conclude that those who are at first exceedingly dull, will never make great proficiency. The examples are numerous, of persons who were unpromising in childhood, but who were distinguished in manhood for their great acquirements.

Adam Clarke, D. D., was taught the alphabet with great difficulty. He was very often chastised for his dullness, and it was seriously feared that he would never learn. He was eight years old before he could spell words of three letters, and was distinguished for nothing but rolling large stones. At the age of eight he was placed under a new teacher, who, by the kindness of his manner and by suitable encouragement, aroused the slumbering energies of his mind and elicited a desire for improvement. It is well known that he became even more distinguished for his extensive and various acquirements than he had ever been for rolling stones.

Isaac Bartow, D. D., for two or three years after he commenced going to school was only noted for quarrelling and rude sports. This seemed to be his ruling passion. His father considered his prospects for respectability so dark, that he often said, if either were to die, he hoped it would be Isaac. But Isaac afterwards became the pride of his father's family, and an honor to his country. He was appointed Master of Trinity College, at which time the king said he had given the office to the best scholar in England.

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PACKING APPLES FOR SEA-VOYAGES.—The following method is described by a writer in the Farmer and Mechanic, which he adopted for packing fine and selected apples for exportation to England. When they arrived at Sheffield, every one was sound. The very finest only were selected, and the moisture, if any, carefully wiped off; each apple was then rolled in clean, dry wrapping paper. The barrel was then thinly lined with straw, and the apples placed in as closely as possible without jamming them, and then headed up. An inside lining hoop prevented all danger of the heads being knocked in by accident. Thus put up, they could not be made to rattle by common usage. Directions were sent with them as follows:—"These barrels of apples are not to be rolled or tumbled about; if carted, or sent by land, something is to be put on the floor of the cart or wagon, to keep them from being bruised, rattled, or jolted." This care and labor will appear small when it is recollected that it may insure an additional price of several dollars on each barrel in the English market.

◆

MANURE.—Arthur Young took five equal portions of a field, one portion of which he manured with dry cut straw; a second with straw soaked five hours with fresh urine; a third with straw soaked in like manner fifteen hours; a fourth with straw soaked three days; and to the fifth portion he applied nothing. The whole was tilled alike and sowed with grain. The product in grain of the first was thirty-nine, of the second fifty, of the third sixty-three, of the fourth one hundred and twenty-six, and of the undunged portion nine. In weight of grain and straw, the product of the several portions in the order as above named, were found to be 100, 120, 300, and 48. This experiment affords a pretty conclusive demonstration of the value of vegetable matter as food for plants, and particularly of the fertility imparted by the urine of animals, which latter to us is generally lost to all useful purposes. It indicates the propriety of so constructing our cattle yards and stable floorings as to concentrate this liquid, and where there is no cistern to retain it, of applying straw and other litter to absorb it ere it is wasted. Another fact is worth knowing—the rotting process took place wholly in the soil—the fertility was induced by long manure, and the liquids which it held, and not by muck. [Gen. Rec.

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LAW.—A young man, who studied law in Connecticut, became acquainted with the following facts, which are certainly very remarkable, though not very singular:

A farmer cut down a tree which stood so near the boundary line of his farm, that it was doubtful whether it belonged to him or his neighbor. The neighbor; however, claimed the tree, and prosecuted the man who cut it for damages. The case was committed from court to conrt. Time was wasted, temper soured, and temper lost; but the case was finally gained by the prosecutor. The last my friend knew of the transaction was, the man who 'gained the cause' came to the lawyer's office to execute a deed of his whole farm, which he had been compelled to sell, to pay his costs! Then houseless, and homeless, he could thrust his hand into his pocket, and triumphantly exclaim —'I've beat him?'

THE DRESS OF CHILDREN.—It is unfortunately the fashion with many ladies of the present time to let their children be exposed with bare neck, arms, and legs, until the skin becomes mottled by a stagnant venous circulation (blueness of skin). In such circumstances, tubercles (early consumption), the seeds of so much malady, and the source of so many heart-pangs, are, I am persuaded, frequently developed, so that this cold surface is equally the source of present misery to the little child, and of future sorrow to the parent. Of this treatment, scrofula and consumption, in their various forms, are the frequent result. In children, especially, the skin should be excited by rubbing, sponging, &c., and protected by a just and general clothing, light in summer, warm in winter, with flannel next the surface at all times. There may be circumstances of health and atmosphere in which exposure may be right enough; but these rarely coincide in infancy (particularly in our climate), or last the whole day. [Marshall Hall, M. D.

VARIETY.

Before 1350, the knife only was used in cutting up food. The fork was first used in Italy, and its use became general in other parts of Europe. It was at first considered so great a luxury, that many monastic orders forbade their members to use them. To this day the Asiatics and Turks use none, and the Chinese, the original inventors of glass, porcelain, the art of printing, the mariner's compass, etching on metal, gunpowder, and innumerable other useful arts, continue to use instead of a fork, two small sticks, which they hold between different fingers of the same hand. In the progress of useful arts, it often happens that a steam engine is perfected before the simplest improvement is attempted,—as Spain built enormous ships before she knew how to build a kitchen chair!

The evils of poverty are more than half relieved, when you have removed from the poor the craving to be rich, and made them contented with their state of life. Philanthropy never did, and never will, loosen the bonds of the captive. Let philanthropy go, let humanity go; but let the heart be touched by divine charity; let each love God and Him only, live for God, and desire nothing but God in heaven or on earth, and the prison doors will fly open, the fetters drop from the slave's feet, the bowed down will be raised up, the whole race will be free, there hearts will be one heart, beat with one love and one hope, and bound with one joy.

In the United States, 6 feet is a very common height for men, though the average is not above 5 feet 9 inches. In England, the average is one or two inches less. Four and a half feet is the common height of Esquimanx, Laplanders and Siberians. In Patagonia, 7 feet is said to be the common height of men, and 6 feet 2 and 3 inches of women; this, however, has been disputed, though all navigators who have been favored with a sight of them, agree that there are giants among them. In America men appear to be taller, if not more robust, than those of the same latitude on the eastern continent.

At the Museum at Niagara Falls the other day, a boy employed in cleaning the yard, ran a wheelbarrow across the fore paw of a bear. The animal was fastened by a chain, but becoming furious, he broke loose, seized the poor lad, and hugged and bit him with such violence that he died two days afterward. Mr. Barnett ran forward to rescue the lad, but was immediately attacked by the bear, and so severely bitten in different parts of the body that his life was for some time despaired of, but although still confined to his bed, strong hopes are entertained of his recovery. The bear was shot dead without doing any more mischief.

The Mountain Eagle states that great excitement and alarm prevail at present among the inhabitants of Walker and Dade counties, Ga., produced by a burning volcano, which is said to have burst out from the high peaks of the Look-out Mountain, at a place called the "Narrows," on the 19th ult. Some of the inhabitants, it is stated, had removed from the neighborhood.

The Baltimore Sun publishes an advertisement for a firm in Washington, offering one hundred and fifty dollars for the apprehension and safe delivery in jail of Geo. Washington. We have expected all sorts of degradation, but never expected to see Geo. Washington advertised as a runaway slave, from the city bearing his name, and under the Government he has founded.

A number of missionaries—consisting of Rev. Caleb E. Baldwin and wife of Bloomfield, N. J.; Rev. Seneca Cummings and wife, of New-Hampshire, and Rev. William L. Richards of Brooklyn, (son of Mr. Richards of the Sandwich Islands)—are about to embark for China from Philadelphia.

Mr. Houghton or Houton, a volunteer for the war of Mexico, who had disappeared, and was believed to have been run off in the midst of a herd of buffaloes on the plains, has returned safe, but almost starved to death, having been eight days without food.

Application will be made to the next New-Jersey Legislature for an act to incorporate a company with a capital of $300,000, for the purpose of constructing a railroad from Mount Holly through or near Mooristown to some point on the Delaware River, in or near the city of Camden.

A new mode of dispersing mobs has been discovered out west, which is said to supercede the necessity of military force. It is, to pass round a contribution box.

Dr. Beecher says:—Never chase a lie. Let it alone, and it will run itself to death. I can work out a good character much faster than any one can lie me out of it.

The number of steamboats, hulls, and barges, that arrived at St. Louis from the 29th of August to the 25th of September, was 252, the tonnage of which amounts to 41,229.

The New-Orleans Delta states that the steamer Great Britain, as soon as she is refitted, is to run regularly between Liverpool and that city.

A "Farmers' College" has been established at Pleasant Hill, 9 miles from Cincinnati, which already numbers 100 students.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. I speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the press of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

The Sabbath Recorder,

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The Sabbath Recorder.

JAMES A. BEGG ON THE SABBATH.

SECTION VI.

The proper time of commencing to observe the Sabbath.

The general practice of the church at present in regard to the Sabbath is wrong, not merely in regard to the day of the week which ought to be observed, but also in regard to the period at which the Sabbath commences. Even if Sunday were the Sabbath, an erroneous arrangement of the relation in which the day stands to the night has been introduced, and every where obtains. This error, also, therefore, requires correction.

In all matters of duty, it is our privilege to be permitted and invited, nay, enjoined, to come to the word of God itself for direction, that we may regulate our conduct by the wisdom of divine arrangement. We observe, therefore, that "God said, Let there be lights in the firmamet of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years;" (Gen. 1: 14;) and, in the first intimation of time, the evening precedes the day. In the account of creation, the order observed by the inspired historian is, "And the *evening* and the *morning* were the first day"—"And the evening and the morning were the second day"—and so in reference to all the other days of God's creation, the evening *precedes* the day. Gen. 1: 5, 8, 13, 19, 23, 31. And thus as "the evening and the morning were the sixth day," so of necessity the *evening* and the *morning* were the seventh or Sabbath day also, beginning, as it must have done, in the *evening*, when the sixth day ended. And although there is little of direct authority expressly enjoining upon men the continuance of the same order, this seems chiefly to arise from the uniform observance of it in early times, of which the Scriptures contain abundant evidence. Thus, in the ordinances connected with the great annual feasts, this principle is most distinctly recognized as that of the Lord's computation. The institution of the Passover is, "In the first month, on the fourteenth day of the month, *at even*, ye shall eat unleavened bread, until the one and twentieth day of the month, *at even*." Ex. 12: 18. "Thou mayest not sacrifice the passover within any of thy gates which the Lord thy God giveth thee. But, at the place which the Lord thy God shall choose to place His name in, there thou shalt sacrifice the passover *at even, at the going down of the sun*, at the season that thou camest forth out of Egypt." Deut. 16: 5, 6.

So concerning the great day of atonement, "Ye shall do no manner of work; it shall be a statute for ever, throughout your generations, in all your dwellings; it shall be unto you a Sabbath of rest, and ye shall afflict your souls; in the ninth day of the month, at even, *from even unto even* shall ye celebrate your Sabbath." Lev. 23: 31, 32.

And the many intimations of uncleanness, in particular circumstances, continuing only "until the evening," seem to derive all their force from the fact of the day being then ended on which the individuals were defiled, or the cleansing began. "And when *the sun is down*, he shall be clean, and shall afterwards eat of the holy things." Lev. 22: 7. "But it shall be, when *evening* cometh on, he shall wash himself with water; and when *the sun is down*, he shall come into the camp again." Deut. 23: 11.

This principle of computation, appointed by divine authority, and exemplified in the various institutions of the law, was universally observed in subsequent ages. And when, after many evils had prevailed in the land of Judea, and Nehemiah was stirred up for reformation, among other profanations which he was called to correct, were those regarding the observance of the Sabbath. "In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre, also, therein, which brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah and Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us and upon this city? Yet ye bring more wrath upon Israel, by profaning the Sabbath. And it came to pass that when the gates of Jerusalem *began to be dark, before the Sabbath*, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." Neh. 13: 15—19.

He thus recognized not only the duty of sanctifying the Sabbath, but noted its commencement at God's appointed time—"when it *began to be dark before the Sabbath*," commanding the gates of the city to be shut. It was to be done before the Sabbath hour, which is "when the sun is down." When it *became* dark, the Sabbath would have commenced, but the gates were previously to be shut, even "when it *began to be dark before the Sabbath*."

There is connected with this question, a remarkable expression used in the account of one of Daniel's visions. The question is put, "How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, ['unto two thousand and three hundred EVENINGS, MORNINGS,' *marg.*,] then shall the sanctuary be cleansed." Dan. 8: 14. We speak not of the import of the prediction, but notice that the intimation of time, as corrected in the margin, adopts the creation order, "Evenings, mornings,"—the evening being still before the morning.

As we descend in the Scripture history, we find that the Jews continued to adhere to the same order of time, as they are well known always since to have done. At the commencement of our Lord's ministry, we read that He, with certain of his disciples, "went into Capernaum, and straightway, *on the Sabbath* day, He entered into the synagogue and taught." In the synagogue, there was a man with an unclean spirit, whom the Lord rebuked and cast out; "and immediately his fame spread abroad, throughout all the region round about Galilee." On leaving, they proceeded directly to the house of Simon Peter and Andrew, where Christ cured Simon's wife's mother of fever. The narrative then proceeds, "And *at even, when the snn did set*, they brought unto Him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And He healed many that were sick of divers diseases, and cast out many devils." Mark 1: 21—24.

It is not without signification that Matthew, Mark, and Luke, all observe so emphatically *the time of day* at which this great multitude came with their sick and diseased, to be healed. The first-named Evangelist says, "When *the even* was come," Matt. 8: 16; "and at even, *when the sun did* set," says Mark; "now *when the sun was setting*," is the statement of Luke, "all they that had any sick with divers diseases brought them unto Him." Luke 4: 40. On the performance of the first miracle in the synagogue, "*immediately* his fame spread abroad;" yet we do not find that any came immediately unto him. They waited till *the evening*, and yet so intense was the interest excited, that when the sun was setting "*all the city* was gathered together at the door."

The explanation of this remarkable self-denial, which restrained the friends of the sick till sunset, evidently is the very principle we are now seeking to illustrate. As we have already seen, it was *the Sabbath* when our Lord entered the synagogue, and performed the cure first mentioned. A consciencious scruple, arising out of their prejudices concerning the nature of Sabbath sanctity, fostered doubtless by the scribes, in accordance with the traditions of the elders, prevented the people from doing what they regarded as Sabbath profanation. However affectionate to their friends, and however sympathizing for the afflicted, they took no steps which by themselves and others would be regarded as the performance of labor on the day of rest. The first miracle was performed wholly independently of them, by the Saviour himself, who more truly knew what the sanctification of the Sabbath really implied. His disciples had witnessed this miracle of mercy, and were thus instructed, by their master's conduct, so that when they came into the house where a loved relative "was taken with a great fever, *they* besought Him for her." The people generally, however, felt no liberty to do so,—at least they were not induced to bring their sick friends from the various parts of the city to the house where Jesus was. But, so soon as the setting sun announced *the Sabbath past*, their sympathies for the sufferers prompted to an immediate application to the Great Physician. "And at even, when the sun *did set*, they brought unto him *all* that were diseased, and them that were possessed with devils."

We have another illustration in the account of the conduct of the Jews at our Lord's crucifixion. To hasten the death of Christ and the malefactors crucified with Him, they, in order "that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away." John 19: 31. "And now, *when* THE EVEN *was come*, because it was the Preparation, that is, *the day before the Sabbath*, Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate and craved the body of Jesus." Mark 15: 42, 43. "Now, in the place where he was crucified, there was a garden, and in the garden a new sepulchre wherein was never man yet laid. There laid they Jesus, therefore, because of the Jews' Preparation day; *for the sepulchre was nigh at hand*." John 19: 41, 42. It was at the ninth hour, being about three o'clock in the afternoon, that Jesus gave up the ghost; and although little time was lost in the hasty preparations for interment, the evening, which began the Sabbath, was close at hand before all could be accomplished that was immediately necessary, and the farther preparations for embalming were delayed till the Sabbath should be past. "That day was the preparation, and the Sabbath drew on. And the women, also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices, and ointments; and rested the Sabbath day, according to the commandment." Luke 23: 54—56.

After our Lord's expiring, some little time must have elapsed while He hung upon the cross; and it was, as we have seen, at the ninth hour that He gave up the ghost; yet, after the interment of the body, it is added, that "the Sabbath *drew on*." The women who followed after, and who saw how the body was laid, were, therefore, in the garden long after the ninth hour, and still after all this, "they returned and prepared spices and ointments," and still the Sabbath had not commenced, for they "rested the Sabbath day, according to the commandment." That this was not merely the weekly Sabbath, we shall yet have occasion to show; but the argument is unaffected by that consideration. The whole tenor of these several texts plainly enough proves that the day commenced at sunset, as in all the preceding statements we have seen, it was intended of God that it should do. But it was not merely up to the period of our Lord's death that time was thus computed. The Apostle Paul, speaking of his ministerial fidelity, says unto the elders of the church at Ephesus, "I ceased not to warn every one, *night* and *day*, with tears," continuing the creation order of placing the night before the day. Acts 20: 31. So in like manner, in his address before Agrippa, (Acts 26: 7,) he speaks of the twelve tribes of Israel, "instantly serving God, *night* and *day*," although our translators, in accommodation to the perverted order which now prevails among the western nations, have here rendered "day and night." And again, to the Corinthian church, recounting what he had endured, he says, "thrice I suffered shipwreck, *a night* and *a day* [literally a night-day] I have been in the deep." 2 Cor. 11: 25.

Some difficulty has been felt with regard to an expression used by the Evangelist Matthew, upon which an objection to the view here given has been founded. In our translation we read, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre," Matt. 28: 1. From this it might be inferred that this Sabbath ended only as the day began to dawn. This is, however, so contrary to well-known fact in regard to the age and country to which it related, that much learned ingenuity has been expended upon the elucidation of the text. Of all the amendments offered, no one seems so simple as that contained in the Greek version of Bagster's Polyglott. It is presented on the authority of Griesbach, suggested by "some variety in the punctuation or some various readings which he rejects." He would put a comma after Sabbath, and append the first member of the sentence to the end of the preceding chapter, thus making it to read, "sealing the stone and setting a watch, in the end of the Sabbath." This would make the 28th chapter to begin thus, according to the received version, "As it began to dawn towards the first day of the week, came Mary Magdalene,' &c.

This mode of reckoning, "from evening to evening," continued to be observed in the church long after the Sabbath itself had been supplanted, and when the sanctification appointed of God had been transferred to the first day of the week. In a sermon, De Tempore, ascribed to Augustine, it is enjoined, "Let us observe the Lord's day as commanded, 'from even to even shall ye celebrate your Sabbath.'" Heylin's Hist., p. 138. Rabanus Maurus, at a later date, says, "*From the eve* of Sabbath until Sunday night, being wholly sequestered from husbandry and all other business, we should devote ourselves to the service of God." Heylin's Hist., part 2, p. 140.* As a part of that "falling away" which we are called to mourn over, we would therefore plead for the divine appointment, and can not but regret that any professing to receive the divine law as the rule of their life, should, even in such a matter, justify departure, on the mere ground of their practice being "according to established customary modes of computation." If *custom* is to be adopted as the principle of duty in reference to this or to any other matter in which either the law of God or the approved example of his church is at variance with it, we therein give a preference to the authority of the world, to which we, as the church of Christ, are called to be lights. To the honor, therefore, of one who himself recognizes not the seventh day as the Sabbath, we call attention to the fact that Dwight reprobates those who, on the assumed ground that our Lord rose at this time, "begin the Sabbath at *midnight*, a time of human appointment, merely." †

The divine example in creation, has, in this respect, been observed more extensively than is often supposed. Among the Israelites, as we have seen, and now repeat in the words of Horne in his Introduction to the Study of the Bible, (vol. 3, p. 301,) "the Sabbath commenced at sunset, and closed at the same time on the following day." To other eastern nations also, formerly as well as now, the same observation applies. Dwight and Smith, in their Researches in Armenia, say, "It is well known that for all religious purposes, the Nestorians always consider the day to begin at sunset." Page 368. In India, Dr. Wilson informs us, in the *Scottish Missionary Record*, (Nov. 2, 1840.) "The Beni Israel reckon their day, from sunset to sunset. The Mohamedan day commencing from sunset, the first time of prayer, is the mugh rib, or sunset, or rather about four minutes later." *Lone's Manness and Customs of the Modern Egyptians*, vol. 1, p. 103.

Brown, in his Antiquities of the Jews, (vol. 2, p. 43,) says that "this manner of computing time, although it began with the Jews, was not confined to them, for the Phenicians, Athenians, Numidians, Germans, Gauls, Druids, Bohemians, and Poles, did the same." Rankin, in his *History of France*, vol. 1, p. 180, and the Encyclopædia Brittan. *Art.* "Night," says the Anglo-Saxons followed the same method, adding that it is observed by the Arabs and people of Iceland at the present day. It is stated that the Lutherans begin the Sunday and end it counting from evening to evening. In the Introduction to Bagster's Comprehensive Bible also, it is remarked that "this mode of reckoning the night before the day has obtained very generally in various nations, vestiges of which still remain in our own modes of reckoning by se'nnights, and fortnights, &c." Bishop Andrews, on the fourth commandment, says, "By the common canon law, all festivals are from evening to evening. Cap. 1 and 2, de Feriis. Navar, cap. 13, n. 5. Covar, in 4. Variar. resol. cap. 19, n. 9." And in an account of the various services in the early church, given in the Tracts for the Times, No. 75, p. 6, it is said, "the ecclesiastical day is considered to begin with the evening or vesper service; according to the Jewish reckoning, as alluded to in the text, 'In the evening, and the morning, and at noon-day, will I pray, and that instantly.' The ancient vespers are regarded by some to be the most solemn hour of the day."

But while, according to ecclesiastical law, festivals of merely human origin are regulated by a right principle of computation in the Episcopal Church, God's own day is not only profaned, but the day substituted for it is reckoned erroneously. The apostacy brought from Rome is retained by the Episcopacy; Presbytery extends the declension; and Dissenters from both, however zealous about many things, join in treating after an apostate fashion, what pertains to the day holy to the Lord, and honorable.

From the Christian Reflector.

HYMNOLOGY—PART II.

In resuming our gossip on the subject of the hymns which we so frequently quote, and still more frequently sing, we have felt considerably pleased with the progress made in feeling and in literature among the followers of Christ during the last century. The hymns which would tend to encourage fanaticism, such as those which seem to intimate that Christ, by whispers, dreams, &c., communicates with his people, so setting aside, or at least depreciating, the character of his word, by which alone he speaks to us, are now happily exploded. We have clearer light as to the value and importance of the Scriptures, and feel that they constitute a perfect guide, 'to which we do well that we take heed.'

Our literary progress is still greater. Good Dr. Watts laid aside many of his hymns, originally written for his book, as too elevated in diction for common use, and published them afterwards as lyric poems. Those very compositions are now considered, many of them, at least, as too low for the use of our churches; and their style, in our new books, has been elevated. Job Orton, too, when he published the hymns of Dr. Doddridge, after the death of their author, deemed it necessary to append explanations of various words used in them, in foot notes to the pages; but who now ever feels a difficulty in ascertaining the sense of any term he employs?

Speaking of Watts, we are disposed to inquire whether any one on this side of the Atlantic possesses a copy of Brown's hymns, the book usually used by the Congregationalists and Baptists of Britain before Watts published his book? We remember, many years ago, giving it a cursory examination, and observing that not a few of the hymns which are placed to the credit of the good Doctor are the compositions of Brown, with some alterations and corrections. Will some literary friend throw a little light on this subject?

A word more about Watts, and we will pass on. Being employed some years since in London, to edit a standard edition of Watts' Psalms and Hymns, we were fortunate enough to obtain a copy of the *first* edition of the psalms; which, among other curious matters, contained at the end of it, an advertisement of a tune book, 'adapted to Mr. Watts' Psalms and Hymns,' and published under his patronage, '*price sixpence*;' showing that our fathers had the notion of publishing books at low prices, but how many tunes the said book contained, this deponent knoweth not.

As we are speaking of collections of hymns, it may be interesting to say, that the selection published by Dr. Rippon was, as a literary speculation, exceedingly successful. By that work, with his tune-book, (which Walker prepared for him, and for which he was paid by the Doctor,) and his Arrangement of Watts, he is said to have realized nearly one hundred thousand dollars. The copy-right was his own, and now belongs to his family. Our English brethren have within the last few years prepared and adopted a new selection, which they have placed in trust as denominational property; and its profits are annually given to the widows of ministers and missionaries, amounting to from six hundred to a thousand dollars per annum, which will probably largely increase.

It would be very pleasing if, in imagination, we could assemble together the authors with whom we hold fellowship in our songs of praise. There we should meet, as Episcopalians, the once profane John Newton, the eccentric Berridge, the amiable but melancholy Cowper, and, strangely enough, the Puseyite of his day, Bishop Kerr; there would be the somewhat hyper-calvinistic pedo-baptist band, Toplady, Hart and Dobell; and among those of opposite tendencies, would be the two Wesleys, Montgomery and Kelly; as the representatives of polite literature, we should see Addison and Blackmore, while a large but highly estimable miscellaneous class would be represented by President Davies, Rowland Hill, and the talented shoemaker, Oliver, the author of the well-known and beautiful hymns, 'Glory to God on high,' and 'The God of Abraham praise;' coming to our own denomination, we should be charmed with the elegant and courtly manners of Dr. Samuel Stennett, and be somewhat awed by the dignity of Dr. Fawcett; we should listen with grateful pleasure to the once wicked sailor, Medley, as he sings of 'loving-kindness, O how great!' the classical tutor, James Newton, would show how piety can be harmonized with learning; while his friend, Mrs. Steele, would prove its harmony with tenderness; the seraphic Pearce would teach us so highly to love the presence of the Saviour, as even to sing of

> 'Sweet affliction,
> Thus to bring my Saviour near;'

and Fellowes, a member of his church, though but a journeyman mechanic, would invite 'Humble souls who seek salvation' to 'Follow Christ without delay;' and Swaine, baptized also by Pearce, though himself born in a workhouse, would lead us to feel and to sing sweetly of the Saviour's love and of the joys of heaven; Cennick would take you back to the days of Whitefield, with whom he was associated, and with whom he endured persecution; while Edmond Jones, though a young man, and so much given to spiritualizing as to publish a sermon on 'Samson's hair a representation of the church of Christ,' will yet, before he leaves the world at 28, give us the favorite hymn, 'Come humble sinner, in whose breast.'

But where are we going? Time would fail us to tell of Doddridge and Ryland, of Francis and Beddome, of Needham and Gibbons, and a host of anonymous writers, as well as a noble band of men who yet are ornaments to the church on earth; we have said enough to excite a little interest, and we should hope, to induce literary brethren to labor in the mine we have thus sprung.

We could almost be tempted to add another paragraph to this rambling essay, to remark on the position of Wesley, when, sitting on a rock, the tide rising around him, [illegible] causing him to doubt whether he should not be overwhelmed, he composed the lines:

> 'Lo! on a narrow neck of land,
> 'Twixt two unbounded seas I stand;
> Yet how insensible!
> A point of time, a moment's space,
> Removes me to yon heavenly place,
> Or shuts me up in hell!'

Nor with less interest could we narrate the pleasing fact that good Dr. Ryland wrote the beautiful little child's hymn, 'Lord, teach a little child to pray,' at the request of the excellent Andrew Fuller, for the use of the little lace-makers of Kettering; for whose sake it was printed, and thousands of copies distributed by the little shopkeepers of that town, who wrapped up their pennyworth of thread in these papers, when sold to the little mechanics.

There are a hundred questions, as to who wrote certain favorite hymns? For instance, that 'Jerusalem, my happy home;' 'Old Dickson, of Scotland,' say some; but no; though the feeling, spirit, metre, all correspond with his composition, yet no one line is the same in both; 'Montgomery,' says 'The Psalmist;' but Montgomery pronounces the hymn the best in our language, and declares his ignorance of the author. But, happily for my reader, the bell rings for dinner.

THE AFRICAN AND HIS DOG.

When the devoted missionary, Robert Moffat, was in England, he told an amusing story of a poor African who lived near one of the missionary settlements, and whose dog by some accident had got possession of a Testament in the native language, and torn it to pieces, devouring some of the leaves. This man came to the missionaries in great dismay, and laid his case before them. He said that the dog had been a very useful animal, and had helped him to protect his property, by guarding it from wild beasts, and also in hunting and destroying them; but that he feared he would be useless for the time to come. The missionaries asked him how was this? And why should not his dog be useful as formerly? As for the injury done, that was but an accident, and the Testament could be replaced by another copy.

"That is true," said the poor man, "but still I am afraid that the dog will be of no farther use to me. The words of the New Testament are full of love and gentleness, and, after the dog has eaten them, it is not likely that he will hunt or fight for me any more."

How much may we learn, dear children, from the conclusion of this simple and unlettered savage! He certainly made a great mistake in supposing that the character of his dog would be changed by his repast. But how strikingly may this anecdote remind us that the disciples of the Saviour "must not strive, but be gentle and penitent unto all men!" How clearly must wars and fightings be forbidden in the New Testament, when a poor simple hearted negro thought that even his dog would be made peaceable by devouring it!

PROVIDENCE.

A singular providence happened to Rev. R. Cecil, in going from London to Lewes, to serve one of his children there. Instead of leaving town early in the morning, the farrier who shod his horse detained him till noon, in consequence of which he did not arrive on East Grimstead Common till after dark. On the Common he met a man on horseback who appeared to be drunk and ready to fall from his horse at every step. Mr. Cecil called to him and warned him of his danger; which the man disregarding, with his usual kindness he rode up to him, in order to prevent him from falling, when the man immediately seized the reins of Mr. Cecil's horse, who on perceiving he was in bad hands, endeavored to break away, on which the man threatened to knock him down if he repeated the attempt. Three other men on horseback immediately rode up, placing Mr. Cecil in the midst of them. On perceiving his danger, it struck him—'Here is an occasion for faith;' and that gracious direction also occurred to him, 'Call upon me in the time of trouble, and I will deliver thee.' He secretly lifted up his heart to God, entreating that deliverance which He alone could effect. One of the men, who seemed to be captain of the gang, asked him who he was and whither he was going. The leader said, "Sir, I know you, and have heard you preach at Lewes; let the gentleman's horse go; we wish you good night." [Visitor.

The Rev. Alfred Hewlett, of Astley, Eng., by way of inducing his congregation to become total abstainers, has promised that he will marry tee-totallers, christen their children, and inter their dead, *free of charge*.

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* For decrees of kings and councils, on this part of the subject, see a communication, signed S., in the Sabbath Recorder of Feb. 27, 1845.

† Dwight's Theology, Ser. 108.

The Sabbath Recorder.

New York, December 2, 1847.

EARLY EFFORTS TO CHRISTIANIZE CHINA.

It is quite common to hear the missionary enterprise spoken of as peculiar to modern times. And true it is, that for a long period previous to the last century, comparatively little was done by the church to disseminate the Gospel in heathen lands. To suppose, however, that this apathy has existed ever since the days of the apostles, would be unjust to the church, and inconsistent with the facts in the case. There is reason to believe that even China, which was for so long a period closed against the Gospel, once enjoyed its light, and yielded in no small degree to its influence. The Missionary Journal has collected and published the principal evidences upon which this opinion rests; with the sum of which, our readers will no doubt be interested.

There is a generally-received tradition in the Syrian church, that the apostle Thomas preached the Gospel, not only in India, but in China. Hence he is called in the epitome of the Syrian canons, "the apostle of the Hindoos and Chinese." In the ancient Chaldee ritual, also, it is said that "by the blessed Thomas the kingdom of heaven was extended and opened to the Chinese." It is farther stated, that when the Portuguese found one hundred and ten native churches in Malabar, "wholly ignorant of the great western apostacy and its peculiar errors," they learned from them that their ancestors had received their instruction from this apostle, and that he had also preached to the Chinese. When these traditions are considered in connection with the known zeal of the apostles and early Christians—a zeal which would scarcely allow so large and accessible a portion of the world to remain unvisited—there is very good reason for the belief that the gospel was preached to the Chinese either by the apostles or some of their immediate successors. Mosheim doubts whether the apostle Thomas went there. He acknowledges, however, that the gospel was carried there "at a little later period," and says, "It may be proved by the Syriac records, that at the beginning of the fourth century Christianity was flourishing in two of the provinces of China." It is not impossible—nay, it is quite probable—that the farther exploration of China may develop a great deal of information in regard to the influence of this early preaching of the kingdom of God in that country.

About the middle of the seventh century, the Nestorian Christians made a vigorous effort to promulgate the gospel in China. The Nestorian seems to have been emphatically the missionary church of that period. Their missionaries are said to have "dared and endured all manner of perils and privations without flinching. The sands, and snows, and seas of Asia, could not intimidate them. The wild Tartars, and the wily Persians; the effeminate Hindoos, and the ferocious Abyssinians; the orderly Chinese, and the rude Bactrians, were all alike to them. They followed roaming tribes, and domesticated themselves for life in settled nations. They went out from Edessa with no bank credit at Babylon or Alexandria, and upon no term of limited service; but to live and die with the churches they might raise. And as they consulted not with their own flesh and blood, so they would know no man after the flesh; but forced their way to the thrones of both kings and khans as ambassadors of the King of kings, and into camps and cottages as heralds of salvation." Such were the men connected with the renowned mission schools at Edessa and Nisilis, from which laborers were sent forth into distant quarters of the earth. They probably entered parts of China as early as the sixth century; but it was not until about the middle of the seventh century, that they reached the capital itself, and established permanent churches. The history of their efforts is found on the celebrated Singanfu monument, the authenticity of which seems now to be well established. The inscription upon it, in Syriac, remarks on the principles of religion, the fall of man, the birth of the Messiah in Judea, together with some of the ceremonies and laws of Christianity, and gives a sketch of its introduction and progress in China. It also sets forth the excellencies of Christianity, and gives the following conclusion of a royal decree in its favor: "It is beneficial in all affairs and profitable to the people, and should therefore pervade the empire. Let the officers therefore erect a temple for the religion of Ta Tsin, in the street of the capital called Ining, and appoint twenty-one ministers for its oversight." The effects of these efforts of the Nestorians are not fully known; but Gibbon explicitly testifies, that "the Christianity of China between the 7th and 13th centuries, is invincibly proved by the consent of Chinese, Syrian, Arabic, and Latin evidence."

The article from which the above facts are principally gathered closes as follows:—

"About 678, we are told, 'the illustrious religion spread itself in every direction, and temples rose in a hundred cities.' In the year 698, the Budhist priests commenced a persecution against the new religion, and in 712 a severe edict was issued against it, by the combined influence of the literati and the lower classes. But this did not extinguish their zeal, as we find that they not only survived it, but flourished with renewed vigor under succeeding Emperors; so that, at the time the monument above referred to was erected, that is, in 781, they seem to have been in a state of great outward prosperity.

"In 845, the Chinese annals record an edict commanding the priests that belonged to the sect that came from Ta Tsin, (amounting to no less than 3,000 persons,) to retire to private life.

"Mosheim mentions that the Arabian voyagers, who visited China in the 9th century, speak of the Christians whom they saw, and it appears that in a persecution in 877 many of them lost their lives.

"The papal missionaries, who began first to find their way thither at the end of the 13th century, add their testimony. The manner in which the Nestorians are spoken of proves them to have been not only numerous but somewhat flourishing and powerful.

"Finally, Marco Polo, who traversed several of the provinces of China in the 13th century, frequently mentions the Nestorian Christians whom he saw; and his mode of referring to them implies that they were both numerous and respected, as well as long established.

"Such are the few and brief hints we can gather in relation to the history of this church in the wilderness for about 600 years. Enough only is extant to show that very considerable success had been attained, for at the end of 200 years their ministers in China amounted to three thousand. With all the wealth and enlightenment, and increased facilities of the 19th century, and all the labors of all denominations, all Christendom has furnished, during the nearly 40 years existence of the modern China mission, but 75 missionaries, of whom 12 have died, and 20 have retired from the work, leaving only 43 actually engaged. (These statistics are from a statement dated January, 1845.) This comparison may exhibit the degree of success to which they had attained. How would our hearts bound to hear, as the Nestorians heard at the end of 40 years, that the glorious religion of Jesus was 'spreading itself in every direction,' and that 'temples rose up in a hundred cities!'

"All this time, it is to be observed, the country was under the dominion of the Tartar princes; the Nestorians, as well as all other foreigners, had full liberty to propagate their opinions when and how they chose, provided they did not interfere with government; and even in many cases, they were directly countenanced and assisted by the Imperial authority. But now a King of a new dynasty ascended the throne, and other difficulties arose."

LETTER FROM MRS. CARPENTER.

Shanghai, August 10, 1847.

My dear Mrs. S.—I intended to have written you a long letter, but this opportunity is too good to be lost. We are happily situated in our Shanghai home, and feel that we want only more spiritual gifts to make us all happy indeed. How visibly has the hand of our heavenly Father led us all the way from our beloved land! You will learn from our letters of various dates, that we have felt continually that although our hearts devised our way, the Lord directed our steps. What was our joy, think you, on reading the letters from brethren Utter and Brown, to know that their own thoughts had preceded us up the coast of China, and to find our present location specified as one which would give them pleasure. Surely it is not in man that walketh to direct his steps. Mr. Wardner's letter* will tell you of the storm at sea, which we encountered on our passage from Hong Kong. Literally buried in the waves for almost twenty-four hours, too sick to eat, and in no circumstances to be supplied with food, had we desired it, there was no cooking or eating on the ship the whole time. The perilous voyage of St. Paul was often in our minds. Like him, we might say, "A night and a day have I been in the deep." Like him, we felt that there was no hope but in that God "who rides upon the stormy sky, and manages the sea." We trusted in him, and he saved us. How often, during that long, sleepless night—that night of prayer and heart-searching—did I repeat that beautiful part of the 107th Psalm, beginning with the 23d verse to the 32d. We all felt a calmness, a composure, which we could never have anticipated, although I must say, for myself, that I felt continually, that we were in the hands of one able to save, and that we should not then die, but live to declare the goodness of God among the heathen.

We have received calls from nearly all the missionaries here, and little presents from many of them. Yesterday Mrs. Bishop Boone sent us a jar of corn-meal. This, with milk, which we have here, gave us the most home-like dinner imaginable. Hasty-pudding in China! And then such tomatoes! We have also butter, but it was a present from Mrs. Syle, and came from America; it is not made here. Mrs. Boone is now preparing a phrase-book for us in the Shanghai dialect, to use in the house, and contain those little phrases so very important to us now. We are treated with the utmost kindness, and can but feel, that in this also we are debtors to that same grace that has hitherto kept us. I have not been outside our mansion walls since I entered. The streets are so narrow that I can not enjoy exercise in them; besides, we have abundance of "play ground" within doors.

You would smile to see our furniture—all Chinese entirely. Square tables, (two set together makes enough,) and so heavy, without leaves, highly finished; chairs, straight backs and board seats, yet so heavy that I can scarcely lift them, and carved, and polished, and varnished; a bamboo lounge, and the queerest writing-table that ever walked, and bedsteads still more queer. And such a strange house! We occupy the upper rooms; from the hall we enter the dining-room, which is also our sitting-room and parlor; this opens into our bed-room, of nearly the same size; beyond which is Mr. Wardner's room; and beyond that two other rooms which they also occupy; also a bathing-room, &c I hope the time is not far distant when our mansion will be colonized by new missionaries from our own Board.

We are beginning to dip into the language a little, and feel a deep interest in doing our best in it. But the time seems far off when we can hope to do much towards enlightening those around us. Our teacher, Lin-Sing-Sang, is very gentlemanly in his appearance, and very patient and kind towards us his dull pupils. Our cook does not understand a word of English; so we have to pick up his Chinese names, and use them, or not be understood. Mr. Carpenter surprises me by his ability to converse with him, as he has only been here about two months. It seems impossible for me in two months to be able to say so much in Chinese; but I shall labor for it.

Can you imagine how overjoyed we were at the sight of letters from home? And the Recorder—what a deluge of cold water for our thirsty souls! Speaking of cold water reminds me of my sufferings on the ship, during the storm. Confined to my berth by sickness, having taken no *available* nourishment for two days, such burning thirst I never before experienced, yet could not be supplied with drink, as the plunging of the vessel would not allow keeping it by me, and the labor of all the servants was required to manage the ship; so I could not get it often. And when this was past, I did not recover from my sea-sickness, but was really miserable until the last day of the passage. O how thankful was I to taste food once more which I could relish. I suffered more, many times told, than during our whole passage out. But it is over now. We thank the Lord for all his goodness to us. Remember us in your prayers, and let us hear from you. Affectionately, L. M. C.

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* The letter here referred to is directed to the Executive Board, and can not, therefore, properly be published until it has been laid before that body. [Ed. Sab. Rec.

MISSION OF THE EASTERN ASSOCIATION.

The Executive Board of the Eastern Seventh-day Baptist Association held its first semi-annual meeting at the house of Horatio S. Berry, in Pawcatuck, R. I., on fourth-day, Nov. 17.

The Board was called to order by the President, A. D. Titsworth, of Metouchin, N. J. Prayer was offered by A. B. Burdick, of Rockville.

Visiting brethren were invited to sit with the Board and participate in its deliberations.

The Corresponding Secretary presented the report of C. M. Lewis, missionary at Newport, R. I., and its vicinity. The following are extracts from his report. After noticing Eld. Clawson's visit, he says:—

"I devoted myself to visiting our people here. I believe I have now succeeded in calling on all of them on this island, and Jamestown also; and I must say that I have felt much pleased with these interviews. They seem resolved to maintain their attachment and devotion to the cause of Christ, and contend for the faith once delivered to the saints. They seem much encouraged in view of what the Association has done for them in making arrangements whereby they enjoy the stated means of grace in connection with their brethren. I am sorry to find that family prayer is not attended to by them all, but have endeavored to urge it upon their consideration. I have succeeded in permanently establishing a weekly conference-meeting on sixth-day evening. There has been an evident increase in numbers and interest in our Sabbath meetings. Oct. 23d was our communion season. We had a very precious time, and it seemed peculiarly so to our brethren who had not enjoyed one for a long time. I believe all who participated felt revived and encouraged to pursue the Christian course."

Speaking of Jamestown, the report says:—

"I found the state of religious enjoyment very good among the few of our people on that island. In every meeting there was marked attention to the preached word, and evident tokens of the divine presence and favor. I give it as my opinion, that if a Seventh-day Baptist minister could take time, visit, preach, distribute Sabbath publications, and attend a series of meetings among them, good might be done in the cause of presenting the whole truth to men. Oct. 7th, a committee from a church of the Christ-ian denomination called on me for the purpose of engaging me to preach for them three months or more. I agreed to do so, when it should not interfere with the special object of my mission. I have conversed with some of them on the subject of the Sabbath, and have been met in a friendly way. I have preached once by request in the Asylum for the Poor."

The report farther states, that Bro. Lewis has preached a number of times in adjoining places.

The Board passed a resolution, that the missionaries in their employ be requested to make their reports quarterly to the Corresponding Secretary.

A communication from Eld. Henry Clark was read, showing that he had preached during the summer past one half of his time at Green Hill, and the other half at Richmond, R. I. Bro. Clark was appointed as a missionary of the Board to labor during the remainder of the associational year at Green Hill and vicinity. The thanks of the Committee were tendered to Bro. Clark for the voluntary services reported in his communication.

The following resolution was passed:—

Resolved, That the Corresponding Secretary be directed to address the churches of this Association, requesting them to place more funds at the disposal of the Committee in order to the extension of missionary labor.

S. S. Griswold, Cor. Sec.

Hopkinton, R. I., Nov. 25, 1847.

◆

Anti-State Church.—The Anti-State-Church Party in England has grown to be a very powerful body, and is greatly encouraged with the prospect of a speedy dissolution of the Church Establishment. At a recent meeting of the Society in London, when Dr. Price presided, among other distinguished speakers, Mr. Miall, Editor of the Nonconformist, is reported in the London journals as having said, he verily believed that two more Parliaments, lasting their natural term, would be sufficient for carrying the objects of the Association. The subject had taken a deep and lasting hold on popular sympathies—common sense estimated it rightly—and the time would soon come when the people of that country would bear the thraldom of a State Church no longer. The establishment was doomed—nothing could save it. The reason, the common sense, the feeling of justice, the religion of the nineteenth century—all declared in the face of heaven that it was a monstrous wrong, and should not be. One potent consideration, which cannot fail to make its way in a country like England, was the great economical benefits of a divorce of Church and State. If the eleven millions sterling now annually devoted to keeping up an ecclesiastical standing army were to be applied to civil purposes, it would create a state of finances that would justify a vast decrease of oppressive taxation. Right or wrong, this is an argument which will be apt to be felt.

◆

The Jews.—The Journal of Commerce says that no feature in the Christian world is more extraordinary than the disposition which is beginning to appear, after eighteen centuries of oppression and hatred, to extend to the Jews the privileges of free citizens. This has not only been done in our own country, in Great Britain and France, but in Norway orders have been issued from the throne to place them on the same footing of equality with their kindred in France.

Letters from Tunis also announce that M. Albert Cohen, who lately visited Algeria for the purpose of devising means of improving the condition of the Israelites, had arrived in Tunis, and had an interview with the Bey. The facility with which M. Cohen speaks Arabic enabled him to converse a long time with the Bey relative to his mission. The Bey replied: "With the assistance of God, I promise you to do everything in my power for the Israelites of my kingdom. It is my sincere wish that they may be placed on the same footing as their co-religionists of France. In the meantime I give you full power to act as you think proper." The Israelites form about one twentieth part of the population of Tunis, and their condition is wretched in the extreme.

◆

Slavery in the Danish West India Colonies.—The St. Lucia Palladium says that at St. Thomas a royal decree has been promulgated proclaiming the abolition of slavery in the Danish Colonies. All slaves under 16 years of age are by this decree declared absolutely free from the 18th ult., and those above that age to be held in the condition of apprentices for four years from that date. We have not heard of the effect which this great measure has had upon the peace and industry of the islands where it has commenced operation; but there is reason to assume anything but evil results from it. The Colonists of St. Thomas and St. Croix must have been fully prepared for this new order of things at the hands of the Government which bears the reputation of having been the foremost in suppressing the horrors of the slave-trade, if not of slavery in general. The ground-work of the present measure of emancipation was laid in 1834, by a royal rescript for "taking precautions to secure the unfree negroes in the Danish West India Islands from improper treatment, and to render more easy the acquisition of their freedom."

◆

Mr. Clay and the War.—The speech of Henry Clay before a public meeting in Lexington, Ky., has been a fruitful topic of discussion for a week or two past. Presuming that our readers will nearly all have access to it through some other medium, we have thought best not to make extracts from it, but simply to say, that it was in support of a series of resolutions, afterwards unanimously passed by the meeting, which set forth, that it is the duty of Congress to declare distinctly for what purpose and object the war should be prosecuted—that if the President does not endeavor by all the means in his power to execute this declared will, that it will then be the right and duty of Congress themselves to arrest the farther progress of the war—that the war should not be prosecuted for the annexation of Mexico to the United States, but only for a just and proper adjustment of the limits of Texas—that slavery should not be introduced into any foreign territory acquired by the United States—and that the people should everywhere assemble to express their views on this subject.

◆

Taking the Veil.—The Cincinnati Catholic Telegraph of the 19th inst., says that three young ladies, two of them natives of that city, received the white veil in the Convent of Notre Dame. Also, that a very accomplished lady, one of those who have been educated in the East and sent out to the West under the patronage of Gov. Slade, having recently joined the Catholic faith, will shortly commence her noviciate in the same institution.

Mr. Abbott.—The November number of the Macedonian contains, among many other interesting articles, a letter from Rev. Mr. Abbott, dated "Steamer Hindostan, Mediterranean Sea, Sept. 30, 1847." Mr. A., after describing Gibraltar, and relating some minor incidents connected with his voyage from England, adds: "I came on board the Hindostan at Southampton, an invalid, but the mild air of the Mediterranean has had a most salutary influence on my health. Indeed, I am quite restored; thanks be to God for his unspeakable goodness. Among the crowd of passengers I have found a few warm-hearted Christians; enough to form a very agreeable religious circle, and to render the voyage much more pleasant. But I can reconcile myself to almost any thing, seeing I am on my way to the Karen jungles, although borne away, far away, from those I love."

◆

Wesleyan Missions.—At a meeting of the Wesleyan Missionary Society recently held in Edinburgh, Scotland, it was stated in the report, that the Society now occupies in various heathen and Romish countries, 294 principal stations, besides a much larger number of subordinate ones; that its mission chapels and preaching places are 2,597; that it employs 417 ordained missionaries, exclusive of 771 other paid agents, such as catechists, &c., and 7,074 unpaid agents; that its church members are 106,445; that the scholars in its day and Sunday schools are 72,000; and that it has eight printing establishments in vigorous and incessant operation. The contributions received last year from all sources, for the support of this extensive Protestant missionary institution, amounted to the large sum of $578,810.

◆

Revivals.—The New York Recorder informs us, says the Christian Chronicle, of a revival in Blenheim, Canada West. Forty-four converts had been baptized Nov. 1. The good work was then still progressing with unabated interest, and spreading into different neighborhoods. The Banner and Pioneer reports an interesting meeting in Albano, Ky., during which about thirty professed faith in Christ. A church was constituted and fifteen converts were baptized. At Marhulaville, we learn from the S. W. Baptist Chronicle, deep and increasing interest prevails. On the fourth Sunday in October, seventy-one were baptized. The meetings had been discontinued, but were about to be resumed. The Index informs us of a revival in Eufaula, Ala. Fifteen had been baptized.

THE WAY TO DO IT.

The following account of the mode in which a Roman Catholic missionary succeeded in getting up a religious excitement among the heathen, is given in the report of the doings of the Society for the Propagation of the Faith:—

"We armed ourselves with courage and patience; set in motion all our resources, in order to instruct and soften souls; we established the use of the meditations of the Way of the Cross, as I do every where; we distributed many books on religion; we opened public competitions, at which those who knew best their catechism obtained premiums, such as beads, crosses, and medals. The fire kindled imperceptibly; the hearts became inflamed; and presently extraordinary emulation and enthusiasm were evinced for study, prayer, and preparation for the sacraments.

"You will inquire, perhaps, how these great competitions are carried on. This is our method: I announce, that upon such a Sunday, or such a feast, there will be a great competition in such a village; this intelligence is rapidly *spread* to a great distance. Each individual studies with ardor from the close of day until very late at night. At the time fixed upon, the Christians begin to pour in large bands from all directions, on the previous evening. When repairing to the locality designated, they supply themselves with a small bag of rice for the following day's provision. On the day of competition, after mass and breakfast, each parish is arranged in groups, the men being stationed on one side and the women on the other side, round a placard which indicates the respective stations of the men and boys, and the women and girls of each village. Another placard, in large and beautiful Chinese characters, is raised upon an eminence, so as to attract the eye; it proclaims the beauty of religion, the necessity of studying it, the advantages resulting therefrom, with the enumeration of the different premiums. Lastly, there are seats arranged in the middle of the assembly for the catechetical examiners, and a platform covered with matting, upon which are to be seated those who enter the lists.

"When all the preparations are made, some young men go for the table upon which the premiums are placed, and it is brought with solemnity and playing of music to the place of competition. The examinations then commence. Each Christian congregation comes forward in its turn: first the men, then the youths, women, girls, and children, come up in files and sit down upon the matting prepared for them. They must there answer without the slightest mistake to three or four questions of the catechism, which are taken at random, and they must solve three objections, or give three explanations upon some difficult points. Now, these objections are determined on beforehand, and are not the same for each division. If the group interrogated answer all correctly, they are congratulated by striking the cymbal and drum; if they mistake, a recorder marks the error. At the close of the day, when all have undergone their examination, and the good and bad marks have been footed up, the premiums are distributed according to the merit of the candidates. Wherever I pass I institute similar competitions, which produce an admirable effect."

◆

A Baptist church was recently dedicated at Galveston, Texas. The dedication service was performed by Presbyterian, Episcopal, Methodist, and Baptist clergymen.

General Intelligence.

MEXICAN NEWS.

Letters from the city of Mexico state that Atlisco, in Mexico, was entirely destroyed by an earthquake on the 23d of October; not a house was left standing. A large portion of the inhabitants were buried in the ruins. Serious damage was also done to the surrounding country and the villages and monasteries, many of which were overthrown.

Canales died at Cerralvo on the 4th of Nov.

A letter from Queretaro, dated the 25th of Nov., says that seventy-one Deputies were then in the city, and several others on the way, and it was believed that very soon there would be sufficient to open the session. The first business is the election of a President. The candidates are Pena, Almonte, and Herrera.

The Arco Iris states that the number of Mexican troops now in the field, at different stations, is thirty-one thousand.

Gen. Taylor had not arrived at Matamoros, but would leave Monterey on the 8th. The health of Matamoros is improving. It was rumored there that the States of San Luis, Zacatecas, Durango, and one other, had declared in favor of Paredes' monarchial scheme, and proffered him 18,000 troops.

SHIPWRECK AND CANNIBALISM.

The Boston Chronotype says that accounts of the wreck of the schr. Caroline, (of Saco, Me.) bound from Wilmington, N. C., for Bath, with a cargo of lumber, reached this city on Wednesday night last. The Captain, Wm. Smith, arrived here yesterday, in the brig Sun, from Philadelphia, and reports that the schr. Caroline left Tybee Light, mouth of the Savannah River, Oct. 24. On the 26th, took a gale from E.N.E. and laid to all that day. At 7 P. M. the vessel sprung a leak, and in ten minutes she was on her beam ends, full of water. On the 29th Henry Hughes, one of the seamen, was swept overboard. The gale continued with unabated violence for eight days. On 31st spoke barque Isaac Mead, bound from Savannah to New York. The barque lay by the wreck from 7 o'clock in the morning till 4 o'clock in the afternoon, but a tremendous sea prevented them from rendering any assistance. The provisions and water had all been swept overboard, and on the 10th inst., having been fifteen days without food, and eight days without water, the famishing crew driven to the verge of madness, determined to adopt, as a last resort, the dread alternative of drawing lots "to see who should die to feed the remainder." The lot fell on an Irishman named Charles Brown, a brawny, athletic man, weighing about 180 pounds. This unfortunate man was armed with a sheaf knife, which he swore he would plunge into the breast of the first man who approached Deaf to all appeals to his reason, he insisted that the youngest on board, a Welsh boy named Hughie Rose should suffer.

The Captain now left the men, declaring that he would have nothing more to do with the affair. As he entered his cabin, however, he saw the handle of an adze, partially under water, which he called the Welsh boy to pick up. Seizing the adze, the Captain followed the boy on deck, when the Irishman approached the boy, apparently for the purpose of taking his life. The Captain at once struck him a violent blow over the head with the adze, and he fell dead upon the deck. The Captain now bled and dressed him, and the survivors with the blood quenched their thirst. The body was cut up into strips and hung up to dry. For three days the wretched men subsisted on the blood of the slaughtered sailor, when it spoiled, and they were again driven to the last extremity. Fortunately on the 13st the brig Tampico, bound from New Haven to the West Indies, hove in sight, and the three survivors were taken on board. The Captain and mate, Horace Smith, were afterwards transferred to the brig schooner Splendid, bound for Philadelphia. The boy, Hughie Rose, remained on board the Tampico. There is no doubt but the blood of Brown saved their lives, thougn we shudder at the thought that stern necessity compelled them to take the life of a fellow creature even to save their own.

A Runaway Slave may not be employed in Pennsylvania except under Penalty.—In the U. S. Circut Court, at Pittsburgh, a penalty of $500 has been awarded against Dr. Mitchell, of Indiana County, for enticing a slave from his master. The case was tried under the act of Congress of 1793, and for the penalty imposed by that act. The decision of this case goes somewhat farther than the famous Van Zandt case of Ohio. In the case decided at Pittsburgh there was no proof of any attempt on the part of Dr. M. to entice the slave away from his master. Nor was there any proved interference to prevent their return to their owners. He gave them employment, however, knowing them to be slaves, and according to the charge of the Judge, and the inference of the jury from the charge, there was room for the verdict rendered. In Judge McLean's charge, the act of employment simply was not deemed an offence under the act of Congress. The case occupied the Court, the Pittsburgh Gazette says, four days. Judge Grier's charge was pointedly against the defendant.

Improved Carriage Hub.—The Scientific American says that Mr. A. E. Lyman, carriage maker, Williamsburg, Mass., has invented a new and most useful improvement in the manner of combining the axle and hub of a carriage wheel. The invention consists in having a groove cut on the axle just inside of the hub, and having a coupling box bolted on the inside of the hub also, through which the axle slips into the hub and is fastened to it by a spring in the coupling box which catches the rim of the groove of the axle and holds it fast while it works in the grove smoothly as the wheel spins round. The outside of the hub is boxed over and no dirt enters. To gear and ungear the wheel on the axle for greasing or any thing else, is but the work of a moment, by turning the spring. Application has been made for a patent.

Threaded Bank Notes.—Messrs. Crane & Co., of Dalton, Mass., manufacturers of bank note paper, have invented a very simple and efficient method of preserving the denomination of a bill from alteration. Threads of silk or cotton are arranged in parallel lines, lengthwise with the note, and embodied in the substance of the paper during its manufacture. A one dollar bill has one thread, and one added for each denomination up to five dollars; then a ten dollar bill has six threads; another is added for twenty, fifty, one hundred, five hundred, and one thousand; the last having eleven threads. It must be very difficult, if not impossible, to insert another thread after the note is finished, and as the threads mark its value as distinctly as the figures, the chances of a successful alteration are at least very greatly diminished.

Terrible Steamboat Disaster.—A telegraphic dispatch to the New York Tribune, dated Pittsburg, Nov. 26, gives the following account of a terrible steamboat disaster, by which it is believed that more than one hundred and fifty lives were lost:—

On Sunday morning last, about 4 o'clock, the propeller Phœnix, bound up to the lakes, when within 17 miles of the bayou, was discovered to be on fire under the deck. It was found impossible to extinguish the flames. She had more than two hundred passengers on board, thirty of whom took to small boats and were picked up by the steamer Delaware, which soon hove in sight, but not in time to save those on board. The remainder were burned or drowned. Capt. Street was sick in his state-room and was saved. One hundred and fifty passengers were emigrating Hollanders. Every attention was extended to the sufferers by the captain and crew of the Delaware. The Phœnix was owned by Pease & Allen, Cleveland, and insured for $15,000.

SUMMARY.

The Indianopolis Sentinel of the 17th ult. says: "We learned late last evening that a shocking accident happened to Gov. Whitcomb, on the down train of railroad cars yesterday, at Edinburg. The Governor had stepped off the cars for a few moments, and was about stepping on again while the cars were in motion. His foot slipped, and he fell between the cars and the platform of the dépôt, the cars whirling him around and crushing his thighs as they went. The Governor was insensible for some time after he was extricated, but finally recovered consciousness. The exact character and extent of the injury we are unable to state; but from what we are told, it will be some time, if ever, before he can recover."

Rev. Charles Van Loon, Pastor of a Presbyterian Church, in Poughkeepsie, says the N. Y. Tribune, died at that place on Sunday evening last, aged 28 years. He was one of the noblest men we ever knew—eloquent, able, pious, and devoted heart and soul to the good of his fellowmen. The Temperance Cause had no more effective advocate, and he had lately returned from a lecturing tour in Ohio and the broad West, where he had done a great work for humanity. As a friend of the down-trodden African race, he had been eminent and untiring; and in every good work (so far as it seemed such to him) he labored earnestly and ungrudgingly. We fear his life has been prematurely ended by his incessant labors.

A party of Naval Officers, under the command of Lieut. W. F. Lynch, will shortly sail from this port, in the U. S. ship Supply, to the Mediterranean, for the purpose of making an exploration of the Dead Sea. One great object of the investigation will be to ascertain whether this sea and its shores are of volcanic or non-volcanic origin. The elucidation of this subject is a desideratum to science. Costigan, the only man who has undertaken to circumnavigate this sea, perished in the attempt. British officers have tried, but also failed.

Among the deserters tried and sentenced to be hung in Mexico, was a man named Edward McHenry, of the 4th artillery. Gen. Scott, as commander-in-chief, had the power to approve or disapprove the sentence of the Court. In passing on that of McHenry, the General made these remarks: "A like remission [from hanging] is made in the case of Edward McHenry, company G., out of consideration for a son, a private in the same company, who has remained faithful to his colors."

Thanksgiving was observed, Nov. 25, in the following States: Maine, Massachusetts, Connecticut, New Jersey, Delaware, Georgia, Kentucky, Mississippi, Indiana, Illinois, Wisconsin, Iowa, New Hampshire, Rhode Island, New York, Pennsylvania, Maryland, Louisiana, Tennessee, Missouri, Michigan, Ohio, Washington City, Georgetown, D. C. Arkansas and Vermont chose Dec. 2.

The steamer Tempest, bound down, and the Talisman, from Clinton for St. Louis, came in collision on Thursday morning, 10 miles below Cape Garardean, Upper Mississippi. The Talisman sunk immediately in deep water. The total loss is estimated at forty lives—some think more. The ladies and passengers lost every thing, escaping only in their night clothes, and in that condition were taken to Garardean by the steamer Tempest.

Some time ago, says the Observer, we published in our paper several letters relating to Miss Aldersey's boarding-school for girls in Ningpo, China. A benevolent gentleman in Pennsylvania proposes to contribute one hundred dollars toward supporting that school, which has need of such aid, and he trusts that by calling public attention to it in this way, others may be induced to give of their abundance to the same object.

George Brown, a negro aged nineteen, shot a colored girl named Mary Crane, in Bangor, on Saturday evening, and afterward fired a pistol ball into his own mouth, thinking to commit suicide. The girl, who is only seventeen, and has a child two years old, had refused to marry Brown, and hence the tragedy. It is thought, however, that both will recover.

Gerrit Smith—so says the Madison County Whig—has addressed a letter to the Supervisors and Justices of the several towns of that County, requesting them to select seven unmarried, poor, landless women, (a part or all of them may be widows) to whom he proposes to give fifty dollars for the purpose of aiding them to purchase a home for themselves.

A German named Henry Sach, who arrived at New York a few days ago, accidentally met his brother, from whom he had been some time separated, on Friday night, in a house in Washington street, which caused him such excessive joy and excitement, that he burst a blood vessel in the chest and died in a few minutes.

We understand, says the Washington Union, from the best authority, that the treasury notes of the United States are 8 per cent. *advance* in the city of Mexico, and adds that this state of things is most fortunately calculated to benefit our schemes of finance. It will contribute to enable us to pay our expenses in that country upon more advantageous terms.

The Cumberland (Md.) Civilian says that the Mount Savage Iron Works, in Alleghany county, Md., were sold at auction for $225,000. The purchasers were Messrs. Coming & Winslow, of Albany, and J. M. Forbes, Esq., of Boston. The works will be resumed by the new company under the name of the "Sulworth Iron Company."

The new Constitutional Convention of Wisconsin is to be elected on the fifth Monday (29th) of November, and to assemble at Madison on the third Wednesday (15th) of December. A new census of the Territory is to be commenced on the 1st of December, completed by the 16th, and the returns made up by the 20th.

The New Bedford Mercury publishes an extract of a letter from S. H. Williams, Esq., mercahnt at Honolulu, stating that the port of Honolulu has become a free port to whalers of all nations, who are permitted to land $200 worth of goods without duty.

M. Julius Mohl, a learned German, has been appointed Professor of the Persian language in the College of France. The Professorship of the Turkish language is not yet filled, but Mr. Stane, an Englishman, is spoken of for that office.

The Pittsburg Gazette says that there are nine extensive distilleries of whiskey in Clermont county, Ohio, consuming daily about 2750 bushels of corn, and distilling about 10,000 gallons per day. Not less than 80,000 hogs are fattened at these distilleries every year.

It is said the nightly receipts of the new Broadway Theatre, New York, have not been less, any night since its opening, than $900, and have occasionally reached $1,700, while its expenses have not exceeded $350 a night.

James Kinney, a worthy young Irishman of 27, shot himself while hunting near Mendham, Morris County, N. J., one day last week. Holding his gun in one hand while attempting to start a rabbit with the other, it was accidentally discharged into his left breast, causing death almost instantly.

Major Iturbide, who arrived in New Orleans in the James L. Day, is a son of the ex-Emperor of Mexico; he was taken prisoner at Huamantla, and has come to this country with the expectation of taking up his quarters for a time in Philadelphia.

The Utica Herald of Nov. 27th says that the recent rains have swelled the usually modest Mohawk to a turbulent and mighty stream. The flats opposite this city are covered to a considerable extent with water, and we fear considerable damage has been done to the bridges and fences above. At Oriskany, we learn that a portion of the railroad track was flooded.

James Cannings Fuller, widely known as a prominent Abolitionist, and actively engaged in other Reform movements, died suddenly at his residence, Skaneateles, Onondaga Co., on Thursday morning last, after a painful illness of but a few hours' duration. He was a man of wealth, of intelligence, energy and benevolence; and his labors in behalf of temperence and other reforms will cause him to be long remembered and lamented.

The Wayne Sentinel says that one of the millstones in the steam flouring mill of J. B. Chipman of Palmyra, exploded on Sunday morning last, when the mill was in full operation. The fragments were scattered in every direction, causing several hundred dollars damage. Fortunately no person was in the room at the time.

The New Orleans Delta of the 18th publishes a list of the deaths of men attached to the Army in general Hospital in Perote Castle, from June 1, 1847, to the 30th of October. It is a frightful catalogue of mortality, and occupies nearly two columns of small type.

Monday, Nov. 15, the mail-stage came into Bangor, Maine, from Dexter, on runners, and found good sleighing to within three miles of B. There was said to be eight inches of snow 25 miles back of Bangor. A foot of snow fell at Skowhegan, Maine, on Monday.

The New Orleans La Patria says that Rubini has been engaged to sing 20 nights in Havana, at $1,000 a night, and that he will make his first appearance in *Hernani*, about the middle of November.

Clark's grist-mill, in Middletown, Conn., was burned down on Wednesday morning. The fire was occasioned by friction in the machinery. Loss estimated at $3,000, on which there was an insurance in New York of $1,000.

A colony of about 1,000 Hollanders have purchased two entire townships in Iowa, bringing with them their own mechanics, artizans, and religious teachers.

A process has been patented by which artificial stone of every quality may be produced, from granite to statuary marble.

On the 22d ult., the custom house officers in Newry made a seizure of 22 barrels of American flour, in which was found concealed a large quantity of cavandish tobacco.

A recent census, taken for school purposes by the city authorities of Cleveland, fixes the population at 12,769, the same showing an increase of 2,634 during the past year and a half. The number of children between the ages of 4 and 21 is 3,956.

In the construction of Girard College more than twelve millions of ordinary bricks have been used. The weight of this mass, allowing four hundred bricks to the ton, would be thirty thousand tons.

A gentleman from Missouri having lost his wallet, as he supposed, in the sewer corner of Broadway and Liberty-st., and having searched for it in vain, returned to the Astor House, when a chambermaid attached to the house by the name of Ann Clark, presented it to him, having found it behind his bed. It contained about $1,300. He immediately presented her with $50.

The fabrication of chemical allumettes occupies in the environs of Paris more than a thousand workmen. A single house employs three hundred. One house sends annually to London friction matches to the amount of 120,000 francs.

The total liabilities of all the houses that have recently failed in England are said to be one hundred and seventeen millions and a half of dollars. Of this amount at least one hundred and five millions of dollars belong to the United Kingdom.

The English Postmaster General has addressed a circular to the Post Office authorities of all the countries of Europe, urging them to co-operate with England in introducing a system of uniform penny postage in Europe.

A letter from Copenhagen states that the valuable library of Icelandic literatnre in that city was entirely reduced to ashes on the 28th ult. This is a very severe loss to literature, as it contained upwards of 2,000 unedited manuscripts, and a unique collection of ancient works printed in Iceland.

In addition to the thousands killed in battle, we must add those dying in the hospitals, if we would learn how great the sacrifice of life in Mexico has been. Our papers give a list of those who died at the hospital at Perote Castle from June 1st to Oct. 29th. They mention over 500, of whom more than 350 died from diarrhœa.

The Rochester Democrat says that W. W. Wadsworth, of Geneseo, lately received a severe cut in the head by being thrown out of his carriage. The wound, it is very gratifying to learn, was not considered dangerous, though several small pieces of the skull came off.

Twelve hundred steamers are employed on the Mississippi and its branches. The value of the commerce of these rivers is said to be about double that of the foreign commerce of the United States.

The Baltimore papers mention the arrival in that city of Col. J. Davis, who comes to Washington as U. S. Senator, via Buena Vista; of Hon. H. S. Foote, his colleague, from Mississippi; Com. Stockton, late Governor of California, and Col. Chas. A. May.

A new factory is going up at Thompsonville, Ct., over 300 feet in length and 60 feet broad. It will contain, when it is finished, 1,500,000 bricks.

The deficit of the first year after the cheap postage act was $800,000; the deficit of the last year was $640,000; while the deficit in this year is only $40,000.

It is said that a new paper, devoted to the exclusive support of the war, has been commenced down east, called the "Paixhan Gun and World Astonisher."

A large sum of money ($1,125) was found buried in the Public Garden, Boston. It was enclosed in a glass jar.

The Canada papers say that a gold mine has been discovered in Canada, at a distance of 40 miles from Quebec.

The Legislature of this State, by an act passed on the 13th ult., have abolished the office of county superintendant of common schools.

Since 1840, the personal property of Boston has increased from 34 to 64 millions of dollars; while that of New York has decreased from 65 to 59 millions.

The imperial Academy of Sciences of St. Petersburg, has offered a prize of 2000 roubles for the "best History of the Cholera."

A steam engine of twenty horse power is now being built at the Navy Yard in Washington, which is to be sent to California.

Review of New York Market.

MONDAY, NOV. 29.

ASHES—Pots $5 87. Pearls 7 87.

FLOUR AND MEAL—Genesee Flour 6 25; Western 6 12. Corn Meal, 3 25 for State, 3 37 for Pennsylvania, and 3 50 for Jersey. Rye Flour 4 87. Buckwheat 2 00 for 100 lbs.

GRAIN—Genesee Wheat 1 36; Ohio 1 30. Corn 70 a 75c. Barley 88c. Oats 47c. White Beans 1 25. Black-eyed Peas 1 25 per bush.

PROVISIONS—The best butter is in good demand at previous prices, but inferior is dull. Cheese comes in freely, and is depressed.

MARRIED,

On the 25th of November, by Eld. S. S. Griswold, Mr. Nathan F. Chipman, of Hopkinton, R. I., to Miss Harriett A. Lewis, of North Stonington, Conn.

At New Market, N. J., Nov. 9, by Eld. W. B. Gillett, Benjamin Scudder to Elizabeth Hagerman, both of New Market, N. J.

DIED,

In Piscataway, N. J., Nov. 14, Elizabeth Dunham, aged 65 years. She has been for many years a worthy member of the Seventh-day Baptist Church. W. B. G.

In Wirt, Allegany Co., N. Y., Nov. 19, 1847, Mrs. Nancy Thurston, consort of J. L. Thurston, aged 70 years.

LETTERS.

S. S. Griswold, Rowse Babcock, John Whitford, F. Wilcox, G. W. Hinkley, Maxson Green, W. C. Kenyon, Philip Gore, R. W. Utter.

RECEIPTS.

Adin Rogers 1st, Oxford,	$2 00	pays to vol.	4	No. 52
Paul Clarke, "	2 00	"	4	" 31
H. A. Hull, Edmeston,	2 00	"	4	" 52
Perry Stillman, Berlin,	2 00	"	4	" 52
Barton Hall, Millville,	2 00	"	4	" 26
Silas Clarke, New York,	50	"	4	" 36
W. A. Babcock, Leonardsville,	2 00	"	4	" 52
Jos. Flint, Scio,	2 00	"	4	" 52
Davis Stillman, Phillipsville,	2 00	"	4	" 52
N. & S. Luce, Coudesport, Pa.	1 00	"	3	" 26
S. B. Bowen, Columbus, Iowa,	2 00	"	4	" 52
Wm. Cook, Iowa City,	2 00	"	5	" 20

☞ Money is particularly needed at this office about these days. Will our friends who have not yet made their remittances for the current volume, bear the fact in mind, and act accordingly? If there is an agent in your neighborhood, just hand the money to him at once without waiting to be called upon. But if there is no agent near you, send the money directly to us by mail, and it may come at our risk. Prompt attention to this request would save us a great deal of trouble. May we not expect it?

Gems for the Mind and the Heart.

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EDITED BY

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MORE VALUABLE IN EVERY RESPECT

than either of the preceding ones. Several new contributors are engaged, among whom are T. S. Arthur and Prof. Alden, whose stories for the young are excelled by no writer in the country.

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and a great variety of Engravings on Wood, prepared expressly for the Cabinet. These engravings alone cost more than

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A large edition of the initial number is published, to supply the demand of non-subscribers, as it is prepared with especial reference to the holidays, and is intended to be

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This Number is the most splendid thing of its kind ever issued in this country.

☞ Price of a single copy of the holiday number, 12½ cents; 10 copies $1.

The money can be enclosed in a letter to the publisher, post-age paid. A quarter of a dollar can be sent in an envelope, for single postage.

The yearly volume, for 1848, besides containing nearly 400 large octavo pages of the choicest reading, with appropriate music, will be richer in pictorial embellishments than any of its contemporaries, whether they appear in an original American costume, or in one *borrowed* from the other side of the Atlantic.

The voice of the public press, so universally and so warmly expressed, is certainly indicative that this magazine has won its way to a high place in popular favor. The publisher selects two or three of these notices, as a specimen of more than a hundred:

NOTICES OF THE PRESS.

"This magazine is a model which we could wish were followed by all works of its class. It is serious, without dullness or melancholy; cheerful, but not frivolous; religious, but neither sectarian nor dogmatical; while it unites very happily the winning grace of familiarity with the dignit of self-respect."—*N. Y. Daily Tribune.*

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"If any of our juvenile friends wish for a magazine which is entertaining, and richly worth its cost, here it is. We do not know a better work for their purpose."—*Mother's Journal, N. Y.*

"The editor is one of our best writers for the young."—*N. Y. Com. Adv.*

"The articles are original, and the tone fresh and lively."—*N. Y. Christ. Enquirer.*

"We can but express again our high opinion of this monthly."—*N. Y. Christ. Adv. & Jour.*

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"Its editor goes to work the right way to make children happy, by imparting useful knowledge, and interesting them in whatever is good and beautiful."—*Charter Oak, Hartford, Conn.*

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CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, gilt edges, $1 25; ditto, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

Miscellaneous.

THE CHILD AND THE STARS.

BY J. E. CARPENTER, ESQ.

"They tell me, dear father, each gem in the sky
That sparkles at night is a star;
But why do they dwell in those regions so high,
And shed their cold lustre so far?
I know that the sun makes the blossoms to spring,
That gives to the flow'rets their birth;
But what are the stars? do they nothing but fling
Their cold rays of light upon earth?"

"My child, it is said that yon stars in the sky
Are worlds that are fashioned like this,
Where the souls of the good and the gentle who die,
Assemble together in bliss;
And the rays that are shed o'er the earth, is the light
Of His glory whose throne is above,
That tell us, who dwell in these regions of night,
How great is His goodness and love!"

"Then, father, why still press your hand to your brow?
Why still are your cheeks pale with care?
If all that was gentle be dwelling there now,
Dear mother, I know, must be there."
"Thou chidest me well," said the father with pain,
"Thy wisdom is greater by far;
We may mourn for the lost, but we should not complain,
While we gaze on each beautiful star."

A HINDOO GENIUS.

A native of Calcutta, by hereditary profession a blacksmith, who was employed for many years in cutting punches for the press, having now little occupation, has adopted the following ingenious mode of obtaining a livelihood:—He has manufactured an iron press upon the model of one of those in use here, and set up a printing-office, at which he has commenced printing for the country at large. Last year he produced a native almanac, of a superior character, which had a remarkable run. Soon after this, he began to engrave on lead, pictures of the gods and goddesses of the Hindoo Pantheon, of which hundreds of thousands were struck off on inferior paper, and obtained a ready sale. Some of them were afterwards adorned by the art of the limner, and being set in frames, sold of course for a higher price. Hawkers were employed in traversing the country with packs of these mythological prints, both on account of our Serampore printer, and others who found it advantageous to imitate his example at Calcutta. Hence there are few villages to be found in a circle of many miles round the country in which the cottage of perhaps the poorest individual is not supplied with the veritable effigy of some one of the popular gods. The supply, however, soon became too great for the demand, and his competitors relinquished the trade, which has since languished, and is now confined to a very limited extent. But his ingenuity was not exhausted.

He determined to print English books for the numerous youths of the poorer classes, who are now endeavoring to obtain a smattering of our tongue, and for whom even the low-priced elementary works of the Calcutta School Book Society are too high. Of these works thousands of pirated copies have been printed in Calcutta, and disseminated through the country. But the individual we allude to, finding English type, at second hand, too dear for his purpose, has cut a set of punches for himself, and cast the types which he employs for this work. They are entirely wanting in that beauty and exquisite accuracy which characterize English types, but to an inexperienced eye the difference between them and letters cast in Europe or America would scarcely be apparent; and to a native, the inferiority would be altogether imperceptible. Thus furnished with his own apparatus of a typographical establishment, he is enabled to produce works at so cheap a rate, as completely to undersell the presses in Calcutta. The native booksellers in that city, a rising race, though at present of little note, are happy to avail themselves of his labors, and purchase edition after edition of his cheap books. As soon as education in the vernacular language becomes the order of the day, it is by such men, and such means, that books will be multipled. Capital will be poured in upon the enterprise; the natives who are acquainted both with English and Bengalee, will find it to their advantage to cater for the press, and the means of improvement will be placed within the reach of the middling and lower classes of society.

[Calcutta Gazette.

LAST MOMENTS OF SCHILLER.

Feeling that his end was come, he addressed himself to meet this stern and sudden call as became him; not with affected carlessness or superstitious fear, but with a quiet, unpretending manliness, which had marked the tenor of his life. Of his friends and his family he took a touching, but a tranquil farewell; he ordered that his funeral should be private, without pomp or parade. Some one inquiring how he felt, he said, "*Calmer and calmer*;" simple and memorable words, expressive of the mild heroism of the man. About six he sunk into a deep sleep, which deepened and deepened till it changed into the sleep from which there is no awakening; and all that remained of Schiller was a lifeless form, soon to mingle with the clods of the valley.

Schiller's age was forty-five years and a few months. Sickness had long wasted his form, which at no time could boast of faultless symmetry. He was tall and strongly boned, but unmuscular and lean; his body, it might be perceived, was wasting under the energy of a spirit too keen for it. His face was pale; the cheeks and temples rather hollow; the chin deep and slightly projecting; the nose regular aquiline; his hair inclined to auburn; his countenance, withal, was attractive, and expressing delicate and honest sensibilities; a silent enthusiasm, impetuosity not unchecked by melancholy, in his soft kindled eye and pale cheeks, and the brow was high and thoughtful. To judge from his portrait, Schiller's face expressed well the features of his mind; it is mildness tempering strength—fiery ardor shining through the clouds of suffering and disappointment, deep but patiently endured. Pale was its proper tint; the cheeks bent and hollow. There are few faces affect us more than Schiller's; it is at once meek, tender, unpretending and heroic. In his dress and manner, as in all things, he was plain and unaffected. Among strangers, something shy and retiring occasionally was discovered in him; in his own family, and among his select friends, he was kind-hearted, free and gay as a little child. In public, his external appearance had nothing in it to strike or attract. Of an unpresuming aspect, wearing plain apparel, his looks as he walked were constantly bent on the ground; so that frequently, we are told, "he failed to notice the salutation of a passing acquaintance; but if he heard it, he would catch hastily at his hat, and give his cordial *Guten tag!*" Modesty, simplicity, a total want of all parade or affectation, were conspicuous in him. These are the usual concomitants of true greatness, and serve to mitigate its splendor. Common things he did as a comman man; his conduct in such matters was uncalculated, spontaneous, and therefore natural and pleasing. During his last fifteen years he wrote his noblest works; yet, as it has been proved too well, no day of that period could have passed without its load of pain. On a surgical inspection of his body after death, the most vital organs were found totally deranged. "The structure of the lungs was in great part destroyed, the cavities of the heart were nearly grown up, the liver had become hard, and the gall-bladder was extended to an extraordinary size."

GENTEEL.

How ridiculous some people make themselves, in trying to be what the world calls genteel! A woman must not work in the kitchen, make her bed, nor darn her stockings, because such things are not genteel. Another will not learn a trade, because to be obliged to earn one's living by sewing, is not genteel. A third will not go to church in her stout shoes, and her old-fashioned shawl, because it is not genteel. A fourth will not pay you a friendly call, until nearly bed-time, because it is not genteel to visit a neighbor in the day time. A fifth will keep her mouth shut, when she laughs or converses with you, because it is not genteel to laugh or speak, excepting through the teeth. A sixth will not attend church, unless she is able to dress as expensively as her neighbor, because it is not genteel to listen to preaching, without having on a showy dress and an expensive shawl. A seventh will not rise till nearly noon, because it is not genteel to take the fresh morning air, hear the birds sing, and trip among the new grass and light flowers.

We might go on without number, but what would it avail? Every one knows the truth of what we write, and sees the folly of it, but few have the independence to break caste—show their calloused hands, natural bodies, and their honest poverty. While multitudes follow the fashions of the day, and try to appear genteel at the expense of their health, we do not pity them when we see the wretchedness to which they are brought. A woman, instead of boasting of her domestic habits, takes pride in saying that she never cooked a meal's victuals, boiled a pot, stood over the tub, or rinsed a towel.

God made women to labor. If it had not been his intention that they should work, he would have put wings upon them instead of hands, and made them butterflies at once. And nothing that can be said of a woman is so creditable to her, as her domestic, industrious habits. We trust that those who read our remarks, will, from this time forth, turn over a new leaf—discard what is called gentility—another name for sloth, indolence, and folly—and begin to live like rational, immortal creatures.

WHAT I HAVE SEEN AND HEARD.

I have seen a lady adorned with costly apparel, clothed in silk and velvet, with her fingers ornamented by rings, and her wrists by jeweled bracelets; and that lady's seamstress, who was entirely dependent upon her daily earnings, has remained unpaid for months.

I have seen a young girl expend dollars upon a useless trinket, who half an hour before had refused a shilling to a needy beggar.

I have seen a mother cheerfully lavish money to purchase her daughters expensive and superfluous dresses; and I have heard the same mother grumble that she had to pay servants such enormous wages.

I have heard a wife whose apartments were furnished in the most rich and elegant manner, and who spared neither pains nor expense in procuring fashionable articles, either for her rooms or her wardrobe, complain bitterly that her husband took so many newspapers.

I have seen a man spend money profusely for the supply of his personal wants, while at the same time he would not give the least pittance for any charitable object.

I have heard a wealthy man talk largely about sympathy and benevolence, whose poor relations, struggling hard to support existence, might have queried whether he had ever known either of these qualities, except by report.

I have seen a father give money lavishly to a prodigal son, while he has grudgingly paid an indigent nephew for his daily labor.

I have seen a man's table spread with every luxury, whose wood-cutter has been more than once requested to take less than the usual price for his services.

WHO ROB ORCHARDS?

In a certain village of the far West was an atheist. He was a great admirer of Robert Dale Owen and Fanny Wright; but he could see no excellence or beauty in the Sun of Righteousness. This man, of course, never entered any place of worship. Indeed, in the fruit season, he was specially busy on the Sunday in defending his orchards from his great enemies the woodpeckers, and the idle and profligate persons of the village, who, on that day, made unusually sad havoc among his apples and peaches.

One day, while at work with his son-in-law—an atheist like himself, although a more kind and courteous gentleman—as the pastor of a congregation was passing, he very rudely accosted the minister:

"Sir, what is the use of your preaching? What good do you do by it? Why don't you teach these fellows here better morals? Why don't you tell them something about stealing, in your sermons, and keep them from robbing my orchards?"

To this the minister pleasantly replied, "My dear sir, I am sorry you are so annoyed, and I should most willingly read the fellows who rob orchards a lecture on thieving; but the truth is, they are all so like you and the major, here, *I never get a chance*."

"Good, good!" replied the major, laughing; on which the elder atheist, blushing a little, and in an apologetical tone, said,

"Well, I believe it is true enough; it is not the church-going people that steal my apples."

A HUSBAND WON IN A LOTTERY.—On Tuesday morning a marriage was celebrated at St. George's-in-the-East, which attracted many spectators. The bride was Ann McCormic, an exceedingly pretty girl, who belonged to Rain's £100 school, and the bridegroom, William Chinnery, a smart young fellow belonging to the Welleclose-square division of the fire-brigade. Mr. Rains, the benevolent donor, by will left a sufficient sum of money to support forty girls, to be elected from the parochial schools, for four years. At the end of that period they are sent out to service, and, upon attaining the age of nineteen, and their characters being irreproachable, they become eligible to draw in a lottery for a husband. Two marriages take place in every year—namely, one upon the merry first of May, or sweep's day, and the other on the 5th of November, or Guy Fawk's Day; and on the morning of each of those days a drawing takes place for the first of May, or the 5th of November, as the case may be; and Miss McCormick, having drawn the prize on the 1st of May last, was, of course, the next for preferment. When the lucky ticket is drawn, the next thing to be done by its fortunate owner is to look out for an eligible partner, (not a Roman Catholic, for they, according to the will of the testator, are ineligible,) in the parishes of St. George's-in-the-East, St. Paul, Shadwell, or St. John of Wapping, and, this being done, a notice is given to the trustees for their approval. In this instance, Miss McCormick's choice fell upon the "waterman fireman," and the trustees having no reason to find fault with his good looks or fair fame, nothing more was left than to go through the happy ceremony. In the evening, according to the usual custom, a dinner took place at the institution, at which the bridegroom, and several of their party attended, and, after the health of the happy couple was given, the chairman presented the bridegroom with 100 new sovereigns in a bag, as the bridal portion from the institution.

[Britannia.

BREAD.—Bread, when just taken out of the oven, should never be eaten by persons of weak health, as it contains a great quantity of carbonic gas, which is given off as it cools and its place supplied with oxygen. This is the reason why people can eat a great deal more of new, than of old bread. The atmosphere is a source of food to man as well as vegetables, and the relationship of different kinds of food to the animal economy in connection with the gases, ought to form a part of our studies. Those who study domestic economy and use bread that has been cooled in an airy apartment are to be commended as much for consulting health, as for studying the way to make "the means meet the end." Any person is able to eat more new than old bread, and this simple fact is evidence that the stomach is no mean judge between quantity and quality. Bread that is somewhat old can be refreshed by being steamed in a steamer or dipped in water and put in the oven, after which it should be cooled before using. The less yeast that is used to make bread, it will be found to be none the worse, although a little more labor is required to make it. In this lies the grand secret of the difference in the quality of bread. The French pull all their dough, and make good bread, but the same effect can be produced by using little yeast, but working the dough a number of times.

A PITIFUL CASE.—A poor fellow lately appeared in Boston breathing through an aperture in his wind-pipe about midway from the sternum to the chin. This aperture was made by a musket ball in Mexico, in one of the late battles. He scarcely breathed at all through the throat, and had nearly lost the power of articulation. It was with great difficulty that he could make himself understood, as he could neither read nor write. He could hear distinctly, and make signs to convey his meaning, which with great difficulty were intelligible. He tried to speak so as to be heard, but the volume of breath necessary to form a word or sentence passed out of the windpipe at the aperture before reaching the throat, and prevented the articulation. This aperture was healed, and a silver tube was inserted to assist respiration, which was performed with great difficulty. This was attached to his neck by a string. He had also been wounded in one of his legs, and he limped in walking. The color of his skin was nearly black, so much so that he looked like an inhabitant of the torid zone more than one born in this northern latitude.

A FRENCHMAN'S ACCOUNT OF ENGLISH SOUPS AND STOMACHS.—The English soups consist of turtle: a compound of that animal and of coxcombs, mushroons, ham and spices. There is but one house in London where it is to be seen; but the price forbids its being eaten, as it is four francs a portion. However, there is a substitute called mock turtle, which is within the capabilities of ordinary purses. Next to the turtles, real and mock, come the tribes of gravy, ox-tail, gibbet, hare, pea, muttonbroth and mulligatawny. The last named is a horrid importation from India, composed of all kinds of fiery ingredients, and so pungent that few of us Frenchmen could dip the tip of their finger in it with impunity. But the English of both sexes, actually devour it like salamanders, and the police do not think of interfering to prevent them. An Englishman's stomach is endued with marvellous elasticity, and easily digests four meals a day.

EMPERORS OF CHINA.—Of one hundred and twenty sovereigns of China who are enumerated in their annals, fifty-four died, thirty-one were killed, thirteen dethroned, ten abdicated. Of the fifty-four who died, only thirty-seven can be said to have died a natural death, the death of the others was hastened by misfortune, grief for political reverses, or beastly excesses. A sad picture of poor human nature in its proudest estate. The lords of millions and hundreds of millions, thus ending their uneasy lives. Alas for the vanity of earthly pomp and power!

Twenty-four dollars, says Watson, in his annals, purchased the whole city and county of New York, two hundred and twenty years ago. The streets were first paved in 1675; in 1711 a slave market was established, in Wall street. The first stage rout between New York and Boston was established in 1732—time fourteen days from city to city. In 1745 the first coach (Lady Murray's) was driven in New York.

VARIETY.

The intervention of a priest, or rather ecclesiastical functionary, was not deemed indispensable to a marriage, until the council of Trent, in 1409. The celebrated decree passed in that session, interdicting any marriage otherwise than in the presence of the priest, and at least two witnesses. But before the time of Pope Innocent III. (1118,) there was no solemnization of marriage in the church, but the bridegroom came to the bride's house and led her home to his own, which was all the ceremony then used. Bands were first directed to be published by Canon Walter, in the year 1200.

The Gardener's Chronicle says that the Memoirs of the London chemical society contain an interesting paper by Mr. Warrington, on the analysis of tea, in which he states that he has not only removed the whole of the coloring matter, or glazing, from green tea, but has been able to analyze the matter removed, and prove it by chemical evidence, to consist of Prussian blue and gypsum principally. So that in fact the drinkers of green tea, as it comes to the English market, indulge in a beverage of Chinese paint, and might imitate the mixture by dissolving Prussian blue and plaster of Paris in hot water. The Chinese do not drink this painted tea; they only sell it.

The Court Journal describes a method by which the most beautiful and easily attained show of evergreens in winter may be had by a simple plan, which has been found to answer remarkably well on a small scale. If geranium branches are taken from thrifty and luxuriant trees, just before the winter sets in, as for slips, and immersed in soap and water, they will after drooping for a few days shed their leaves, and put forth fresh ones, and continue in the finest vigor all winter. By placing a number of bottles thus filled in flower baskets, with moss to conceal the bottles, a show of evergreens is easily insured for a whole season. They require no fresh water.

Most of the files used in this country are imported; being made in England, by hand, with great labor. The Portsmouth Journal states that Mr. Richard Walker has invented and patented a machine, now in operation, which will ere long make files an article of export instead of import. Three machines which can be tended by one man, can complete twenty common files an hour. A steam engine of five horse power can put at least fifty of these machines in operation.

The Baltimore Sun says: "A *well-known Banker*, a few days ago, inclosed a check for $2,000 to the widow of Henry Whitney, saying, that while he was in want of the "needful," some years gone by, he obtained a small loan of a few hundred dollars from her husband, which was never called for, and that the present sum was the amount with interest and profits accruing; and though there was no legal obligation to return it, he felt it his conscientious duty, and was happy to send it to her, and beg her acceptance.

The following simple experiment is said to be a test of the soundness of the lungs. Let the patient draw in a full breath, and then begin to count as far as he can, slowly and audibly, without again inflating the lungs. The number of seconds he can continue is then to be carefully noted. In confirmed consumption, the time does not exceed eight, and often less than six seconds. In pleurisy and pneumonia it ranges from nine to four seconds. But when the lungs are sound, the time will range as high as twenty to thirty seconds.

Mr. William Croghan Esq., of Baltimore, has a large china bowl, which originally belonged to Oliver Cromwell. It is capable of holding a quart, and is set in very costly, fine guilt brass—the setting being probably a hundred years old. The bowl was presented to Mr. Croghan, during his late tour in Europe, by an English gentleman.

The rumor gains credence, in circles of the highest authority, of the symptoms of insanity having been decidedly manifested by her Majesty Queen Victoria. The well known liability of her family to this cruel malady strengthens the probability of the report.

A pious officer in the old French war, who loved his place and his pay much better than he loved fighting, although no coward in the day of danger, was accustomed in his family devotions to pray most earnestly for a *long and moderate war*. The Mexican war would have suited him, exactly.

In preparing a spot of land in North Sandwich, recently, whereon to erect a shop, the skeleton of an Indian was discovered buried a few feet below the surface of the ground. How long a time has elapsed since the red man's spirit departed to his 'hunting lands,' no one can affirm.

One of the surgeons of the Army, writing to a friend after the battle of Contreras and Churubusco, says: "I turned round to look at my amputating table; under it was a perfect *heap of arms and legs*; and looking at myself, I found I was covered with blood from head to foot."

In Great Britain there are eight hundred thousand voters, in the United States three millions, in France three hundred thousand. According to the population of the different countries, America has five times more voters than England, and fifteen times more than France.

Three huge veins of iron ore, have been discovered in Hawley, Mass., worth 63 per cent. of pure metal, and easily wrought. Arrangements are making for erecting a furnace there.

The man who cut the first tree in the wilds of Ohio, is still alive. His name is Daniel Cushwell, and he resides on a small farm in Oneida Co., N. Y., and is eighty-six years of age.

There are 4201 letters lying in the Dead Letter Office, London, which contain property to the amount of $200,000.

The canal through the isthmus of Suez is to be made deep and broad enough to float a first rate man of war.

The whole number of paupers in England is stated to be nine hundred and forty thousand two hundred and ninety-five.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. It speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the press of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

The Sabbath Recorder,

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The Sabbath Recorder.

DITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 181.

The Sabbath Recorder.

JAMES A. BEGG ON THE SABBATH.

SECTION VII.

On an asserted change of the Sabbath prior to the promulgation of the Law from Sinai, and on two alledged predictions of another change since.

An amazing amount of perverse ingenuity has been exercised, in modern times, especially in devising reasons to justify the church in her refusal to hallow the Sabbath of divine appointment. Not choosing avowedly to claim, as the church of Rome has done, full power to make alterations at pleasure. Protestants have striven hard to obtain the same object by twisting statements of Scripture into divine sanctions of their apostacy. It may, therefore, be proper here to notice certain other allegations which have been made, and arguments which have been advanced, adverse to the view we maintain.

By some, as we have seen, it has been contended that the Sabbath was instituted for the Israelites alone, and was designed as a distinguishing mark of their peculiarity as a people, and that its institution was in the wilderness; but the class to which we now refer, acknowledging the preëxistence of a Sabbath from creation, maintain that in the wilderness a change was made in the day, itself by divine authority or contrivance. For although there is not a word in the Scriptures intimating this, or from which such an idea can be supported, and although, so far as we know, such a thing had never once been surmised when the Evangelists and Apostles wrote, yet in later times imaginary discoveries have been made of a "distinction between the Mosaic and Ante-Mosaical Sabbath," and it has, confidently enough, been asserted by many that the day marked out by God's appointment of the Israelites' resting day and arrangement of the falling of the manna in the wilderness of Sin, was not the seventh in the order of creation—that although there is no intimation of the circumstance, the Sabbath had formerly been the first day of the week, and was then changed to the seventh.

Bishop Bloomfield, in his edition of the Greek New Testament, (notes on Matthew 28: 1,) says that from an elaborate sermon by Professor Lee, Cambridge, 1833, "there is great reason to think *the Patriarchal Sabbath coincided with our Sunday;* also that as it was thrown back to Saturday, in order to commemorate the Jewish Exodus—so that the return to the original Sabbath, when the purpose for which the *new one* had been appointed was answered, was just as reasonable as its former change." The Rev. Dr. Stone, of New York, also, (as appears from Sabbath Recorder, August 1st, 1844,) considers that "there *is every reason* to doubt the coincidence of the Jewish day with the one on which Jehovah rested from the work of creation."

All of these writers, we doubt not, and very many besides, have, to their shame, been led astray by the confident assertions of an influential author of a former age. Of the seventh day, Joseph Mede says, "Certain I am, the Jews kept not that day for a Sabbath till the raining of the manna. For that which should have been their Sabbath the week before, had they then kept the day which they afterwards kept, was the fifteenth day of the second month; and which day we read in the sixteenth of Exodus that they marched a wearisome march, and came at night into the wilderness of Sin, where they murmured for their poor entertainment, and wished they had died in Egypt; that night, the Lord sent them quails; the next morning it rained manna, which was the sixteenth day, and so six days together; the seventh, which was the twenty-second day, it rained none; and that day they were commanded to keep for their Sabbath. Now, if the twenty-second day of the month were the Sabbath, the fifteenth should have been, if that day had been kept before; but the text tells us expressly, they marched that day; and, which is strange, the day of the month is never named, unless it be once, for any station but this where the Sabbath was ordained, (Numb. 10;) *otherwise it could not have been known* that that day was ordained for a day of rest which before was none."[*]

Jennings, in his Jewish Antiquities, gives in substance Mede's statement, and speaks of the view it offers as "probable;" and Dr. Wardlaw, while he quotes with approval Bishop Horsley as assigning to it the place of mere "conjecture," does so without the condemnation which such conjectures surely merit. It is indeed painful to hear Christian men speaking calmly of such unwarrantable liberties with the word of God, and even characterizing them as "ingenious," instead of giving expression to the deep sorrow which such presumption ought to excite. Williams' Dictionary of Religions, referring to Mede's view, more honestly remarks, that the proof of it "is far from clear, and besides does not seem to agree with the original appointment, Gen. 2: 2, 3."

An author already alluded to presents us with this idea of the original Sabbath being the first day, wrought out in a manner not less remarkable than that of Mede. Acknowledging himself indebted indeed for it to Bedford's Scripture Chronology, this writer, in letters addressed to one who denies the authority of any day being specially sanctified now, says, regarding the statement of the original institution of the Sabbath, "that it was appointed by God to commemorate His rest or cessation from His work of creation, there is no difference between Him and us, unless perhaps as it regards *the day of the week.* He says it was the *seventh,* we say it was the *first;* and yet we agree in the *identical* day." This simultaneous difference and agreement would certainly be marvelous enough if true. Hear, then, his scheme for its establishment. "It was the seventh day, undoubtedly, from the first of creation; but it was the *first day of the week to man.*" This statement is actually given by the writer in all seriousness; and, amplifying upon it, he afterwards adds, "This being man's first day, first day of his week, of his year, or of any other period by which he might afterwards reckon his time; it was also the Lord's Sabbath or day of rest." "Thus the first day of the week and the first day of his life was Adam's Sabbath day, and from Him was handed down to his descendants." P. 144.

As if the week might be begun and ended wheresoever the whim of man may please, in express contradiction of Scripture reckoning, according to which the day of Adam's creation is called the sixth day, and God's rest, invariably called the seventh, we are here told, "the *first* day of the *week,* and the first day of his life, was Adam's *Sabbath* day, and from him it was handed down to all his descendants." Once more, "And the *first day* of the *week,* as we have seen in the case of the first man, was the day which was observed *universally* as the *Sabbath* during the whole of the patriarchal age, *till the time of Moses.*" P. 144.[*]

What objection, we may ask, could there have been, upon this principle, to Cain's also dating his week from "the first whole day *he* ever saw," whichever day that may have been? There is something so fearful in "Scripture Chronologers" taking such liberties with the inspired word, and of Christian authors gravely quoting each reasoning as argument, nay, talking of its *throwing a luster* on the subject of the Sabbath, that when we first read these passages, we could with difficulty believe that we had read correctly.[†]

We now add the reason why all this labor is undertaken in order to convert the seventh into the first day of the week,—for, as may well be conceived, such a theory was not framed without an object. It would be a very desirable thing, no doubt, with these authors, that, when men are stumbled by the church's acknowledged departure from the observance of the seventh day of the week as the Sabbath of the Lord, it could be made even probable that in doing so they are only departing from a changed Sabbath, and are truly returning to the first and real Sabbath—that they have only left something which was instituted at a later period exclusively for the Jew, and are observing what God originally instituted at the creation, for the whole world.

Now, this is what they actually seek to have believed, "the completion of the great work of redemption, by *the resurrection* of Christ, *on the same day of rest* that was entered into at the creation;" (Letters, p. 34,) and that "the first day of the week, or the Christian Sabbath, is the *seventh* day computed *from the beginning of time.*" (Jennings, p. 433.) This is what has led to all that tampering with the language of Scripture in the statements we have quoted, and of the gradual transmutation of the seventh day of the week by their own talk concerning the "first day of the week *to man.*" And although we need hardly say, no text has been adduced, either to prove that during the Patriarchal ages the first day of the week was so observed as the Sabbath, or that, because of its being the first day to man, God therefore authorized this novel application of the name of the *seventh* to that of the *first* day, the author from whom we quote nevertheless proceeds to say, "when God delivered His people Israel from the Egyptian bondage by the hand of Moses, *He appointed another day* than the first day of the week for *them* peculiarly, as they were a peculiar people, to observe as the Sabbath in commemoration of that mighty deliverance He wrought for them. *This* was the *seventh day of the week instead of the first.*" Letters, p. 145.

The boldness of such assertions, if we had not our Bibles to which again to refer, would certainly be ready to stagger, and make us doubt whether we had heretofore read them correctly. But a reference to the inspired account of the creation Sabbath, and the traces thereof in the history of the patriarchal ages, as well as the language of the historian concerning the time and manner of giving of the manna, demonstrate that such assertions are perfectly gratuitous, and without the shadow of countenance. What we have already adduced from that divine authority, and texts to which we shall still have occasion to refer, enable us to correct the mistakes and baseless calculations which we cannot but apprehend never would have been dreamed of but for the subsequent unauthorized change it is intended to help.

In alledged confirmation of the above reasoning, or rather as the basis on which it professedly rests, it is maintained that although the 15th day of the month was the Sabbath at the first journeying of the children of Israel upon their leaving the land of Egypt, that yet this their "*ancient* Sabbath, the first day of the week, and the 15th of the month," was on this occasion neglected; "circumstances prevented it from being observed *as a day of rest.* PROVIDENCE *had ordered it otherwise,* no doubt to wean them from observing that particular day; and *therefore,* instead of resting on this Sabbath day *according to the commandment,* they traveled from Rameses to Succoth, which could not be less than 30 miles." P. 146.

Thus, the author has, step by step, reached the height of affirming that the first day of the week had, previously to the Israelites leaving Egypt, been the "Sabbath day according to the commandment," at the very moment that he is seeking to establish the violation of this supposed "commandment" by the Israelites, through a kind of connivance of "Providence," without either involving God as having given an express charge to set it aside, or the Israelites of incurring the sin of wilful disobedience—and not only is this change pretended to have been effected without their knowledge or concurrence, but without their having ever afterwards been furnished with information of the weaning from the true Sabbath they are supposed to have undergone—so that, to this day, we have reason to believe, they remain utterly ignorant, not of the circumstance merely, but even of such a thing having ever been imagined by Jew or by Gentile.

Tracing on their history till the Israelites had passed through the Red Sea and praised the Lord in triumphant song upon its farther shore, the author from whom we quote continues: "From this time, therefore, the Israelites began te observe their *new* Sabbath on the *seventh* day of the week, instead of the *first,* which had *uniformly* been the day on which the Sabbath had been observed from its original institution at the creation of the world, and was, on that account, as a moral law, *binding on all* men; whereas this seventh-day Sabbath was peculiar to the Jews, who were indeed a peculiar people to God, and was therefore binding only on them." Letters, p. 147. Thus starting with the mere statement of fact, that the Sabbath was "the first day of Adam's life," and admitting that it was indeed "the identical" *seventh* day of the week, by his mere progress through four pages of his own words, without a single text in proof, without argument, (I had almost said without even attempt at argument,) this author seeks to lead us to the conclusion that "the Israelites began to observe their *new* Sabbath on the *seventh* day of the week, instead of the first, "which, (says he with singular confidence, considering the nature of his premises,) had *uniformly* been the day on which the Sabbath had been observed from its original institution, at the creation of the world."

[To be continued.

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[*] Works of Joseph Mede. Sabbath of the Jews.

[*] Letters to Dr. Hamilton. Edinb. 1830. P. 144.

[†] It may serve the purpose of rendering this exhibition of sad perversions more complete, simply to add here that of one other author. Labin, on Gen. 2: 2, 3, says, "I would have you remember that it is called the *seventh* day, because of a perplexity which has arisen in the minds of some, concerning the change of the day of the week from the Jewish Saturday. The fact is, that neither the Jewish Saturday nor the Christian Sunday would be found by computation to be the exact seventh day from creation, inasmuch as the division of the year into 365 days, and of the day into 24 hours, does not give a precise even day or hour, and no division could. It is to be kept *every* seventh day, and so the apostles changed it, but still keeping every seventh day. As Jews they kept it on the last day of the week. As Christians they kept it on the first, which was the day of our Lord's resurrection."—*God's History of Man,* P. 39. Confessing myself altogether unable to perceive what the author means as preventing the seventh day from being the exact seventh day by computation, I leave it to others to discover.

LIBRARY OF THE SAMARITANS AT NAPLES.

I was now anxious to visit the Samaritan synagogue, being exceedingly curious to inspect the celebrated manuscripts which it contains. There was no difficulty in obtaining access. A Rabbin, but not the chief, who had remained engaged with the Pasha, led us to a small oratory, which was covered with straw mats, and not to be trodden, except bare-footed. Upon a book-shelf I observed about twenty manuscripts, chiefly upon parchment. To several I unhesitatingly accord an age of many hundred years. One exhibited by many peculiarities—for instance, that of being written in three columns—an antiquity of more than a thousand years. But I was chiefly occupied with the alledged exceedingly ancient manuscript which is said to contain a statement to the effect that it was written thirteen years after the death of Moses, by Abischua, the son of Phineas, who was grandson of Aaron. The Rabbin brought us a tin case, within which lay the manuscript, like a large synagogue roll of parchment, enveloped in a costly covering of crimson silk, with embroidered golden letters. It bears undeniable traces of antiquity. I examined the parchment, the color of the ink, the system of the lines, the punctuation, the divisions, none of which have initials, and the characters, as well as they could be examined, without a knowledge of the Samaritan. All combine to convey the idea of a manuscript of the sixth century. Even under this supposition it necessarily holds a very distinguished rank among all the ancient parchment codices of both the East and the West. With respect to the alledged statement, it may not, if in fact it exist, be considered otherwise than as a transcript carelessly copied from former documents and incorporated in it as a note founded on a remote tradition. Perhaps this Abiscua took some share in writing the original Pentateuch. In that case, the statement in question would receive some elucidation from the practice in the Greek manuscripts of the Gospel, wherein is frequently noted that it was written by Matthew, by John, &c., as well as the year in which it was first promulgated. These notices have misled uninformed persons. For instance, I found in a celebrated library, inscribed in a manuscript of the Gospel, a remark from the pen of the librarian himself, to the effect that the manuscript was written by the rhetorician Habriades, in the tenth century after Christ's ascension, and referred to an ancient commentary. But what stood in this commentary? Nothing more than that the Gospel of St. Matthew was published ten years after Christ's ascension, and that in the Hebrew tongue.

[Fischendorf's Travels.

DR. BAIRD ON WORSHIP.

Dr. Baird, in his letters from Europe, to the New York Evangelist, speaks as follows of the worship of the evangelical church of Lyons, which he thinks is the most "living church" in all France.

"I was very much struck with one thing, which I remarked in the public worship in that chapel, and which I should be glad to see prevail in our churches. It was the hearty response at the end of every prayer offered, and at the termination of every sermon, of Amen, by all the people, or at least by the pious. I know not when I have heard any thing which was more pleasant. It was done in a solemn and heartfelt manner, which most favorably impressed me. This is entirely in accordance with the primitive practice. Another thing also pleased me much. It was to see that almost all the congregation took part in singing the praises of God. The singing was good; good enough as to the manner. I should wish for nothing better. And what a contrast between this *intelligent* and *hearty* performance of a most important part of the worship of God, and that which prevails so extensively in some churches in our large cities—which consists in the whole congregation *listening to the choir*—just as in a theatre or opera. This is all wrong. It is outrageously wicked, and will attract the frown of God. Nothing would induce me to be pastor of a church where such a practice exists. If we cannot have choirs but upon such conditions, let us dismiss them and go back to the old plan of having *precentors,* as in Scotland. Edification is much better than gratification, and spiritual life is better than fine music."

THE ANGELS' INVITATION.

Hark! 'tis the angels' song,
List to their lay;
Bright is our starry home,
Haste thee away.
Come to the fragrant grove,
Where all is peace and love,
Here shalt thou ever rove,
Free from all pain.

Hath life no charm for thee,
Lone, weary one?
Jesus thy friend will be,
Come, pilgrim, come.
Come, join the spirit-throng,
Come, sing the angels' song,
While we our notes prolong,
Worthy the Lamb!

THE UNCLEAN SPIRIT IN DRY PLACES.

BY CHRISTMAS EVANS.

I see the wrecked spirit, like a winged dragon, having a long tail, drawing circles, and flying in the air in search of a dwelling place. Casting his fiery look upon a certain neighborhood, he spies a young man in the bloom of his days, and in the strength of his powers, sitting on the box of his cart going for lime. "There he is," says the old hellish dragon, "his veins are full of bood, and his bones are full of marrow; I will cast the sparks into his bosom, and will set all his lusts on fire; I will lead him on from bad to worse until he commit every sin. I will make him a murderer, and will plunge his soul forever beneath the boiling billows of the great fiery furnace." With this I see him descending in all the vehemence of his character—but when close by the lad, the dragon hears him sing,

"When on the cross the Saviour hung,
The mid-day sunk in midnight gloom;
When guilty sinners were redeemed,
The midnight burst in mid-day bloom."

Upon which the dragon cries out, "This place is too dry for me," and away he flies.

I see him again, a second time, hovering in the air, and seeking for a resting-place. In a flowery meadow, by a river of clear water, he sees a maiden, eighteen years of age, among the kine, picking up some beautiful flowers, here and there. "Behold her," says Apollyon, full of hellish joy; "I will poison her mind, and lead her astray from the paths of the almighty enemy. I will make her a harlot, and will ultimately cast her over the precipice, until she sing forever in the furnace of divine wrath." He hastens down; and approaching the maiden, finds her singing the following stanza, in a heavenly, transporting frame of mind, and with a voice that might almost melt the rocks:

"Unto the righteous will arrive
A day of rest serene,
When to their joy they see the Lord
Without a veil between.

"Then from the grave I shall arise,
Aud take my joyful stand,
Among the saints that dwell on high,
Received at God's right hand."

"This place is too dry for me," says he, and off he flies.

From the meadow he ascends like a great balloon, with renewed rage, blowing smoke and fire from his mouth, and threatening damnation to all creation. "I will have a place to rest and dwell in," says Apollyon, "in spite of the purposes, covenant, and grace of God!" With this he espies an aged woman, sitting at the door of her cot, and spinning on her little wheel. "Ah, she is ripe for destruction," says the dragon; "I will give her a taste of the burning gall of damnation, and will cast her into the lake that burneth with fire and brimstone." With this he descends on the eaves of the cot, and hears the old woman, with a trembling voice, but with heavenly feelings, repeat the following beautiful passage: "For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee!" "This place is too dry for me," says the dragon, and is off again.

It might be thought that all these disappointments would discourage him from prosecuting his infernal designs farther; but not so; he is determined, if possible, to find a dwelling-place. For this purpose he rises again, to mark some spot where he may alight and find a welcome. He sees in a small village a neat and decent house of refreshment. "There," says he, "will I dwell, and lead to bondage every one that shall cross the threshold, and make him fast in eternal fetters." He flies down like lightning, enters the house, and walks into the parlor; but there he finds a company of ministers of the New Testament, returning from an Association, who are talking about the victory of Calvary, and exchanging appointments with each other. The wicked spirit can not stay within the sound of their voices, but retreats with hasty steps, muttering and growling as he goes: "This place is too dry for me; I will return to my house from whence I came out."

ILLUSTRATION OF THE POWER OF FAITH.

ELD. JOHN PECK.

This venerable and much-beloved servant of Christ, has been called to drink the cup of affliction to the very dregs. His noble sons, Philetus and Linus, ministers of great promise, have just been laid in their graves beside their sainted mother. The calmness and serenity of the husband and father was a sublime illustration of the power of faith, and as such it was most happily and touchingly improved by Eld. Eaton, in a discourse delivered by him in Broad street, Utica, from the passage in John, 'This is the victory that overcometh the world, even our faith.'

On Wednesday, he said, he went to New Woodstock to attend the funeral of the youngest son, Linus. On entering the house of the well known and venerable father, he saw the beautiful corpse extended in his coffin in the parlor. The father had gone to bring the body of the other son, Philetus, who had died that day, with the same disease, a few miles off, that they might be interred from his dwelling the next day. In a short time the company arrived with the deceased, who was placed beside his brother, and there lay the manly forms of both, side by side, pale and motionless, which but a few days before were in the full vigor of active life. The serenity and calmness of the father was wonderful. When he took him by the hand, there was nothing which betrayed the deep emotion within, but the convulsive tremor of his grasp, and a quicker movement of the eye than ordinary. Said he, the hand of the Lord is heavy upon me, but I feel 'underneath the everlasting arms.' Amid the weeping company whose tears were flowing profusely, he stood up in the mild dignity of the Christian patriarch, the comforter of the mourners. The widows of the deceased in their desolating griefs fled to him for support, and threw themselves on his neck, and with indescribable tenderness and composure he presented to them promise after promise to sustain their spirits and assuage their sorrows. After doing this, he remarked to the assemblage, 'We will now have a season of prayer.' But, said he, we will sing first, and then repeated a verse of the hymn he desired sung—singularly touching, appropriate, and beautiful. The hymn was then sung, and prayer offered, and the speaker was then left to ponder on the sublimity of the scene, and the glorious triumph of Christian faith.

Another scene of equal sublimity was witnessed the next day at the close of the funeral services. After the interment of the deceased, the venerable father stood forth in patriarchal dignity, and after expressing thanks to his friends for their great kindness in his season of affliction, remarked to the vast concourse very much as follows:

Thirty-seven years ago I buried there—pointing to the spot where he lay—a little son. Three weeks ago the three who occupy these graves were all in health; but now, there lies my beloved wife, and there lies my dear Philetus, and there my darling Linus, and there, (pointing to a vacant spot) is the place I have selected for myself. It will not be long before I shall occupy it, and lie there among them, to rest until the resurrection morning. How glorious the thought of the resurrection! when this corruptible shall put on incorruption, and those who sleep in Jusus shall awake in his likeness! Then I with all my dear family shall arise, and ascend together, to be forever with the Lord and the company of the redeemed—and sin and sorrow shall never obtrude. How blessed the anticipation! [Bap. Reg.

WHAT CHILDREN CAN DO.

In Burlington, Vt., there is a Juvenile Missionary Society, embracing a day school numbering from twenty-five to thirty children, the average of whose ages is about 8 years. The society appropriate one hour of the first Wednesday of every month to a missionary meeting; when all lay aside the spelling book and the geography, to sing sweet juvenile missionary hymns, to listen to such facts about missions as are adapted to their years, and to pay their pennies into the treasury. A happier circle is not to be found, than these children are represented to be in their little meetings. These have been held for something more than a year, and a short time since the society sent *twenty dollars* to the Treasurer of the Missionary Union as their first annual contribution to the Karen mission.

These children have a female teacher who loves the cause of missions. She is teaching them to do so. Who can estimate the influence which this little Society may exert on the children—on their parents—on the world? Should the Society continue in its present form, it would be a matter of no small interest, at the end of ten years, to observe the service and character of those who are now its members.

PRACTICAL BENEVOLENCE.

Benevolence is not in word and in tongue; but in deed and in truth. It is a business with men as they are, and with human life as drawn by the rough hand of experience. It is a duty which you must perform at the call of principle; though there be no voice of eloquence to give splendor to your exertions, and no music of poetry to lead your willing footsteps through the bowers of enchantment. It is not the impulse of high and extatic emotion. It is an exertion of principle. You must go to the poor man's cottage, though no verdure flourish around it, and no rivulet be nigh to delight you with the gentleness of its murmurs. If you look for the romantic simplicity of fiction, you will be disappointed; but it is your duty to persevere in spite of discouragement. *Benevolence* is not merely a feeling, but a principle; not a dream of rapture for the fancy to indulge in, but a business for the hand to execute.

[Dr. Chalmers.

The Sabbath Recorder.

New York, December 9, 1847.

DEEDS AND PLANS OF THE SABBATH UNION.

In several of our exchange papers, we find what purports to be a statement of the good deeds and wise plans of the "American and Foreign Sabbath Union." It is signed by eight of the officers, and may no doubt be considered as authentic; on which account our readers will probably feel interested to know something about it.

In the way of *good deeds*, it seems that "the Secretary of the Union has visited twenty of the United States, and traveled more than thirty thousand miles, addressing public bodies of all descriptions, and presenting reasons why, as a nation, we should keep the Sabbath; all secular business, traveling, and amusement, be confined to six days in a week; and all people assemble on the Sabbath and worship God, acknowledge him as the author of their blessings, and render that thanksgiving and praise which are justly his due, and our reasonable service." Besides this, he has prepared, and raised money extensively to circulate, a Permanent Sabbath Document, embodying numerous facts to prove the utility, as well as duty, of keeping holy the first day of the week, which the document in question most pertinaciously and unreasonably persists in calling the Sabbath.

The *plan* upon which the pecuniary means to carry forward these operations has been raised, is interesting, not only as showing how cheap it has been to profess the doctrines of the Union, but also as showing who compose this Union, which claims to be both *American* and *Foreign*. As to the plan of raising funds, the statement says: "It has not been our practice to appeal to public bodies, or ask them for money; but to go before them and show how, by keeping the Sabbath day holy, they may *save money, save their children, save their country, and save their souls,* and thus do them all the good in our power, and then leave them, without asking for any contribution. By so doing, we have been able to reach a greater number and variety of people, to make a stronger moral and religious impression, and do greater good. To obtain the needful means, we have applied to known friends of the Sabbath, who are blessed with property, and are in the habit of doing good with it, stated to them what we are doing, and requested them to aid us in this work. *About fifteen men,* at first, furnished a hundred dollars each, to start this movement. *A part of them* concluded, should they live, to give the same annually for five years. Others have given smaller sums." Here, then, we have the mode of operations by which the Union has been enabled to get up its great conventions, and make such a loud noise in the world. A few wealthy men have combined to raise a sum of money, which has been expended in proving to those who profess to regard themselves as bound by God's commandment to keep holy the Sabbath, that by doing so "they may save their money" and "save their souls!" The result has been, that a great many people, particularly judges and doctors, have declared their conviction of the advantage of keeping the Sabbath and the danger of neglecting it. And this is regarded as a sort of triumph for the American and Foreign Sabbath Union—so much so, that now, after the first five years for which funds were provided are closed, an appeal is made to the public at large for means to continue operations.

It is probably needless for us to say how little sympathy we have with this popular movement. Not that we suspect the motives of those who are engaged in it, for we have no doubt that many of them, if not all, think they are doing God service. Not that we question the right of any number of men to raise money and expend it as they please, in holding conventions or distributing publications, for they have an undoubted right to do so when they can without infringing upon the privileges of others. But there are reasons, which seem to us good and substantial, why we cannot give our sympathy to this movement, although it avowedly aims at an object exceedingly dear to us—the better sanctification of the Sabbath. In the first place, the Union professes a desire to promote Sabbath-keeping, not by compulsory means, but by enlightening community in regard to the duty; yet, while making such professions, its conventions have been characterized by a spirit of illiberality unknown in connection with any other reformatory movement. Any thing like a frank expression of opinion in relation to the claims of the day which it seeks to have sanctified, has never been allowed; on the contrary, it has often been prevented by most unjustifiable means. In proof of this we may refer to the reception of Messrs. Brown and Crandall at the New York State Sabbath Convention (so called) held at Saratoga; also to the treatment of Messrs. Hull, Magruder, and Lemmon, in the National Sabbath Convention at Baltimore. These gentlemen attended the conventions in question, as delegates, in exact conformity with the call which had been published. And yet, in one instance, they were denied seats except upon condition of being gagged; and in the other, although admitted to membership, they were refused a hearing when they wished to express their opinions. Thus was belied the profession of a desire to enlighten the public mind. In the second place, the Union professes to issue only such publications as agree with the belief of evangelical Christians generally. Instead of its publications being of this stamp, however, they represent the opinions of only a small portion of Christendom—opinions which date no farther back than two hundred and fifty years ago, and are now received among Christians only to a limited extent. In view of such facts, what friend of free inquiry and religious liberty can be blamed for not giving his sympathies to this organization? Though it may have said many good things in its conventions, and published many good things in its Permanent Sabbath Documents, it has refused to say, or allow to be said, many other equally good and important things. It has thus shown an unwillingness to let the whole truth be known. From such an organization we can expect but little good. We cannot say, therefore, in popular phrase. that we hope its appeal for aid will meet a generous response.

DIVINITY OF CHRIST THE BASIS OF CHRISTIANITY.

There is not a doctrine of the Bible perfectly solvable by a finite creature. If men try to reduce the system of divinity to their comprehension, they will get bewildered in their own darkness. Not that any thing revealed by God is unreasonable, but beyond the grasp of reason. The divinity of Christ is rejected by many because they can not understand how divinity and humanity can exist together. If, however, there is one doctrine more prominent than another in divine truth, it is this. The reason is obvious; it is because the whole of the Christian fabric rests upon it. Take away the divinity of Christ, and the whole world stands condemned, without the least fragment of a hope of deliverance. However perfect a created being may be—(though there may never have been one solitary deviation from the requirements of the law)—where shall be found an atoning sacrifice for a world of transgressors? Perfect obedience is the requirement of the divine law; and hence how could a created being, upon whom this was binding, cancel the vast debt which rebellious man had contracted? Yea, if all holy intelligences in the universe had laid their offerings at the feet of the Eternal, how could they have obliterated one crime committed against God? If pardon is procured for rebels against the perfect government of God, it must be in accordance with the justice of Heaven and the claims of the divine law. If, in order to divine acceptance, a sinner must be justified through the imputed righteousness of another, that person must certainly have righteousness to impute, or the sinner must stand in all his native deformity before the eyes of infinite purity, and be driven away from the presence of a faithful God, who has affirmed that "the soul that sinneth shall die." Whether we understand how divinity dwelling in human nature could constitute a person capable of offering an infinite atonement and procuring a transferable righteousness better than any other way, this is the way revealed to us in the Bible. When Isaiah called the Messiah Immanuel, the mighty God, the everlasting Father, (or the Father of Eternity, as it may be translated,) he did not tax his understanding to comprehend it. When Paul said, "Great is the mystery of godliness, God manifest in the flesh," he prostrated his spirit before the divine throne, and would not allow a controversy The prophets of old, and the apostles of Jesus, based all their hopes upon the work, merits, and death of this great and mysterious personage. This person, whom angels are commanded to worship, who was worshiped by inspired men, from whose presence devils hasted away, and whose voice all nature obeyed, is called the chief corner-stone, or the key-stone of the building. Take away this stone, and the whole Christian fabric falls into ruin; in other words, we are all lost, and lost forever.

Christian brethren, hold fast this glorious doctrine, as for your life, lest you sink in the "swellings of Jordan." Oh, ye ministers of the sanctuary, let all your sermons exhibit this truth; let them be full of a divine Saviour. Oh, tell poor sinners of infinite love displayed in the God-man, Christ Jesus, dying on the cross to save a sinking world from hell, and procure for them a mansion in the skies, that their hearts way be subdued, that they may repent and live.

W—R.

SALEM, N. J.

JEWS AT ODESSA.—The Russian government has just erected at Odessa a school for Karaite Jews, a sect which admits only the written law, and which dissents from the rest of the Jews, called by them Rabbinists, who acknowledge the Talmud and the oral law. In the southern provinces of Russia there are a great many Karaites. The school was opened on the 15th of September. Religion, the Hebrew language, the Russian and French languages, arithmetic, book-keeping, the knowledge of commercial law, and penmanship, are taught in this school.

MOVEMENTS IN DELAWARE.—The Tribune says that a large meeting was held at Wilmington a few days since to mature plans for calling a convention to amend the Constitution of the State. If a convention is called, the question of providing for the final extinction of all that remains of slavery in Delaware will doubtless have to be discussed and settled. Thus in Virginia, Kentucky, Maryland, and Delaware, there are indications of hostility to slavery which bid fair to result in direct measures to procure its overthrow.

ROMAN CATHOLIC MISSIONS.

The "Annals of the Propagation of the Faith," for July, contain a long "letter of the Right Reverend Dr. Retord, Vicar-Apostolic of Western Tonquin," giving an account of his apostolic labors and successes, a few brief extracts from which will give some insight into the missionary policy and movements of Romanists. He gives an account of his success on a missionary excursion, as follows:—

"Upon the 31st of August we quitted Kenon to proceed to Kedam, a Christian congregation of nearly one thousand souls, and the central district of the parish of the same name. During the twenty days that we remained there, between us three we heard six hundred confessions and baptized twenty adults. Our efforts seemed at first a failure, but at last they were crowned with the utmost success. The greatest sinners suffered themselves to be caught in our nets, and the most dangerous spiritual maladies were healed by the unction of divine grace."

He then tells about "the edifying lives" of the nuns in the monastery of Kedam:—

"Moreover, we have founded at Kedam a new monastery, which reckons already twenty-five subjects, thus raising already to thirty the number of these establishments over the whole mission, and to six hundred and sixteen that of the *Lovers of the Cross.* These good daughters live for the greater part very edifying lives: they never eat meat; they fast and discipline themselves twice a week. They are very badly housed, and still worse fed. They live by the labor of their hands, cultivating a few fields, spinning cotton, and selling in the markets some medicinal pills."

These nuns not only lead "edifying lives," but "regenerate little pagan children in the water of baptism," thus transforming them into so many "little angels:"—

"They visit and console the sick, assist us in instructing the women who are admitted as catechumens, and some of them are always engaged proceeding from village to village, in search of pagan children who are at the point of death, in order to regenerate them in the water of baptism. Last year they baptized about one thousand of these little creatures, who are now so many little angels, beaming with innocence and happiness before the throne of God."

He speaks thus of his great labors and great success:—

"Mr. Titaud and myself exerted ourselves at Langdoan like angels. The mountains were brought low, the valleys filled, the crooked paths made straight, the weeds extirpated by the root, the good grain reaped, and the harvest abundant. Langdoan is one of the places where I experienced most consolation in my apostolic excursions. We heard there more than one thousand confessions, and baptized fifteen adults. Upon both feasts of All-Saints and of All-Souls I celebrated pontifical mass before a concourse of people."

In his aggregate of "sacraments administered during the year" are "4,162 baptisms of children of pagans upon the point of death," in the year 1844. He tells of the great success they met with at a place called Ke-luong, "where the inhabitants came forth in mute astonishment, in order to see him whom they called the king of religion:"—

"At the commencement of our labors appearances wore rather a chilling aspect; but a movement shortly took place; the country became electrified, and we were overwhelmed with work; we caught so many and such large fish, that our nets broke. I must state to you one of my chief means of attracting sinners. I publish and cause to be circulated, that on such a day I shall bless little children, on such another day I shall bless the village, that I shall say mass for the prosperity of the Christians of the parish, that is to say, that they may have a numerous family, that they may have a sufficient harvest of rice, that they may long enjoy good health, that they may live and die saintly. 'But know,' I say to them, 'that I do not mean to bless the children of those who refuse to observe their religious duties, nor do I mean to offer the holy Sacrifice for them.' Now, this threat terrifies them more than all the sermons; this is a blow which strikes home to the heart, and overpowers them all; for they have great faith and great confidence in the Priest's blessing, and much more so in that of the Bishop. I then keep my word and execute my promise."

He describes the rapid process by which he takes wicked pagans, and in a very short time makes them Christians, "joyful and fervent as angels:"

"I have not as yet stated to you how we manage to reclaim to God those poor Pagans who are seated in the shades of death; hear in a few words our method. I announce publicly to our Christians, that he who shall convert an idolater shall obtain a medal or cross. I exhort them to seek out for those pagans who are their acquaintances, their friends or their relations, to speak to them of the gospel, and to lend them religious books. I receive information concerning those pagans of the environs who present some hope of success; I send sometimes catechists, sometimes Christians, both men and women, to preach to them our holy truths. I cause prayers to be offered in the church for the conversion of infidels; and presently some are brought before me; then others come in succession. I place them in a family which supports them at my expense, and I station a catechist with them, in order to instruct them day and night. The rumor is soon spread, and other pagans ask of their own accord to be made Christians. When I have about ten adults well instructed and tried, I procure a white dress to be made for each of them, and when the day of baptism arrives, I announce the ceremony to the Christians with whom I am staying. I cause my catechumens to be conducted to the church with music playing, and I baptize them solemnly. On the next day I confirm them and give them holy Communion, then I make them a present of beads and a medal, and they retire joyful and fervent as angels. From that moment they become preachers, who announce religion to the other pagans, and secure us other conquests."

REAL HELP TO MEXICO.—Now that the Government has subdued the Mexicans and humbled their pride, it is well that somebody should try kindness and conciliation. The American Tract Society has sent a colporter out there to do good, and the officers of the United States stationed at Vera Cruz have asked for tracts, which have been sent and distributed in the ranchos and hospitals. They have been read with great interest, both by Mexicans and Americans; and so much gratified was the Catholic Bishop with one of the tracts, that he caused it to be printed for general circulation. Two liberal donations have been received by the Tract Society, one of $200 and the other of $500, to sustain colporters in Mexico, and one, we understand, is now on his way to Vera Cruz. Instead of bombs and grape-shot, let the efficacy of kindly intercourse and the distribution of works which shall improve their minds and warm their hearts be tried, now the fierceness of the contest is over. A few thousand dollars judiciously distributed in this way would probably bring about peace quite as quick as the use of gunpowder. At least, the effort merits the friendship and support of every good citizen. The experiment is worthy of trial. So says the New York Tribune.

KEY TO NATIONAL PROSPERITY.—At a recent meeting of a Colporter Association in Cincinnati, Rev. Dr. Beecher, in a characteristic address, remarked that Napoleon once said to one of his generals, on the eve of a most important battle, that the *battle was fought, and the victory won.* He meant that he had the key to the battle, and he knew how to turn it. So, said Dr. B., I feel that I have got the key. This great battle is fought, and the victory is ours. Here is the key in what we have heard here to-night. This colporter work is the key to this great battle. I have looked upon the masses of Germans, rushing like an avalanche upon this land, till I trembled and my heart grew faint. Prof. Stowe and I have often considered the matter, and have been on the point of sending circulars to the evangelical ministers of Germany among us. And now God is converting these Germans in their own land and here too, and driving them away by persecution, that they may come over here and work among their countrymen.

DR. JUDSON IN BURMAH.—It is said, in a letter to the Christian Chronicle, dated August 12, that Dr. and Mrs. Judson had permission to proceed to Ava, the capital of the Burman Empire, and were preparing to go, when, by returns from Maulmain, they learned that remittances from the Board were 1,000 rupees, about $500, short of meeting necessary demands; which left, for their support, only 17 rupees a month; hence they must wait or return to Maulmain until more funds came. There had been much sickness in Rangoon; Dr. Judson and the children had been very ill. Spies were set upon them, and their disciples no longer dared congregate for worship. Mrs. Judson says: "We do not feel that our coming to Rangoon has been in vain—we go not back to Maulmain empty-handed; the two young men that the Dr. baptized here, go with us to pursue studies in reference to preaching the everlasting gospel to their benighted countrymen."

LAW *vs.* DIVINITY.—It was stated by a minister of a New York church a few weeks ago, in the pulpit, that the number of students in one of the principal colleges of the country, which has furnished a larger proportion than any other of ministers of the gospel, who have graduated for the ministry for the last two or three years, has not been half so great as in previous years, and that the number of those who graduated for the profession of the law has proportionally increased; and that, on inquiry, a similar state of things is found to exist in the other colleges of the United States.

THE AMERICAN TRACT SOCIETY.—This society has recently fitted out two colporters with a boat-load of tracts and religious books, for distribution among the boatmen and travelers on the Tennessee and Mississippi rivers. The boat will be under the colporters' own direction, and they will touch, as they may see fit, at the various landing places on the way to New Orleans. It is said that the society, since the 1st of April, has issued publications to the amount of $136,000.

BLACKWOOD'S MAGAZINE for November has been republished by Leonard Scott & Co., 70 Fulton-st. The following is its table of contents. The Navigation of the Antipodes—American Copyright—Evenings at Sea, No. 2 Was Rubens a Colorist?—The American Library—Units, Tens, Hundreds, Thousands—Research and Adventure in Australia—Magus Muir—A November Morning's Reverie—Valedictory Visits at Rome—Highland Destitution.

☞ The January number of the Youth's Cabinet lies before us, and a beautiful thing it is. It opens with a splendid steel engraving of the Editor, Rev. Francis C. Woodworth, and contains besides more than a dozen original cuts, in the study of which grown-up children, as well as the real little folks, might find amusement and instruction. We do not know of a magazine of the kind which furnishes better evidence of diligence and taste on the part of both editor and publisher. The third volume begins with the new year, rendering the present a favorable time to subscribe. Published by D. Austin Woodworth, 135 Nassau-st., N. Y.

RELIGION AND FIGHTING.

Just before the new regiment of volunteers from Nashville, Tennessee, started for Mexico, a great meeting was held for the purpose of presenting them with a banner. The *Reverend* C. D. Elliott delivered a speech on the occasion, of which the following is a report. Who can read it, and then look at the real history of the Mexican war, withont blushing that a man calling himself a minister of Christ should dare to use such language? To talk about our army "seeking peace" is a perfect burlesque:—

"How can an American look upon this scene and not exult? Before me are brave men, ready and willing to dare anything—to die—for the honor of their country. Around me are the fair daughters of Tennessee, with their smiles and benediction, eager to cheer and bless their noble countrymen. Thus it should be, and while it is thus, our country can but remain free, prosperous and happy. I will make to you one remark—I make it as a minister of the Religion of your country. Whatever else the future historian may write in regard to this war, he will certainly write, in connection with it, one of the brightest pages written in our history or in the history of any nation enlightened by the sun—it will be this—before each battle we have said to our implacable foe, 'give us peace,' in the moment of victory, before the echo of our cannons died away, the same—'give us peace.' No man doubts but this offer has been made in sincertiy. This is 'seeking peace and pursuing it,' and hence is fulfilling the command of God; and my faith is that no individual—no nation—obeying the commands of God, can fail of glorious success in the end. We now entreat you all, when far away in a hostile country, also to have respect for the precepts and commands of our holy religion. From many a consecrated home, and from pious ministers, will ascend daily prayers that God may protect you all.

"And now, in conclusion, we, as a minister of the religion of your country, with a heart free to the deed and full of its solemn import, do invoke the blessing of the God of Washington upon your Colonel—upon you all. Should any fall, may He be nigh in the great Redeemer, to save: and if his will, may you all be restored to your happy homes and loving friends and families.'

ARRIVAL OF MISSIONARIES IN CHINA.—A letter from Rev. Mr. Dean to the editor of the New York Recorder, dated Hong Kong, August 18, says that the following missionaries had arrived at that port within a month:—

Per Ashantee, July 25.		
Mr. and Mrs. Shuck,	(Southern Bap. Con.)	for Shanghai.
Mr. and Mrs. Toby,	" "	"
Mr. Johnson,	" "	Canton.
Mr. Spalding,	(Am. Epis. Society)	Shanghai.
Per Hugh Walker, July 27.		
Mr. and Mrs. Hobson,	(Lon. Miss. Society)	Hongkong.
Dr. Hiershberg,	" "	"
Miss Selmer,	(Soc. Fem. Education)	Ningpo.
Per Heber, August 14.		
Mr. and Mrs. Doty,	(A. B. C. F. M.)	Amoy.
Mr. Talmage,	"	"
Mr. and Mrs. White,	(Am. Methodist)	Fu-Chau.
Mr. Collins,	"	"
Per T. W. Sears, August 17.		
Mr. and Mrs. Yates,	(Southern Bap. Con.)	Shanghai.

RELIGION IN PRUSSIA.—The Jewish Chronicle publishes a letter from Rev. Mr. Hirschell, a native of Germany, and a converted Jew, who labored in this country for a while as a missionary among the Jews. The following is a paragraph from his letter:—

"The state of the Church in Prussia is very remarkable just now. There are three distinct parties. 1st. The Orthodox, who hold by *positive Christianity;* and with this they hold very strongly the principle of a Church Establishment; and, I am sorry to say, they think far too favorably of Romanism, owing to their great dread of Rationalism. 2. There is a moderate or middle party, who have a strong desire for religious independency—*state support,* but no state interference, is their cry! Their religious views rather lean toward Orthodox, but their hatred to Popery and desire for spiritual freedom, make them lean toward the Rationalists. These are strong and very numerous, and with them the great conflict begins; for the King must take measures to turn them out of the Established Church, and this will bring the whole Prussian system into a state of revolution."

RELIGION IN GERMANY.—Dr. F. W. Krummacher, in a recent number of his "Palmblatter," states that the theology of Germany, which for so long a time has persisted almost wholly in denying the fundamental truths of Christianity, is now approaching a purer faith, and becoming reconciled with the Gospel. In nearly all her great Universities, the science of true theology is making rapid advances.

LIFE OF BUNYAN.—Lewis Colby & Co., of 122 Nassau-st., have just published "The Life of John Bunyan, Author of the Pilgrim's Progress, compiled from his own writings, and from other authentic sources, by Ira Chase, D. D." It is a neat little volume of 166 pages, and contains the pith and soul of Bunyan's biography of himself, as recorded in Grace Abounding.

JEWISH CONGRESS.—A Congress of reformists Israelites was to meet in the course of the last month, at Berlin, Prussia, to discuss questions relative to exterior worship, and to the reforms of which Judaism may be susceptible, in accordance to the wants of the age.

"AN HOUR IS NOTHING TO YOU."—Having some business to transact with a gentleman in the city, I called one day at his counting house; he begged I would call again, as I had much more time to spare than he had, who was a man of business. "An hour is nothing to you," said he. "An hour nothing to a clergyman!" said I; "you seem little to understand the nature of our profession. One hour of a clergyman's time rightly employed, sir, is worth more to him than all the gains of your merchandize."

General Intelligence.

WAR NEWS.

The news received from the seat of war since our last is of very little importance.

Nothing positive is known of the whereabouts of Santa Anna. Many believe he is secreted near Vera Cruz, waiting an opportunity to ship off in a British steamer. The *Arco Iris* of the 28th states that he had arrived at Orizaba with 1,500 ragged followers, but gives no hints of his future movements.

The Mexican Congress at Queretaro has removed to the City of Morelia, (the ancient Valadolid,) now Capital of the State of Michoacan. It appears that at Queretaro they were always threatened by a new revolution, and, therefore, they wanted a safe place to deliberate with all the independence and freedom that they require.

A revolution had broken out at Guadalaxara, in favor of the election of Farias to the Presidency. A sanguinary engagement ensued between his troops and a mob headed by Priests. In the action Gen. Ampudia, and many others of Farias' party, were killed. The Church party was victorious. Paredes is at Tulancingo, and has openly pronounced in favor of Monarchy, seconded by the garrison at Mazatlan. Some of the Mexicans have still an unquenchable hatred for the Americans, and express no desire for peace.

PROPELLER PHŒNIX—250 LIVES LOST.

The Buffalo papers of Monday confirm the previous reports of the burning of the Propeller Phœnix on Lake Michigan, on Sunday, the 21st ult., and, what is worse, represent the loss of life to have been even greater than was stated in the first accounts. We copy the following particulars from the Buffalo Express:—

Capt. Robinson, of the schooner Ontonagon, which arrived at this port on Sunday, saw and conversed with the Mate of the Phœnix, who is on board the Propeller Delaware, and gathered from him the following particulars: On Sunday, the 21st ult., the Propeller Phœnix, having on board some 200 men, women, and children, emigrant passengers, mostly from Holland, beside the crew of about 30 persons, and forty cabin passengers, bound for Chicago, made Maintowoc Bay, Lake Michigan, in heavy weather, for shelter from the gale.

She let go her anchors, but the sea was so heavy that she dragged them, and to save themselves from shipwreck she put out to sea again. She had proceeded to within about 15 miles of Sheboygan, being about equally distant from that place and Maitowoc, and about six miles off shore, when a fire was discovered in her hold. Every effort was made to extinguish it, and with good success. But the vessel seemed doomed to destruction, for they had no sooner mastered the fire in the hold, than it broke out between decks, having been communicated from the boilers. The wind was quite fresh and blowing directly on shore, which accounts for her being so far off land. Capt. Sweet was confined to his berth by sickness, and the command devolved upon the first mate. The greatest terror and confusion ensued on the second appearance of fire, and all hope of saving the vessel was soon abandoned. A rush was then made for the small boat, when Mr. David Bliss, of Southport, with great presence of mind and determination of purpose, ordered and drove them away from the boat, directing the mate to take possession of it and lower it away. He then took Capt. Sweet from his room, and placed him in the boat, when he directed some twenty others to follow, and the boat left the propeller for the shore—Mr. Bliss himself remaining behind.

The propeller Delaware hove in sight about the time that the boat left, and new hopes were raised on board that she might reach them in time to save them from destruction; but it was a vain hope. The boat that left for shore arrived in safety; but before the Delaware could come up with the burning vessel, she had sunk, and all on board, except two picked up, had perished, either by fire or flood. Mr. Bliss fell a victim to his efforts to save others—he being among the lost.

This calamity involves a greater destruction of human life than has ever occurred, in one event, upon these waters. Most of those on board were foreigners, and their loss will not be realized; but still it is a dreadful catastrophe which carries to destruction, in so short a time, more than 200 human beings, with so small a chance for escape as appears upon this occasion. Only 30 saved from some 270 persons.

☞ Later accounts represents the loss of life by the burning of the Phœnix as still greater than above stated. Mr. Donohue, the clerk, says that there were on board 175 Hollanders, large and small, and about 100 other passengers, and 25 of the crew, making in all 300 persons—45 is all saved, 255 lost. When the Delaware left on her downward passage, in passing in the track where the burning vessel was found, she fell in with many floating bodies, to the number of about 100. Some of them were standing upright in the water, some of the women were lying on their sides, some—the children generally—on their faces. Some of the passengers were in full dress, some in undress, and others entirely naked—all with their heads to the northward.

Steamer Sunk and Lives Lost.—On the morning of Nov. 19, between Pittsburg and St. Louis, a collision took place between the steamers Talisman and Tempest, by which the former was sunk to the hurricane deck. There were on board a large number of farmers and their families, emigrating to the Upper Missouri and Mississippi country, of whom many were lost, but how many accounts differ. One account says more than one hundred were lost. Another account, on the authority of the Clerk of the boat, says that about thirty-five were lost, principally women and children.

Martin Luther said: "Wealth is the Smallest gift of God; what is it to be compared with his word, or corporeal gifts, such as beauty, health and activity? What is it to the gifts of the mind, such as intellect, science and taste? And again he said truly: "God commonly gives riches to cross asses, to whom he can afford nothing else."

CHOLERA.

The steady advance of the cholera westward has induced Mr. William Herapath, of Bristol, to publish for the public benefit the results of his chemical experiments on the nature of the infection during the visitation in 1832. Mr. Herapath gives reasons why the recently-discovered disinfectants will be of no avail in grappling with this particular form of infection.

"For some time I attended almost daily at the cholera hospitals, and experimented in every way I could think of, upon the dead and living subjects, their contents and *ejecta*, the atmosphere surrounding them, and their articles of clothing. The conclusions I arrived at I forward for the information of those who have not had the same opportunities.

"1. That the cause of cholera is a putrid animal poison, capable of being recognized by the smell by some, emanating from and surrounding the dead or living cholera subject or articles of clothing.

"2. That it is not sulphuretted hydrogen or hydrosulphuret of ammonia, as it does not decompose salts of lead or zinc, and when passed through nitrate of silver it only forms a red solution when exposed to light.

"3. That it is only received into the living body through the lungs, and cannot be propagated by inoculation.

"4. That infection can be conveyed by articles of clothing, bedding, &c.; and that washerwomen are more subject to infection than ordinary persons from that cause.

"5. That all persons are not equally liable to infection from equal exposure, and even the same individual becomes more sensitive under certain circumstances.

"6. That the poison is destroyed by chlorine gas and a heat of 300 degrees Fahrenheit.

"As the object of the present communication is merely to give the public opinion a right direction so as to help the future boards of health to combat this insidious and powerful enemy, I must at once state that the two most popular disinfectants of the day—the chloride of zinc and the nitrate of lead, known as Sir W. Burnet's and Ledoyen's—will be of no avail, although they will promptly remove ordinary putrid effluvia. The only chemical preventative I depended upon in my numerous exposures to the virus, was chlorine gas; and this I believe to be a perfect one if the fumigation is complete. I invariably passed through an atmosphere of it on my return home, and kept it escaping in my residence during the continuance of the disease in the city. I also placed large quantities of the substance necessary for the evolution of this gas in the hands of a Bristol druggist, who was kind enough to distribute 1,200 quantities of it gratuitously to applicants during three days, with instructions for the use; and I am happy to say, that, during that time, the deaths fell from ten to one per day; and I have but little doubt, that if every ship arriving in England from an infected place should be exposed to a perfect fumigation with chlorine, we shall be preserved from the infection. If the disease should pass this cordon by any accident, then, every house in the infected district should be simultaneously fumigated with it—say three times a day; unless done in all houses at the same time, it would be useless, or nearly so; and to do it effectually, a mixture of three parts of common salt and one of black oxide of manganese should be placed just inside the outer or street door of the dwelling-house, and a little common vitriol poured upon it. The inward current of air will convey the chlorine gas to every part of the interior; and wherever it can be smelt the effect is produced—the miasm is destroyed. If articles of clothing are infected, and the colors are likely to be injured by the gas, they may be heated in an oven or in a kiln, to 250 or 300 degrees, (about the heat of baking bread,) when they might be handled or used with perfect impunity."

SUMMARY.

The following list of new counterfeits is from Thompson's Bank Note Reporter: 2s on the Bank of Kentucky; 5s on the Hampden Bank, Westfield, Massachusetts; 10s on the Mechanics' Bank, South Boston; 2s on the Warren Bank, Danvers, Mass.,—this is a counterfeit of the old plate; 3s on the Chemical Bank, N. Y.; 1s on the Ballston Spa Bank, N. Y.; 1s on the Sussex Bank, N. J.; 5s on the Kensington Bank, Philadelphia; 10s on the Randolph Bank, Mass.; 5s on the Middletown Bank, N. Y.; 3s on the Chicopee Bank, Mass.; 1s on the Farmers' and Mechanics' Bank, Philadelphia; 5s on the Farmers' and Mechanics' Bank, Rochester; 1s on the Smithfield Exchange Bank.

The Somerset (N. J.) Whig says that a young man at May's Landing, Atlantic County, some time ago, was bitten, along with several other persons, by a dog supposed to be rabid, but as the wounds soon healed and no unfavorable symptoms appeared, he anticipated no farther trouble or danger. But on Saturday, the 23d of November, he began to complain, in the course of two days became completely frantic, and on Wednesday morning died—being just about six weeks from the time he was bitten.

Last Thursday was the first day fixed upon by the Direators for receiving applications for the admission of orphans into Girard College, and we understand that a very large number were presented. The Directors will meet on the 15th inst., to elect a President, Matron, Steward, and Teachers of the Institution; and the College will be opened on the 1st of January for the reception of orphans, under the provisions of Mr. Girard's Will.

The amount received for Canal Tolls at the Collector's Office in Albany, from the commencement of navigation to the 1st of December, during the year 1846 and 1847, is as follows:

1846	$263,551 03
1847	358,067 72
Showing an increase of over 35 per cent. being	$94, 516 69

We learn from the Portsmouth (N. H.) Journal, that the grand desideratum of applying steam and water power to propel common stocking looms, on which vast sums of money and much time have been unsuccessfully spent in England, has at length been discovered—and three common looms, with slight variations, are now in successful operation in that town, and operate better than the most sanguine expectations of the inventor had anticipated.

The Scientific American says that Mr. Richard F. Loper, of Philadelphia, has made an important improvement in ship building, whereby he uses hollow iron ribs, instead of timber, or solid iron ones, and binds them together by wooden planking, thereby combining strength with buoyancy and lightness. The ribs being hollow, he uses them as canals to lubricate the bolts and fastenings by pouring oil through the hollow ribs, thereby preventing the rotting of planks and oxidization of the metal.

The Apalachicola Advocate contains a communication, setting forth the feasibility of uniting the waters of the Gulf with those of the Atlantic. The writer says a ship canal 47 miles long, connecting the Wathlacochee river on the Gulf side, with the St. Johns, which flows into the Atlantic, will accomplish the object. The expense of such an undertaking is estimated at $500,000. There can be no question as to the advantages of such a work.

The Providence Journal describes a horse collar which has been invented in England which must be regarded as a very great improvement. It consists of a tube of India rubber or other suitable substance, inflated with air like a life preserver. Its advantage is that it fits the horse exactly, easily, and without undue pressure upon any part, and leaves the breast and joints of the fore legs free from galling and sudden pressure to which the common collar subjects them.

The best composition that can be prepared to relieve carriage wheels and machinery from friction, is composed of hog's lard, wheat flour, and black lead (plumbago.) The lard is to be melted over a gentle fire, and the other ingredients—equal in weight—may be added, till the composition is brought to a consistence of paste, without raising the heat near the boiling point. One trial of the paste will satisfy any one of its superior quality.

A Coroner's inquest was held at Toronto, on the 4th inst., on the body of William Paris Vincent, who died suddenly of delirium tremens. The Jury rendered the following verdict: "That the said William Paris Vincent, on the 3d day of November, departed this life by delirium tremens, induced by habits of excessive drinking; and they [the Jury] consider Mr. Sutherland highly blameable in supplying him with wines in large quantities within the last ten days, he knowing the young man's previous habits."

A meeting of the descendants of the late Holland Weeks of Salisbury, Vt., was held on the 22d of September. Eighty of the family attended, who are all the descendants of John Alden, the *first* Pilgrim whose foot touched Pilgrim Rock. These meetings have been held occasionally for more than a century; and one of their objects is to keep the genealogy perfect, from the landing of the Pilgrims in New-England to the latest posterity. The list, by the way, is soon to be published, and already amounts to more than 4,000 names.

Henry Cobb, of Boston, has obtained a divorce from his wife Augusta, she having been converted to the 'spiritual wife' doctrines of a portion of the Mormons and gone to live with Brigham Young, who claims to be the legitimate successor of Joe Smith. Elder Adams, theatrical performer and preacher, who was formerly connected with the Mormon sect and one of their 'great guns,' was the principal witness against Mrs. Cobb.

It is proposed to construct a Plank Road from Schenectady to Saratoga Springs, by way of Ballston. Books of subscription will be opened on the first of December. Such a road cannot fail to be advantageous to the business interests of that city, as well as to the towns through which it may pass, and a good investment to the stockholders.

In many of the British West India Islands, including Jamaica, Barbadoes and Trinidad, the planters are taking vigorous measures to induce the Home Government to afford them protection for their great staple, sugar, by levying duties on the sugar raised in other countries by slave labor. The prospect of success is rather dubious.

We learn from the London Morning Herald, that the project of uniting the Mediterranean and Red Sea is about to be executed. The Viceroy of Egypt, having been baffled by the jealousies of the great European Powers, in his attempts to secure their co-operation in this great work, appealed to private enterprise and interest. The response has been satisfactory. A joint company of capitalists and merchants of London, Paris, and Vienna, has been formed, and their agents by this time have reached the theatre of projected operations.

In the Maine Circuit Court of the United States, in the case of Levi Brown vs. Wellington Burnett, the jury returned a verdict of $300 for the plaintiff. The defendant was charged with having enticed away two workmen who were under a written contract to work for the plaintiff for two years.

Mr. Whitney addressed the Legislature of Georgia on the 16th ult., upon his great project for connecting the Atlantic and Pacific Oceans by railroad. He asked the passage of resolutions approving his plan. These were passed in the House without dissent, and in the Senate after a long debate.

A distressing accident occurred at Scotch Plains, N. J., with a fowling piece—a young man named Wiggins being fatally wounded in the face and brain in consequence of the gun being fired by contact with a stick of wood.

103 hogsheads of adulterated wine were lately brought out from the *entrepot* at Paris, and their contents spilt into the Seine. "Immediately after this operation (says an eye witness) the surface of the river was covered to the distance of 200 yards with an innumerable quantity of fishes, poisoned by the deleterious liquor."

We learn from the Detroit Free Press, that the State Departments will be removed from Detroit to Michigan City about the middle of December, at which time the Capitol will be ready.

The November term of the Boston Municipal Court was brought to a close on Saturday. The fines and costs for violations of the license law, paid in by defendants during the term, amounted to $1,182 52.

At the suggestion of the Hon. Capt. Owen, R. N., Mr. Robert Wallace, brass founder, recently constructed a brass trumpet, about five feet long, with a bell mouth, the latter two feet eight inches in diameter. This instrument is fitted tightly on the end of a loaded musket, on the discharge of which a very loud noise is produced, similar to that resulting from a cannon of a large calibre. Such an instrument must prove to be useful and economical, on board of ships and at light-house stations, for the purpose of making signals in foggy weather, or in the night time, or upon occasions of distress.

A Telegraphic Dispatch from Boston to the Herald, says that Capt. Whelden, of the schr. Aben Atkins, from Cape Haytien, 14th ult., reports that information had been received at that place, that the Haytien man-of-war bark Nautilus had been blown up in the harbor of Port-au-Prince, killing ninety persons. No farther particulars given.

The State of Georgia has prosecuted with great steadiness and enterprise her system of railroads until now the main line from Atalanta has nearly reached the Tennessee river. This connection will soon be completed, and when finished, with other works now in progress, the investment of Georgia in railroads will not fall short of fifteen millions of dollars.

Mr. Russel made a speech on the occasion of the celebration of the Northern Railroad Company, in which he quoted the following prophecy from the prophet Nahum, ch. 2, v. 4: "The chariots shall rage in the streets; they shall jostle one against the other in the broadways; they shall seem like torches; they shall run like lightning."

It is supposed from the best information that can be obtained that the number of lives lost by the wreck of the Talisman on the Mississippi was at least 75. All of those who perished were deck passengers, except a young lady and gentleman recently married.

The St. Louis Republican of a late date says: "Seventeen hundred letters were received, on the 17th, at our Post-Office, from Santa Fé. This looks as if New-Mexico were one of our provinces, indeed!"

Mrs. Crawford said she wrote one line in her 'Kathleen Mavourneen,' for the express purpose of confounding the cockney warblers, who sing it thus: 'The orn of the unter is eard on the ill;' but Moore had laid the same trap in the 'Woodpecker,' 'A art that is umble might ope for it ere.'

Refuse all bills on the New-Haven Bank, dated anterior to this date. The Bank is about issuing new bills of all denominations; they can be distinguished from the old ones by a circular die of "the Sabbath in Quinnipiac, 1638."

The Court of Appeals ajourned on Wednesday last, after having ordered that the Terms of the Court for the year 1848, be held as follows: At Albany on the first Tuesday of April; at Rochester on the first Tuesday of June; and at Syracuse on the first Tuesday of October.

The Washington Whig announces that Mr. Clay proposes to visit Washington this Winter, and that he will probably arrive about the 23d inst. He goes for the purpose of attending the session of the Supreme Court, in which he has professional engagements.

On Friday evening a telegraphic dispatch was received in Philadelphia from the banks of the Wabash! The Western line is now working in an unbroken connection from Philadelphia to Vincennes, Indiana, a distance of nine hundred miles!

The men employed in digging the foundation of the new church at Jerusalem had to make their way through forty feet of remains of ancient buildings, before they came to the solid ground.

In Tiverton, on the 16th, Jerome B. son of Mr. Silas Manchester, 2 1-2 years of age, fell over a chair, bit his tongue, and bled to death. He lived about 24 hours after the accident.

A clergyman assigned as a reason for preaching an old sermon on Thanksgiving day, that his people had neglected to give him a turkey.

It is stated from official documents, that there are but 31,000 slaveholders in Kentucky, in a population of 275,000 whites over 21 years of age.

A gentleman named Ridgeway, from Staffordshire, Eng., has established a manufactory of china and queensware on the Big Sandy River, in Virginia, within a mile and a half of the Ohio.

In the middle ages, in France, a person convicted of being a calumniator was condemned to place himself on all-fours, and bark like a dog, for a quarter of an hour.

Pope Pius has issued a declaration against the New Irish Colleges. The reason given is that the professors are not exclusively of the Romish Church.

The cars now run through from Baltimore to Philadelphia in the short space of five hours and a half.

Review of New York Market.

MONDAY, DEC 5.

ASHES—Pots $5 62. Pearls 7 50.

FLOUR AND MEAL—Genesee Flour 6 37; Oswego and Ohio 6 25. Meal, Jersey 3 50, State 3 37, Western 3 25

GRAIN—Prime Genesee Wheat 1 42; Wisconsin, Michigan, and Illinois 1 30. Corn 70 a 76c. Rye 89c. Barley 75c. Oats 48c.

PROVISIONS—The Pork market is completely unsettled, so that it is hardly possible to state a price. In Beef and Beef Hams there is very little doing. Lard is declining, and sold for 9½c. Butter and Cheese dull at former quotations.

MARRIED,

In Hopkinton, R. I., Nov. 30, by Eld. S. S. Griswold, Mr. John Cundall and Miss Harriet E. Babcock, daughter of Jacob Babcock, Esq.

DIED,

At Mystic Bridge, Conn., November 29, Miss Lucy Marie Champlin, in the 21st year of her age.

"Thou art gone to the grave; but we will not deplore thee;
Since God was thy Ransom, thy Guardian, thy Guide;
He gave thee, he took thee, and he will restore thee;
And death has no sting, since the Saviour has died."

☞ Money is greatly needed at this office about these days. Will our friends who have not yet made their remittances for the current volume, bear the fact in mind, and act accordingly? If there is an agent in your neighborhood, just hand the money to him at once, without waiting to be called upon. But if there is no agent near you, send the money directly to us by mail, and it may come at our risk. Prompt attention to this request would save us a great deal of trouble.

Gems for the Mind and the Heart.

R. HOWLAND Sc

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EDITED BY

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Is a Repository, as its name imports, presenting the richest literary attractions for the young. The contents are mostly original, and unwearied pains are bestowed upon the editorial department. It aspires to be, both in the character of its articles and in its mechanical execution, a *model of taste and excellence*; and it is universally conceded that it stands at the head of all works of its class. The third volume commences in January, 1848; and the increasing popularity of the magazine warrants the publisher in promising that this volume shall be

MORE VALUABLE IN EVERY RESPECT

than either of the preceding ones. Several new contributors are engaged, among whom are T. S. Arthur and Prof. Alden, whose stories for the young are excelled by no writer in the country.

YEARLY SUBSCRIPTION, $1 ONLY.

Great inducements are offered to those who take the work in clubs, and

NOW IS THE TIME TO FORM CLUBS

for the new volume. The initial or January number is *now ready* It contains

A SPLENDID PORTRAIT ON STEEL,

and a great variety of Engravings on Wood, prepared expressly for the Cabinet. These engravings alone cost more than

200 DOLLARS.

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This Number is the most splendid thing of its kind ever issued in this country.

☞ Price of a single copy of the holiday number, 12½ cents; 10 copies $1.

The money can be enclosed in a letter to the publisher, post-age paid. A quarter of a dollar can be sent in an envelope, for single postage.

The yearly volume, for 1848, besides containing nearly 400 large octavo pages of the choicest reading, with appropriate music, will be richer in pictorial embellishments than any of its contemporaries, whether they appear in an original American costume, or in one *borrowed* from the other side of the Atlantic.

The voice of the public press, so universally and so warmly expressed, is certainly indicative that this magazine has won its way to a high place in popular favor. The publisher selects two or three of these notices, as a specimen of more than a hundred:

NOTICES OF THE PRESS.

"This magazine is a model which we could wish were followed by all works of its class. It is serious without dullness or melancholy; cheerful, but not frivolous; religious, but neither sectarian nor dogmatical; while it unites very happily the winning grace of familiarity with the dignity of self-respect."—*N. Y. Daily Tribune.*

"It abounds in precious gems, and seldom appears without a good supply of solid and valuable ores."—*New Orleans Obs.*

"We do not know of a more elegant and beneficial work for the young."—*Noah's Weekly Mess.*

"It is beautifully illustrated, and evinces great ability and interest. The editor has a fine tact for such a work."—*N. Y. Evang.*

"If any of our juvenile friends wish for a magazine which is entertaining, and richly worth its cost, here it is. We do not know a better work for their purpose."—*Mother's Journal, N. Y.*

"The editor is one of our best writers for the young."—*N. Y. Com. Adv.*

"The articles are original, and the tone fresh and lively."—*N. Y. Christ. Enquirer.*

"We can but express again our high opinion of this monthly."—*N. Y. Christ. Adv. & Jour.*

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"Its editor goes to work the right way to make children happy, by imparting useful knowledge, and interesting them in whatever is good and beautiful."—*Charter Oak, Hartford, Conn.*

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7 copies,	"	"	5 00
10 copies,	"	"	7 00
15 copies,	"	"	10 00

☞ The money can be safely sent by mail. The publisher will pay the postage on orders of $3 and upwards. ☜

BOUND VOLUMES OF THE CABINET.

In preparing the monthly numbers, great pains are taken to make a tasteful and excellent volume for the library. In this particular the Youth's Cabinet has, as yet, no imitators; and it is believed that in no other compass can be found, in so convenient and elegant a form, and for the same expense, such an amount of entertaining knowledge, as in the yearly volumes of this work. They are provided with a copious index, and are particularly adapted to school libraries. Those interested in common schools, are invited to examine them with this view.

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☞ Postmasters are authorized to act as agents, and may avail themselves of the premiums offered above, or reserve 25 per cent. of the monies collected of new subscribers. Specimens sent gratis. Address

D. A. WOODWORTH, *Publisher,*
Clinton Hall, New York

☞ Editors of newspapers, who receive this advertisement *marked*, and who will give it three conspicuous insertions, shall be entitled to the two volumes of the Cabinet, richly bound in gilt, and a year's subscription.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, gilt edges, $1 25; ditto, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

The Sabbath Recorder,

PUBLISHED WEEKLY AT

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$2 00 per year, payable in advance.

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☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should directed, post paid, to

George B. Utter, No. 9 Spruce St., New York

Miscellaneous.

From the Southern Churchman.

THE PARSON GOING TO MILL.

The parson sat in his house one day,
While wintry storms did rage;
High-rapt, he drank in lofty thought
From Hooker's classic page.
But as he sat, an holy dream
Into his heart did steal,
His sweet wife opened the door and said,
"My dear, we have no meal!"

With saddened brow and heavy sigh
He laid aside his book,
And with a meek, despairing eye,
Upon the earth did look.
"My people think that I must break
To them the bread of heaven.
But they 'll not give me bread enough
Three whole days out of seven."

But hunger is a serious thing,
And it is sad to hear
Sweet children's mournful cry for bread
Loud ringing in your ear.
So straight he mounted his old horse,
With meek and chastened will,
And on his meal-bag, patched and coarse,
He journeyed to the mill.

The miller bowed to him, and said,
"Sir, by your tall church steeple,
I truly give you praise for this,
But none to your church people."
The parson mounted his old horse,
He had no time to lag,
And journeyed like a hero home,
Upon his old meal bag.

But as he rode, he overtook
A proud and wealthy layman,
Who, with a close, astonished gaze,
The parson's bag did scan.
"My reverend friend, the truth to tell,
It makes me feel quite wroth,
To see you compromise this way
The honor of your cloth.

"Why told you not, my honored friend,
Your meal was running low?
What will the neighbors think of us,
If to the mill you go?"
"My wealthy friend," the parson said,
"You must not reason so;
For 'tis a fixed and settled thing,
My meal is *always* low.

"If my dear people wish to know
How to promote my bliss,
I'll simply say, a bag of meal
Will *never* come amiss;
Just keep the store-room well supplied,
And I will be right still;
But if my meal give out again,
Then I must go to mill."

Laymen! it needs no miracle,
No hard, laborious toil,
To make the parson's meal-bag like
The widow's cruise of oil.
Pour forth into his wife's store-room
Your gifts right plentiful;
The *miracle* is simply this,
To keep it always full.

THE SOFT ANSWER.

BY T. S. ARTHUR

"I'll give him law to his heart's content, the scoundrel!" said Singleton, walking backward and forward, in an angry state of excitement.

"Don't call harsh names, Mr. Singleton," said lawyer Trueman, looking up from the mass of papers before him, and smiling in a quiet, benevolent way, that was peculiar to him.

"Every man should be known by his true name. Williams is a scoundrel, and so he ought to be called!" responded the client, with increasing warmth.

"Did you ever do a reasonable thing in your life when you were angry?" asked Mr. Trueman, whose age and respectability gave him the license to speak thus freely to his young friend, for whom he was endeavoring to arrange some business difficulty with his former partner.

"I can't say that I ever did, Mr. Trueman; but now, I have good reason for being angry, and the language I use, in reference to Williams, is but the expression of a sober and rational conviction," replied Singleton a little more calmly.

"Did you pronounce him a scoundrel before you received this reply to your last letter?" asked Mr. Trueman.

"No, I did not; but that letter confirmed my previously formed impression of his character."

"But I cannot find, in that letter, any evidence proving your late partner to be a dishonest man. He will not agree to your proposed mode of settlement, because he does not see it to be the most proper way."

"He won't agree to it, because it is an honest and equitable mode of settlement, that is all! He wants to over-reach me, and is determined to do so if he can!" responded Mr. Singleton, still excited.

"There you are decidedly wrong," said the lawyer. "You have both allowed yourselves to become angry, and are both unreasonable; and if I must speak plainly, I think you are the most unreasonable, in the present case. Two angry men can never settle any business properly. You have unnecessarily increased the difficulties in the way of a speedy settlement, by writing Mr. Williams an angry letter, which he has responded to in the like unhappy temper. Now, if I am to settle this business for you, I must write all letters that pass to Mr. Williams, in future."

"But how can you properly express my views and feelings?"

"That I do not wish to do, if your views and feelings are to remain as they now are—for anything like an adjustment of the difficulties, under such circumstances, I should consider hopeless," replied Mr. Trueman.

"Well, let me answer this letter, and after that, I promise that you shall have your own way."

"No, I shall consent to no such thing. It is the reply to that lettter which is to modify the negotiation for a settlement, in such a way as to bring success or failure; and I have no idea of allowing you, in the present state of your mind, to write such an one as will most assuredly defeat an amicable adjustment."

Singleton paused for some time before making a reply. He had been forming in his mind a most cutting and bitter rejoinder to the letter just alluded to, and he was very desirous that Mr. Williams should have the benefit of knowing that he thought him a "tricky and deliberate scoundrel," with other opinions of a similar character. He found it, therefore, impossible to let the unimpassioned Mr. Trueman write this most important epistle.

"Indeed, I must write this letter, Mr. Trueman," he said. "There are some things that I want to say to him, which I know you won't write. Yot don't seem to consider the position in which he has placed me by that letter, nor what is obligatory upon me, as a man of honor. I never allow any man to reflect upon me, directly or indirectly, without a prompt response."

"There is, in the Bible," said Mr. Trueman, "a passage that is peculiarly applicable in the present case. It is this—'A soft answer turneth away wrath, but grievous words stir up anger.' I have found this precept, in a life that has numbered more than double your years, to be one that may be safely and honorably adopted, in all cases. You blame Mr. Williams for writing you an angry letter, and are indignant at certain expressions contained therein. Now, is it any more right for you to write an angry letter, with cutting epithets, than it is for him?"

"But, Mr. Trueman"——

"I do assure you, my young friend," said the lawyer, interrupting him, "that I am acting in this case for your benefit, and not for my own; and, as your legal adviser, you must submit to my judgment, or I cannot consent to go on."

"If I will promise not to use any harsh language, will you not consent to let me write the letter?" urged the client.

"You and I, in the present state of your mind, could not possibly come at the same conclusion in reference to what is harsh and what is mild," said Mr. Trueman; "therefore I cannot consent that you shall write one word of the proposed reply—I *must* write it."

"Well, I suppose, then, I shall have to submit. When will it be ready?"

"Come this afternoon, and I will give you the draft, which you can copy and sign."

In the afternoon, Mr. Singleton came, and received the letter prepared by Mr. Trueman. It ran thus, after the date and formal address—

"I regret that my proposition did not meet your approbation. The mode of settlement which I suggested was the result of a careful consideration of our mutual interests. Be kind enough to suggest to Mr. Trueman, my lawyer, any plan which you think will lead to an early and amicable adjustment of our business. You may rely upon my consent to it, if it meets his approbation."

"Is it possible, Mr. Trueman, that you expect *me* to sign such a cringing letter as that?" said Mr. Singleton, throwing it down, and walking backward and forward with great irritation of manner.

"Well, what is your objection to it?" replied Mr. Trueman, mildly, for he was prepared for such an exhibition of feeling.

"Objection! How can you ask such a question? Am I to go on my knees to him, and beg him to do me justice? No! I'll sacrifice every cent I've got in the world first, the scoundrel!"

"You wish to have your business settled, do you not?" asked Mr. Truemen, looking him steadily in the face.

"Of course I do—*honorably* settled!"

"Well, let me hear what you mean by an honorable settlement."

"Why, I mean"—— The young man hesitated a moment and Mr. Trueman said,

"You mean a settlement in which your interest shall be equally considered with that of Mr. Williams."

"Yes, certainly, and that"——

"And that," continued Mr. Trueman, "Mr. Williams in the settlement shall consider and treat you as a gentleman?"

"Certainly I do; but that is more than he has done."

"Well, never mind. Let what is past go for as much as it is worth. The principal point of action is in the present."

"But I'll never send that mean, cringing letter, though."

"You mistake its whole tenor, I do assure you, Mr. Singleton. You have allowed your angry feelings to blind you. You certainly carefully considered before you adopted it, the proposed basis of a settlement, did you not?"

"Of course I did."

"So the letter which I have prepared for you states. Now, as an honest and honorable man, you are, I am sure, willing to grant to him the same privilege which you asked for yourself, viz: that of proposing a plan of settlement. Your proposition does not seem to please him; now it is but fair that he should be invited to state how he wishes the settlement to be made—and in giving such an invitation, a gentleman should use gentlemanly language."

"But he don't deserve to be treated like a gentleman. In fact, he has no claim to the title," said the young man.

"If he has none, as you say, *you* profess to *be* a gentleman, and all gentlemen should prove by their actions and words that they are *gentlemen*."

"I can't say that I am convinced by what you say; but, as you seem to be bent on having it your own way, why, here, let me copy the thing and sign it," said the young man, suddenly changing his manner.

"There, now," he added, passing across the table the brief letter he had copied, "I suppose he'll think me a low-spirited fellow, after he gets that; but he's mistaken. After it's all over, I'll take good care to tell him that it did n't contain my sentiments."

Mr. Trueman smiled, as he took the letter, and went on to fold and direct it.

"Come to-morrow afternoon, and I think we'll have things in a pretty fair way," he said, looking up with his usual pleasant smile, as he finished the direction of the letter.

"Good afternoon, Mr. Singleton," he said, as that gentlemen entered his office on the succeeding day.

"Good afternoon," responded the young man. "Well, have you heard from that milk-and-water letter of yours? I can't call it mine."

"Yes, here is the answer. Take a seat, and I will read it to you," said the old gentleman.

"Well let's hear it."

"DEAR GEORGE: I have your kind and gentlemanly note of yesterday, in reply to my harsh, unreasonable, and ungentlemanly one of the day before. We have both been playing the fool; but you are ahead of me in becoming sane. I have examined, since I got your note, more carefully the tenor of your proposition, for a settlement, and it meets my views precisely. My foolish anger kept me from seeing it before. Let our mutual friend, Mr. Trueman, arrange the matter according to the plan mentioned, and I shall most heartily acquiesce.

Yours, &c., THOMAS WILLIAMS."

"He never wrote that letter in the world!" exclaimed Singleton, starting to his feet. "It's Thomas Williams's own hand, as I live!" ejaculated Singleton, on glancing at the letter. "My old friend, Thomas Williams, the best-natured fellow in the world!" he continued, his feelings undergoing a sudden and entire revolution. "What a fool I have been!"

"And what a fool *I* have been!" said Thomas Williams, advancing from an adjoining room, at the same time extending his hand towards Singleton.

"God bless you, my dear friend!" exclaimed Singleton, grasping his hand. "Why, what has been the matter with us both?"

"My young friends," said old Mr. Trueman, one of the kindest-hearted men in the world, rising and advancing towards them, "I have known you long, and have always esteemed you both. This pleasant meeting and reconciliation, you perceive, is of my arrangement. Now, let me give you a precept that will make friends and keep friends. It has been my motto through life, and I don't know that I have an enemy in the world. It is,

"'*A soft answer turneth away wrath, but grievous words stir up anger.*'"

* * *

A TURKISH DEAN SWIFT.—Nasreddin, the Joe Miller of Turkish story, it is recorded, once being at a mosque, was moved by the spirit of drollery to step into the pulpit and look down upon the spiritually an-hungered audience: "O true believers!" said he, "do you know what I am going to say to you?" "No," was the general response. "Then I will not waste my words on so stupid a rabble," said the extempore D. D., and coming straightway down in high dudgeon went his way. On a second occasion, he renewed his experiment and his inquiry, and the audience, moved by their previons disappointment, replied, "Yes." "O well!" said the Doctor, since you know, there's no use in my telling you, and again he made his exit. A third time he mounted the pulpit, and made his inquiry, and the audience, resolved not to be baffled again, replied, "Some of us know, and some don't know." "Well," said he with great coolness, "let those who know, tell those who don't know,"—and again girded up his loins and vanished in silence.

* * *

THE POOR BOY'S COLLEGE.—"The printing office," says the New Orleans Globe, "has indeed proved a better college to many a poor boy, has graduated more useful and conspicuous members of society, has brought out more intellect and turned it into practical, useful channels, has awakened more mind, generated more active and elevated thought, than many of the literary colleges of the country. How many a drone or dolt has passed through one of these colleges, with no tangible proof of his fitness to graduate, other than his inanimate piece of parchment, himself, if possible, more inanimate than his leathern diploma. There is something in the very atmosphere of a printing office calculated to awaken the mind, and inspire a thirst for knowledge. A boy who commences in such a school, will have his talents and ideas brought out; if he has no mind to be drawn out, the boy himself will be driven out."

* * *

CELLARS.—Probably one of the chief causes why vegetables of certain kinds, particularly carrots, beets, and turnips, rot so soon after being deposited in the winter bins, is the want of proper care in ventilating the cellars in which they are deposited. The Germans, who are famed for their exemplary domestic economy, are rigidly circumspect in this particular. In all or most of their houses there is a communication maintained between the cellar and the principal chimney, in order to facilitate the escape of the noxious and stagnant gases engendered by the vegetable or other contents. It is a well-known fact, that the air in cellars, from its rapid deterioration and impregnation by nauseous miasma, soon becomes highly deleterious to health; and to this fact, doubtless, is attributable, in a great measure, the almost uninterrupted ill health of many families among us, both in town and country.

* * *

BE ECONOMICAL.—No matter if your parents are worth millions, it is not the less proper that you should know the value of money, and the honest, honorable means of acquiring it. What multitudes of young men, particularly in our cities, make fatal shipwrecks of health and reputation, and eventually of property, by a neglect of this simple maxim! They are aware that their fathers obtained their wealth by habits of industry, but they are ashamed of the very name. They forget that wealth in this country passes rapidly from one to another, and that he who is rich to-day, may be poor tomorrow; or that he who relies on wealth amassed by his father, may end his days in a poor-house. It is for the young man to say, whether by industry and economy he will secure a competence and respectability, or by extravagance and idleness become a worthless beggar and a sponging outcast.

* * *

JUDICIAL INTEGRITY.—Judge Sewall, of Massachusetts, who died in 1760, went one day into a hatter's shop, in order to purchase a pair of second-hand brushes for cleaning his shoes. The master of the shop presented him with a couple. "What is your price?" said the Judge. "If they answer your purpose," said the other, "you may have them and welcome." The Judge upon hearing this, laid them down and bowing, was leaving the shop; upon which the hatter said to him, "Pray, Sir, your Honor has forgotten the principal object of your visit." "By no means," answered the Jndge; "if you please to set a price I am ready to purchase; but ever since it has fallen to my lot to occupy a seat on the bench, I have studiously avoided receiving to the value of a single copper, lest at some future period of my life, it might have some kind of influence in determining my judgement."

* * *

POST-OFFICE STATISTICS.—The Norwich Aurora publishes some notes from the charge of Judge Judson to the Grand Jury, at the late term of the Circuit Court of Hartford, relative to private mails. In 1790 the whole number of post-offices in the United States was 75, and the amount of postage collected was $37,934 00. In 1845, the post-offices numbered 14,003, and the revenue amounted to $4,289,841 00. In 1790, the amount of postage collected in Hartford was $74 24,—in 1831 the nett revenue, after deducting compensation to postmaster, was $1,714 78. The amount collected in New York in 1790 was $1,067 08,—in 1831 the nett revenue was $136,500 28.

JAMES T. WOODBURY, Esq., brother of Hon. Levi Woodbury, when delivering lectures on the subject of slavery, not unfrequently adverts to the circumstance which first drew his attention to the subject. During his stay in the capital of the United States, he had a wish to visit the tomb of Washington. He was attended by an aged negro, whose business it has been for many years to guide travelers to that consecrated spot. This old man was formerly the slave of General Washington. Mr. Woodbury asked him if he had any children.

"I have had a large family," he replied.

"And are they living?" inquired the gentleman.

The voice of the aged father trembled with emotion, and the tears started to his eyes, as he answered:

"I don't know whether they are alive or dead. They were all sold away from me;—and I don't know what became of them. I am alone in the world—without a child to bring me a cup of water in my old age."

Mr. Woodbury looked on the infirm and solitary being with feelings of deep compassion.

"And this," thought he, "is the fate of slaves, even when owned by so good a man as General Washington! Who *would* not be an abolitionist?"

* * *

FRESH AIR.—Horace Mann has well said:—"People who shudder at a flesh wound, or a tinge of blood, would confine their children like convicts, and compel them, month after month, to breathe quantities of poison. It would less impair the mental and physical constitutions of our children, gradually to draw an ounce of blood from their veins, during the same length of time, than to send them to breathe, for six hours a day, the lifeless and poisoned air of some of our school rooms. Let any man who votes for confining children in small rooms, and keeping them on stagnant air, try the experiment of breathing his own breath only four times over; and if medical aid be not at hand, the children will never be endangered by his vote afterwards."

VARIETY.

The statistics of shipwrecks are curious. It appears that in 1833, 1834, and 1835, when there were 24,500 vessels belonging to Great Britain, the average loss each year was 610 ships, averaging 210 tons each; and the number of lives lost on these occasions was 1,550. In 1841 and 1842, when the shipping had increased to nearly 29,000, the average loss was only 611, and the loss of life 1,050, a diminution of 100 on the former periods. Since that, though the commercial marine has gone on increasing at a rapid rate, the number of ships wrecked in 1844 had decreased to 517; in 1845, 539; and in 1846, when the number of ships belonging to Great Britain and its dependencies was 32,000, the number lost was 537.

Coleridge, in a lecture twenty years ago, divided readers into four classes. The first he compared to an hour-glass, their reading being as the sand—it runs in and out, and leaves not a vestige behind. A second class, he said, resembled a sponge—which imbibes every thing, and returns it in nearly the same state, only a little dirtier. A third class he likened to a jelly-bag—which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth class, of which he trusted there were many among his auditors, he compared to the slaves in the diamond mines of Golconda—who, casting aside all that is worthless, preserve only the pure gem.

We mentioned, some weeks ago, that the British Government had consented that the provinces in North America should arrange the postage as they might agree among themselves. For this purpose, delegates from Canada, Nova Scotia and New Brunswick have recently assembled in Montreal, and have agreed that a rate of three pence, Halifax currency, per half ounce, be the charge for letters sent a distance of not more than three hundred miles, and beyond that distance sixpence. Sixpence Halifax money is equal to ten cents.

During the *regime* of the Peel Administration, an important situation in Ireland became vacant, to which an Irish relative of the Duke wished to be appointed. He therefore wrote to his Grace, and, after stating his wish, concluded his letter with these words: "One word from your Grace will be sufficient." The Duke sent the following laconic and characteristic reply:—"Dear ——. Not one word—from y'rs, aff'y, Wellington."

It was said of a work, which had been inspected by a severe critic, in terms which at first sight appeared very flattering, "There is a great deal in this book which is new, and a great deal that is true." So far good, the author would think; but then came the negation: "but it unfortunately happens that those portions which are new are not true, and those which are true are not new!"

We found the other day, in an old and rare book we were turning over, a mention of the first use of rouge, which, by this account, seems to have been somewhat perverted from its original purpose. It "was worn by the Roman Generals in their triumphs, that they might seem to blush continually at their own praises!"

A Scotch professional gentleman, who was called upon to visit the Queen in the course of her journey, asked one of the gentlemen in attendance on the royal party, if any particular manners were necessary. 'None, sir,' was the reply; 'you will only recollect that the Queen is a lady.'

Some mathematical genius calculates, that a man who shaves daily, cuts off nearly half a foot of beard per annum, and that at eighty years of age he will have removed in his time *twenty-seven feet of hair* from his own visage!

The English papers say that the Archbishop of Lyons, a conservative Roman Catholic, has ordered prayers to be put up for the conversion of the Pope, who is too liberal for him.

A writer in Graham's Magazine very justly remarks, that 'economy is a good thing, and should be practiced by all; but it should show itself in denying ourselves, and not in oppressing others.'

Rev. E. M. Johnson, of Brooklyn, built St. John's Church, and has preached in it for twenty years, without "fee or reward;" in other words, he has received no salary whatever.

FIRESIDE READING
For Christian Families,

Bound in uniform style, in Muslin, with fine Cuts and Engravings.

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"Who will ever tire of reading the Biographies of the disciples of our blessed Lord; especially when they are presented in so delightful a form as in the neat volume before us, and in a style of language so pure, unaffected, and every way fitted to its subjects?"—*Albany Spectator.*
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The Way for a Child to be Saved. By Abbott.—This entertaining book, which has already had a wide circulation, can hardly fail of being a means of good to every child that reads it.
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Wonders of the Deep. The design of this volume is to state, in a style which shall both instruct and amuse, the most remarkable facts connected with the natural history of the products of the sea.
The Guilty Tongue.—It is somewhat on the plan of Mrs. Opie's Illustrations of Lying.
My Station and its Duties. The design of this volume is to enforce *fidelity* in the various stations in which it has pleased God to place us.
The House of the Thief, or the Eighth Commandment Practically Illustrated.—This little volume illustrates its point by tracing the flagrant violation of the command "*Thou shalt not steal,*" to the first departures from strict honesty in the ordinary commerce of life.
Visit to Nahant.—Designed to interest the minds of the young in the natural history of the shell and soft Fish, found on the coast of this celebrated promontory; and by an easy and felicitous method to lead them "through nature up to nature's God."

L. COLBY & CO., Publishers,
122 Nassau Street, New York.

☞ Publishers of Newspapers who will give the above six insertions, and send us a copy, shall be entitled to a set of the books.

ALFRED ACADEMY AND TEACHER'S SEMINARY
Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846; and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

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The Sabbath Recorder.

JAMES A. BEGG ON THE SABBATH.

SECTION VII.

On an asserted change of the Sabbath prior to the promulgation of the Law from Sinai, and on two alledged predictions of another change since.

Before proceeding farther, we would now examine more closely the assumption adopted as the foundation of our author's theory, namely, whether the Israelites really did perform a journey of not less than thirty miles upon the day which they had hitherto been accustomed to sanctify as the Sabbath, and which indeed according to our author was "as a moral law *binding* on *all* men." And first, we remark, that there is no intimation in Scripture that the Israelites ever marched on any Sabbath, nor, so far as we can perceive, a single word authorizing such an inference. The Lord of the Sabbath, who, in His infinite mercy, and by His Almighty power, at this very time clave the waters of the flood, and made a way for His ransomed to pass over, could enable them fully to sanctify His Sabbath even in the trying circumstances in which they were placed. He did so, in the manner of bestowing the manna; and we are not to suppose without evidence, nor to assert without authority, that "Providence had ordered it otherwise" on the present occasion.

But not only is the assertion gratuitous that they marched from Rameses to Succoth on the Sabbath, whether calling it the first day of Adam's life or the seventh day as divinely reckoned; we have not even proof that they marched this distance in one day at all, and we certainly have reason to question this, if it "could not be less than thirty miles." This is surely too great a journey for the whole congregation to perform in one day, whether Sabbath or working day only, considering the circumstances of that vast assemblage of men, women, and children, carrying all that they possessed, "their kneading-troughs being bound up in their clothes upon their shoulders," and having with them "flocks and herds, even very much cattle." Ex. 12: 34—38. A disciplined army, inured to the fatigues of the march, does not, we believe, in ordinary cases, travel at a rate of more than half the distance; how much less then are we to suppose this of such a multitude, unaccustomed to travel, however much they may have been inured to toil—a multitude embracing the young and the old, the sick and infirm, mothers and children, flocks and herds!

Israel's first encampment, indeed, after leaving Rameses, was at Succoth; but they were not restrained from marching during the night, and from the account of "their goings out according to their journeys," we find them, immediately after the time here spoken of, going "three days journey" from one place before they pitched at another. Thus, "they departed from before Pi-hahiroth and passed through the midst of the sea into the wilderness, and went three days journey, and pitched in Marah." Num. 33: 8. In the account of their journeyings, on leaving Succoth, we are told, "the Lord went before them *by day* in a pillar of cloud, to lead them by the way; and *by night* in a pillar of fire, to give them light *to go by day* AND NIGHT." Ex. 13: 21. Num. 9: 15—23. And in this very journey of three days together, it appears to have been in *the night* that they passed through the Red Sea. Ex. 14: 20, 24, 27. So that although we have *each encampment* expressly marked immediately after the Israelites left the land of Egypt, yet as they traveled by night as well as by day, till the resting of the cloud of glory gave intimation of their arrival at the place of temporary rest, we must not come hastily nor so decidedly to the conclusion that after leaving Rameses they had traveled all the distance to Succoth, if it "could not be less than thirty miles," in a single day.

This long journey assigned by our author to the Israelites, "instead of resting on the Sabbath day, according to the commandment,"—a commandment, "as a moral law, *binding on all men*,"—appears the more remarkable when we observe how he disposes of the time and space of the rest of the journey. Thirty miles is about a third of the whole distance which they are believed to have traveled until they were safe after having passed through the Red Sea. Now, for this whole distance, he, without authority and contrary to the more ordinary opinion, allows an entire week except a day, or rather, to preserve his new mode of reckoning, an *entire week* of *six* days, in order that he may find a Sabbath which they violate for their starting from Rameses, and a new Sabbath which they observe on finding their deliverance. Thus, on the 15th of the month he gives them a journey of not less than thirty miles, while he allows them to rest without advancing on the 16th, and again to wait the whole of the 18th and 19th, that Pharaoh and his army may have opportunity of overtaking them, which according to his account they did, and were destroyed on the 20th in the evening. Pp. 146, 147. Surely a little ingenuity might have enabled our author to plan the journeyings of the Israelites better, had not a purpose deemed important, been to be served by the plan adopted.*

Our author seems even to have mistaken entirely the time of day at which the Israelites left the land of Egypt, and as it is an error which extensively prevails, and affects other questions, we shall agian follow him, hoping to be enabled to set this point also distinctly before the mind of the reader. We are informed by the inspired historian, that, according to the appointment of God, the passover was killed on the 14th day of the month Abib, and that on the 15th the Lord's freemen went forth. With a hastiness of conclusion altogether unwarrantable, it has been assumed that only a very few hours, if even so much, elapsed between the one event and the other. "On the 14th day of the month," says the writer from whom we have so often quoted, "the children of Israel eat the passover. On that same night the destroying angel killed all the first-born of the Egyptians. This fatal stroke caused the Egyptians to hurry away the Israelties in great haste on that very night, lest, said they, 'we be all dead men.' So they *immediately* began their march *that very night*." Letters, p. 146.

This we regard as wholly incorrect. It makes really, although perhaps unconsciously, the eating of the passover and the Exodus to have taken place not on two succeeding days, but on the evening and morning of the same day, contrary to the express declaration of Scripture, that the passover was on the 14th, and their departure on the 15th. Those to whose view we are objecting do not observe that, as we have already proved, the Scripture principle of computation is "from even to even;" that if the passover had been eaten in the evening of the 14th day, the morning immediately succeeding would be the 14th still. This first mistake is, then, one of the evil consequences arising from the church's taking the maxims of the world, even in such matters, in preference to God's reckoning, and the light His word is given to impart. For it is obvious that, the day beginning with the evening, and the passover being killed on the 14th "in the evening," or, as translated in the margin, "between the two evenings," (Ex. 12: 6,) the Israelites leaving Egypt on the 15th, in the evening, twenty-four hours would of necessity intervene between the occurrence of the two circumstances—and it shall now be our object to prove that this time did elapse, whatever more.

In the fourteenth day of the first month, *at even*, is the Lord's passover; (Lev. 23: 5;) and so, as in other cases, the principle of computation being "from even to even," the passover day continued till the corresponding time of the following day, that is, till the following evening, when the 15th day began. Till that evening arrived, it would not, and could not, be the 15th, "the morrow" after the 14th. The whole feast of unleavened bread was to continue seven days, from the 14th to the 21st day of the month, of which both the beginning and termination were at even. (Ex. 12: 18.) Each of these days, therefore, including the 15th, are thus expressly declared to begin with the evening. Not only, then, is there no necessity, from the immediate succession of the 14th and 15th days, for our imagining the Exodus to have followed the eating of the passover on the same night, but we are shut up to the very contrary, by the fact that the 14th day, commencing in the evening, continued till the next evening; and the 15th then commencing, continued in like manner till the evening following. They departed from Rameses in the first month, on the 15th day of the first month; on *the morrow after the passover*, the children of Israel went out with an high hand, in the sight of all the Egyptians." Numb. 33: 3.

Indirectly, it is thus shown that a whole day and night must have intervened between the passover and departure of the Israelites, and we shall endeavor to confirm this view by a consideration of circumstances mentioned in the context. From evidence contained there, we shall find that, however great the haste, not until the close of the day whose sun arose on Egypt's first-born slain, the liberated bondsmen left the land of their captivity. On "the morrow after the passover," which took place on the 14th, is one of the Scripture declarations concerning it—"on the fifteenth day," is another—and now we proceed to prove that their departure was in the season of the *night*—and, being on the 15th day of the month, necessarily *the night following* the night of the passover, which was on the 14th. "Observe the month of Abib," it is commanded, (Deut. 16: 1,) "and keep the passover unto the Lord thy God, for in the month Abib the Lord thy God *brought thee forth of Egypt*, BY NIGHT." Not in the *morning*, therefore, but "by night" on the 15th were they brought forth.*

In father confirmation of this, let us look back upon the account given by Moses of the Exodus. It is said, "Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass that all the hosts of the Lord *went out* from the land of Egypt. It is *a night* to be much observed unto the Lord for bringing them out from the land Egypt; this is that *night* of the Lord to be observed of all the children of Israel in their generations." Ex. 12: 40—42. Now their departure having been on the fifteenth, if it was at *night* at all, it could not be the night on which they eat the passover, that being the 14th; and attention to the circumstances would, independently of this testimony, make it exceedingly probable, that their departure was on the night following their eating of the passover; and these circumstances connected with this testimony of its having really been at night puts it beyond all question. [To be continued.

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* Sicard, who, by long residence in Lower Egypt, had a thorough acquaintance with its geography, with a view to the elucidation of the *Scripture* account of this portion of the Israelitish journeyings, traveled with a companion their entire course from Rameses to Pi-hahiroth, at the same season of the year, the same time of the month, tracing as he was convinced their very path, and encamping at their encampments. He reckons the distance from Rameses to Succoth at between eight and nine French leagues, and the whole at about 26, which he considers the Israelites to have traveled in three days, and says they could do so easily enough. *Schimelpenninck's Biblical Fragments*, p. 172. Kitto's Biblical Cyclopædia concurs in Sicard's view, which makes the distance between Rameses and Succoth 18 miles.

* We may remark in reference to this, that the general term *day* is used in specifying the day of the month, while, when the time of day is more minutely particularized, it is yet spoken of, in the same context, as having been at "night;" we never read in any text that it took place in the *morning*.

THE ANGEL OF PATIENCE.

A Free Paraphrase of the German.

BY J. G. WHITTIER.

To weary hearts, to mourning homes,
God's meekest angel comes;
No power hath he to banish pain,
Or give us back our lost again,
And yet, in tenderest love, our dear
And heavenly Father sends him here.

There's quiet in that angel's glance,
There's rest in his still countenance;
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ills and woes he may not cure,
He kindly learns us to endure.

Angel of Patience! sent to calm
Our feverish brows with cooling balm,
To lay the storms of hope and fear,
And reconcile life's smile and tear;
The throbs of wounded pride to still,
And make our own our Father's will.

O, thou who mournest on thy way,
With longings for the close of day,
He walks with thee, that angel kind,
And gently whispers, 'Be resigned;
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!'

From the People's Journal.

THE HOLY LAND.—BY HARRIET MARTINEAU.

BETHANY, AND THE PLAIN OF JERICHO.

We made an excursion from Jerusalem to the Jordan and the Dead Sea; going by way of Bethany and Jericho, and returning by the convent of St. Saba. There is at this day so much danger of falling among thieves in going down from Jerusalem to Jericho, that travelers join parties when they can, and unite their guards into a corps of armed men. Our own party of four joined the ten with whom we had traveled in the desert; and four strangers—European gentlemen—requested permission to ride with us. Thus we were eighteen; and the dragomen, cooks, horsekeepers, and mule-drivers, who took charge of our tents and baggage, and ten armed guards, swelled our number to that of a caravan which no robbers were likely to attack. Indeed, we scarcely saw anybody the whole way. The dangerous part of the road appeared deserted, and the plain of Jericho, once studded with towns, and filled with fertility lay before us almost as lifeless as the basin of the Dead Sea.

We left Jerusalem by St. Stephen's gate—proceeded by the camel road to Bethany, which winds up the side of Olivet, and crosses its ridge to the east. As soon as we had passed the ridge, Bethany came in view, lying on the eastern slope of the Mount of Olives, and, as we all know, "fifteen furlongs" distance from Jerusalem. It is now a village inhabited by about twenty families; a very poor place; but looking less squalid than might be expected, from its houses being built, as everywhere in that country, of stone, square, substantial, and large, compared with the cottages in England. Its position on the side of the hill is very fine, seen from below.

Before descending the hill, however, we alighted from our horses, to visit an old tomb, which is called the tomb of Lazarus. I have often wished that the old painters had enjoyed such opportunities; and then we should have had representations of Lazarus coming forth from a chamber in the rock, and not rising from such a grave as is dug in the European churchyards. The limestone rocks of Judea are full of holes and caverns; and we know from the Scriptures how abundantly these were used by the old inhabitants, as dwellings for themselves and their cattle, as a shelter to the wayfarer, a refuge to the fugitive, a hiding-place for robbers, and a place of deposite for the dead. Where a cavern was found with holes or recesses in its sides, a little labor would make it an extensive place of burial. By squaring the entrance, and giving some regularity to the arch of the roof, a handsome vestibule was obtained; and then the recesses were hewn into form, for the reception of bodies. Sometimes these recesses had pits; sometimes niches in their walls, so that each recess would contain several bodies; and sometimes they were small, so as to contain only one each. Sometimes the vestibule opened out into passages, which had recesses on each hand; so that a large company of the dead might lie hidden in the heart of the mountain. The whole was secured from wild beasts and other intrusion by a stone door fitted to the entrance, or large block rolled up against it. Those who have seen these eastern tombs can never again be puzzled, as I was in my childhood, when reading of "the chambers of the grave," and of the dead calling to one another in the house of death, and of the stone being rolled away from the mouth of the sepulchre. Many a child wonders, as I did, how the way was made clear for Lazarus to come forth, merely by the removal of a stone; but, once having stood looking in at the door of the sepulchre, how vivid becomes the picture of Jesus standing there, and calling to Lazarus with "a loud voice," to come forth! How one hears that voice echoing through the chambers of the tomb, and sees the dead man in his cerements appearing from the steps of the vault, or the shadow of the recess.

We looked back upon the village again and again, as we descended into the valley; and it was painful to lose sight of the place where Jesus was wont to go to solace himself with the friendship of Lazarus and his sisters, and rest from the conflicts which beset him in the great city over yonder ridge. But we were now on the road from Jerusalem to Jericho, and about to pass among the fastnesses of the thieves who seem to have infested this region in all times. Our road now gradually ascended the high ridge from which we were soon to overlook the plain of Jericho.

From the ridge we had a splendid view of the plain of the Jordan—apparently as flat as a table to the very foot of the Moab Mountain, while the Dead Sea lay, a blue and motionless expanse, to the right—(the south)—and barren mountains enclose the whole. The nearer mountains were rocky, brown, and desolate, with here and there the remains of an aqueduct, or rather ancient buildings, marking the sites of settlements which have passed away. The distant mountains were clothed in the soft and lovely hues which can be seen only through a southern atmosphere. The plain was once as delicious a region as ever men lived in. Josephus calls it a "divine region," and tells of its miles of gardens and palm groves; and here grew the balsam which was worth more than its weight in silver, and was a treasure for which the kings of the east made war. Jericho is called in the Scriptures the city of Palm Trees; and Jericho was but one of a hundred towns which peopled the plain. Now, all near was barren; and equally bare was the distant tract at the foot of the mountains; but in the midst was a strip of verdure, broad, sinuous, and thickly wooded, where we knew that the Jordan flowed. The palms are gone; and the sycamores, and the honey which the wild bees made in the hollows of their stems. The balsam, which Queen Cleopatra so coveted as to send messengers from Egypt for plants to grow at Heliopolis, has disappeared from the face of the earth; and instead of these, and the fruits and sugar canes which were renowned in far countries, we find now little but tall reeds, thorny acacias, and trees barren of blossom or fruit. The verdant strip, however, looks beautiful from afar, and shows that the fertility of the plain has not departed. There is enough for the support and luxury of man, were man but there to wish for and enjoy them.

It may be remembered, that the men of Jericho complained to Elisha the prophet, that the water of their spring was not good, either to drink, or to water their land for tillage. (2 Kings, ii. 19;) and that, though their city was pleasant, they could not enjoy it for this reason; and that Elisha purified the spring, "so that the waters were healed unto this day." Beside this spring, now called Ain Sultan, we encamped in the afternoon, and found its waters truly delicious. Nothing could be prettier than this encampment, in a spot so forest like as to contrast strongly with all we had seen for many weeks past. After a walk to the remains of an acqueduct, and other traces (mere traces) of former habitation in the days when Jericho was a great city, I went, with one companion, to see the spring, which was but a short way from our tents. The water bubbled up from under some bushes, and spread itself, clear and shallow, among some squared stones, which seemed to show that the source had once been enclosed. By this time it was dusk; the evening star hung above the nearest hill. All was silent about us, except the rustle and dip of the boughs which hung above the water. My companion and I found the temptation to bathe quite irresistible. Under the shadow of a large overhanging tree there was a pool deep enough for the purpose, and there we bathed, rejoicing with the people of Jericho in the sweetness of the water.

RE-UNION OF GOOD MEN IN A FUTURE STATE.

If the mere conception of the re-union of good men in a future state infused a momentary rapture in the mind of Tully; if an airy speculation, for there is reason to fear it had little hold on his convictions, could inspire him with such delight, what may we be expected to feel who are assured of such an event by the *true sayings of God!* How should we rejoice in the prospect of spending a blissful eternity with those whom we loved on earth, of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not only uninjured, but refined and perfected, "with every tear wiped from their eyes," standing before the throne of God and the Lamb. What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat, and the labor of the way, and to approach the throne of God, in company, in order to join in the symphonies of heavenly voices, and lose ourselves amidst the splendors and fruitions of the beatific vision!

To that state all the pious on earth are tending; and if there be a law from whose operation none are exempt, which irresistibly conveys their bodies to darkness and to dust, there is another, not less certain or less powerful, which conducts their spirits to the abode of bliss, the bosom of their Father and their God. The wheels of nature are not made to roll backwards; everything presses on towards eternity; from the birth of time an impetuous current has set in, which bears all the sons of men towards that interminable ocean. Meanwhile, heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent, and divine, leaving nothing for the last fire to consume but the objects and the slaves of corruption. [Hall.

BENEVOLENCE OF CHRISTIANITY.

A certain philosopher once expressed a wish that he had a window in his breast, that he might lay open his heart to all the world. He felt so much satisfaction in his past attainments, and in his daily researches after knowledge, that, had it been possible, he would have shown it to the whole universe, and enriched the minds of his fellow-creatures throughout the habitable globe with the same literary stores of pleasure which he enjoyed himself. Similar to the wish of this liberal philosopher is the desire of every sincere Christian. He derives so much comfort from the possession of religion himself, that he longs to have all mankind made acquainted with its blessedness. He by no means wishes to monopolize these pleasures, and thus steal to heaven alone, but with a heart expanding with celestial charity, and glowing with "the love of Christ," he cries,

"O that the world might taste and see
The riches of his grace;
The arms of love that compass me
Would all mankind embrace."

CHINESE SAILORS.

There came recently to the port of New York in the Chinese Junk Keying, about thirty Chinese sailors. It appears from their own statement, that they shipped for Java, expecting to return to their wives and children in a few months; but instead of it, at the end of two hundred and twelve days, were landed in this city, ignorant of our language, and we of theirs. Under such circumstances, all hope of soon seeing their homes and little ones was well nigh lost. But the lack of the gift of tongues was supplied by the arrival, just at this time, in an American ship, of Lin King Chew, an educated Chinaman, who interested himself in his countrymen. Twenty-six of them left the junk, and became inmates of the Sailor's Home for several weeks; and of the two hundred and twenty or thirty boarders, none were more quiet, orderly, and respectful than they. Their conduct was certainly contradictory to the reports of some who visit China, that almost all the Chinese are thieves. Those of them able to read their own language were supplied with the Chinese New Testament. They attended regularly the morning and evening worship, the Saturday evening prayer meetings, and the Wednesday evening temperance meetings.

Lin King Chew, himself a professed believer in the truth of the religion of Jesus, though perhaps not a Christian, was unwearied in his efforts among his countrymen; at the prayer meetings and temperance meetings, he preached to them, "in their own tongue, wherein they were born," "Jesus and him crucified," and reasoned with them on "temperance and a judgment to come." The last temperance meeting they attended, they all enrolled their names, in the Chinese character, among the members of the New York Temperance Society, and some of them, their teacher informs us, professed to have renounced their idolatry and to be believers in the religion of Christ.

They have seen our country, our railroads, our iron race horse; they have seen our city, the palaces of our merchant princes, and the temples of our God; they have seen our finely modeled ships, and our swift gliding steamers; they have learned something of our religion, the foundation of our obvious superiority. They have returned with the seaman's chaplain to their country.

The tears started from the eyes of some of these Celestials, as they were shaking hands and bidding farewell to those from whom they had received so much attention, Christian kindness, and instruction. They have gone back to report. What may be the ultimate effect on themselves, their relatives, and countrymen, of their unintended visit, the future must develop. [Sailor's Magazine.

MARRIED COMPARED WITH SINGLE LIFE.

Marriage is a school and exercise of virtue; and though marriage hath cares, yet a single life hath desires which are more troublesome, and more dangerous, and often end in sin; while the cares are but instances of duty and exercises of piety; and therefore, if single life hath more privacy of devotion, yet marriage hath more necessities, and more variety of it, and is an exercise of more graces.

Marriage is the proper sense of piety and patience, of the duty of parents and the charity of relations; here kindness is spread abroad, and love is united and made firm as a centre; marriage is the nursery of Heaven. The virgin sends prayers to God, but she carries but one soul to him; but the state of marriage fills up the number of the elect, and hath in it the labor of love, and the delicacies of friendship, and the blessings of society, and the union of hands and hearts.

It hath in it less of beauty, but more safety, than the single life; it hath more care, but less danger; it is more merry and more sad; is fuller of sorrows and fuller of joys; it lies under more burdens, but is supported by all the strengths of love and charity, and those burdens are delightful.

Marriage is the mother of the world, and preserves kingdoms, and fills cities, and churches, and Heaven itself. Celibacy, like the fly in the heart of an apple, dwells in perpetual sweetness, but sits alone, and is confined, and dies in perpetual singularity; but marriage, like the useful bee, builds a house and gathers sweetness from every flower, and labors and unites into republics, and sends out colonies, and feeds the world with delicacies, and obeys their king, and keeps order, and exercises many virtues; and promotes the interests of mankind, and is that state of good things of which God has designed the present constitution of the world. [Bishop Taylor.

A BEAUTIFUL THOUGHT.

Life is beautifully compared to a fountain fed by a thousand streams, that perish if one be dried. It is a silver cord twisted with a thousand strings, that part asunder if one be broken. Frail and thoughtless mortals are surrounded by innumerable dangers, which make it much more strange that they escape so long, than that they almost all perish suddenly at last. We are encompassed with accidents every day to crush the mouldering tenement that we inhabit. The seeds of disease are planted in our constitutions by nature. The earth, and the atmosphere whence we draw the breath of life, is impregnated with death, health is made to operate its own destruction! The food that nourishes contains the elements of decay; the soul that animates it by a vivifying fire, tends to wear it out by its own action; death lurks in ambush along our paths. Notwithstanding this is the truth, so palpably confirmed by the daily examples before our eyes, how little do we lay it to heart! we see our friends and neighbors perishing among us, but how seldom does it occur to our thoughts that our knell shall, perhaps, give the next fruitless warning to the world.

The Sabbath Recorder.

New York, December 16, 1847.

HOSTILITY TO PROGRESS.

Only a few persons can be found who will frankly avow it as their belief, that all important truth has been discovered, so that we need not look for any considerable change in the theological opinions of the Christian world. But although only a few persons are willing to avow such a notion, there are vast numbers who act as though they believed it. If a new doctrine is presented to their consideration, they close their ears against it as promptly and closely as though there was danger in even hearing. If a reform in regard to some long-established practice is proposed, they scout the idea of improvement being possible, and not unfrequently heap contempt upon those who propose it. It was so when Luther commenced his career of reform. It was so when the Anabaptists began to talk about the duty of baptism and the independence of churches. It was so when the subject of temperance was broached. It is so now whenever a new doctrine is advocated, which cannot number doctors and judges among its advocates. And this too among Christians, who profess to believe that they are bound to grow in knowledge as well as in grace—who agree that the men of old, to whom the apostles preached, were praiseworthy for searching to see if the things they asserted were so—and who read a Bible which teaches that there must be overturn, overturn, until He shall come to reign whose right it is! It is strange that a notion of perfection in knowledge, and a fear of change, should take possession of such men. Yet so it is. Although the leaders in the reforms of the day are generally Christian men, there are vast numbers bearing the Christian name who not only refuse to coöperate with them, but actually pull back when any progressive movement is attempted.

The cause of true Sabbath reform has brought to light a large number of the class of persons to which we have alluded. There is a movement, calling itself a Sabbath reform, which involves no sacrifice of interest or popularity on the part of its advocates, and which, therefore, meets with but little opposition. But when a return to the true Sabbath is proposed, it involves such changes as vitally affect the interests and popularity of men. Hence that reform not only finds no favor, but is called to contend with open and deadly hostility. When the subject is first presented, it is with the greatest difficulty that any hearing at all can be obtained. But if sufficient hearing is obtained to make an impression, and let truth take some hold upon the consciences of the people, what a commotion is produced! The clergy begin to preach upon the subject, with a view to quiet those who are disturbed. They repeat, as if they really believed it, the oft-refuted notion that Christ changed the Sabbath, and his apostles sanctioned the change by their practice. They harp upon the practice of the early Christians, and the church generally from that day to this. And most of all, they insist, that what has been believed and practiced by so many good men in all ages cannot be wrong. Thus they oppose progress, not by sound and Scriptural argument, but by an appeal to the example of men as fallible as themselves. Such hostility to investigation and progress as the discussion of this subject has developed, is lamentable in the extreme, and shows a fear, unworthy of Christians, to examine the foundation upon which popular dogmas are based.

◆

Christian Contributions.—At the Monthly Missionary Meeting held in the Tract House on the first Monday of Dec., an address was delivered by Rev. Dr. Ward, not long since Missionary to Madura, which was of much interest, but contained but little news. He said the liberality of American Christians needed to be exercised to supply the deficit now existing in the treasuries of our great religious institutions. In India £1,500,000 sterling is often contributed at the festival of Doorga, and it is not uncommon for a single individual to give £30,000; while we Christians, with the lamp of the Gospel to guide us and animate our zeal, often begrudge our scanty pittance, and suffer our institutions to languish for want of funds.

◆

Missionaries to Southern India.—Rev. Chas. Little and wife, destined to the Madura mission, under the direction of the American Board, sailed from Boston on the 4th inst., in the barque Mary Adams, for Madras. Rev. C. F. Heyer goes in the same vessel, on his return to a mission among the Telugu people, a short distance from Madras, under the direction of the Foreign Missionary Society of the Evangelical Lutheran Church in the United States. The mission at Madura was commenced in 1834. Rev. William Todd and Rev. Henry R. Hoisington, with their wives, were the first missionaries located there. It now consists of 7 stations and 2 outstations, 10 missionaries, 1 male and 10 female assistant missionaries, 3 native preachers, and 54 other native helpers.

◆

History of the Baptist Foreign Missions.—The organ of the Baptist Missionary Union says that the Executive Committee have recently engaged the services of a competent individual, to prepare for the press a sketch of the history of the origin of our foreign missionary operations, and of all the missions of the American Baptist Missionary Union; with notices of the geography, history, religious and social condition of the tribes or nations among whom the missions are planted. The work will be prosecuted as rapidly as may be consistent with its character, and the professional duties of the author. The demand for such a history has been long increasing; and we hazard little in predicting that the forthcoming book will be eagerly sought by all who desire to be the intelligent friends of our missions.

◆

Labors and Opinions of Mr. Gutzlaff.—The Commercial Advertiser says that Mr. Gutzlaff has concluded the history of the Chinese Empire on which he has been so long engaged, and has sent the manuscript to M. Cotta, the well known publisher at Stuttgardt. Mr. Gutzlaff has also published, at Hong Kong, a 'universal geography,' with sixty maps, and is engaged upon a Chinese dictionary which it will take him three years to complete. In the prosecution of his mission labors he has established a native Chinese society, numbering six hundred members. It has published several popular works. Mr. C. places his chief confidence for the regeneration and Christianization of China upon native labors.

◆

WAKING UP.

When a man once bows to the delusions of error, he not only becomes indifferent to truth, but endures the reproach of his folly rather than make an effort to emancipate himself from its baneful and degrading influence. And to this sad failing of human nature, must be attributed the apathy men have manifested, at different periods of the world, to the investigation of truth, and to apply themselves to their deliverance from grievous errors, saddled upon them for ages, by the ambitious and crafty. But when assumptions become too flagrant, this criminal indifference of the community must be astounding indeed, especially in a republic, if the citizens do not wake up to the danger of impending ruin, concocted by the insidious machinations of a power aiming to ensnare body and soul.

Eternal vigilance, it has been justly said, *is the price of liberty*; and when citizens of a republic are so derelict to duty, as to lack that never-ceasing watchfulness over their heaven-born rights, they become fit subjects for oppression and vassalage—the worst of vassalage, spiritual bondage; for even in this, nominally, free country, the evil genius of spiritual vassalage is at work, and that not confined, as is generally supposed, to *old mother Rome*, but riots under the auspices of her prostitute *Protestant step-children.*

Mourning, as we have often done, over the slow but steady advances of ecclesiastical power, engendering certain spiritual despotism, and deeply deploring the unwary yielding of the populace to the soporific nostrums of the astute priesthood, and their ready minions, until the vitality of the republic, has, virtually, been sapped to the foundations, and the incubus of an incipient hierarchy already oppresses us, and we really began to despair of any recuperative energy in the body politic, to rebuke the destroyer, restore the inherent rights of the people, and restrict the functions of the law-making power to its legitimate and limited province—we were greeted, a day or two since, with the following *Proceedings of the Commissioners of the District of Moyamensing*, at their stated meeting on Monday last, published in the *Public Ledger* of Tuesday morning; which we hail as the harbinger of better days for the Republic; as it is the first movement of the *sovereign people*, to arrest the usurpation of those in authority, as it professes to stay the advances of infractions on the Constitution of the State; which has too often been made a *wax-nose*, by legislators and judges, to the great injury of many citizens of that Commonwealth.

These proceedings were elicited by the very extraordinary stand taken by one of the judges of the Court of Quarter Sessions of the County of Philadelphia, who recently announced from the Bench, that he did not regard the *license law* as giving any authority to keep the *bar* of public houses open on Sunday, and intimated that he would punish all who keep open bar and sell spirituous liquors on that day, as violators of the *Sabbath!*

"Moyamensing Commissioners.—The stated meeting of the Board was held yesterday afternoon. After the presentation of petitions and the transaction of other business, the following preamble and resolutions were offered by Mr. Miller, and, on motion, laid over till the meeting in January next.

Whereas, a mandate has gone forth from the Court of Quarter Sessions, and resolutions have been passed by the Board of Commissioners of some of the incorporated districts of this County, directing the keepers of inns and taverns to close their houses on the first day of the week, commonly called Sunday. And

Whereas, it is a palpable fact, taught by history and reason, that the respective Sabbaths of Christians, Jews, Seventh-day Baptists, and Mohammedans, are *religious establishments*, and that abstinence from worldly labor on certain days, is a part of the *mode of worship* of those religious sects. And

Whereas, to the end "that the general great and essential principles of liberty and free government may be recognized and unalterably established," the people of this Commonwealth have by their suffrages declared that every thing contained in the ninth article of its Constitution, "shall be excepted out of the general powers of government, and shall ever remain inviolate;" and among the provisions of this article is the solemn declaration, "*that no preference shall ever be given by law to any religious establishments or modes of worship.*" (Con. Penn. Art. 9, Sec. 3.) And it is therefore

Resolved, That we cannot join with the Board of Commissioners of Spring Garden in directing that public houses be closed on the first day of the week, commonly called Sunday. It is the duty of the police of this district to preserve peace and order on every day of the week, and not to interfere with the lawful business or occupation of any one; and it is alike the duty of keepers of public houses to furnish their guests with the necessary food and refreshment on the first, as well as all other days of the week. Public houses are established, and must be used for public convenience and accommodation.

Resolved, That we deplore the existence in our community of a spirit of religious fanaticism, intolerance and persecution, and we deeply dread the consequences if this spirit should be imbibed by those whose duty it is to dispense justice and administer law. It is a foul spirit that prompts men to denounce those of their fellow men who follow an occupation that has been especially sanctioned and protected by law since the earliest period of the settlement of this country, with the epithet of rum-seller, and their establishments as rummeries and rum-holes.

It is the same fanatical, persecuting spirit that enacted the Connecticut blue laws, and prompted the Puritans of Massachusetts, under the solemnity of legal proceedings, to maim, maltreat, and murder, those who differed with them in religious belief.

Resolved, That we humbly suggest to the judges of the Court of Quarter Sessions, that they can not value too highly or preserve with too much care that great chart of civil liberty, the Constitution of our Commonwealth. It is the great power operating unseen that gives vitality and vigor to their mandates, and force and effect to their judgments—that secures to them their term office and an adequate compensation. The rights secured by its provisions are to all, and for all, without regard to class or occupation, and the humble and lofty are equally entitled to its protection."

Such are the proceedings of the Commissioners of the District of Moyamensing. We do not introduce them here because we endorse them *in toto*; but because they announce some vitally important principles, overlooked and trodden under foot, for some years past, in the land of Penn. We are no advocate for the license system, nor do we defend "*rummeries*;" neither do we stop to inquire into the validity of the power to grant licenses or to suppress the sale of intoxicating liquors, nor to question the abstract right of the *Legislature*, to order the bar of public houses to be closed on any one, or more, of the seven days of the week, as a mere matter of *policy*, without, thereby, recognizing an ecclesiastical *polity*, and establishing a "*preference*" for sect—the Sunday sect; but when official functionaries, in attempting to overcome one vice, inflict a greater evil, an irreparable injury on the institutions of the country, and do violence to the most inestimable *vested* rights of a portion of its citizens, we protest, and shall protest, against making use of one restriction *covertly* to impose another under the sanction of an ostensibly judicious prohibition—in plain language, to close the bar of public houses, as one among many other means, to enforce—coerce—the sanctification of a particular day of the week, not required by the *Law-Giver in Zion*, but much to the detriment of the Heaven-appointed *Rest-Day*—the true Sabbath of the Lord. Therefore we do protest, and ever shall protest, against any judicial officer transcending his legitimate powers, for any purpose whatsoever, however specious; and hail the above reproof, against such usurpation, as a signal omen of returning to the first principles of republicanism—as an evidence of the *waking up* of the *people* to their rights, which are in imminent danger of being, clandestinely, wrested from them. We trust it will induce others to look into some other statutes of the State; where they will find the inestimable rights of civil and religious immunities filched from a respectable class of citizens, by partial, by sectarian legislation. There is much need of *reform*; and we rejoice in this step towards *revision*. We trust that it is the opening wedge, and that the work will be prosecuted vigorously, until every wrong and every infringement on the *Charter of our liberties*, shall be removed from the statute book of the State, and all the oppressed be redeemed and disenthralled from all unjust and partial legislation. W. M. F.

December 10.

◆

"The Power of Illustration an Element of Success in Preaching and Teaching," is the title of a neat little volume, written by John Dowling, D. D., and published by Lewis Colby & Co., 122 Nassau street. It contains the substance of an address delivered before a society of candidates for the ministry in the New Hampton Theological Institute, to which is added some new matter calculated to increase its value to Sabbath School teachers and Christian parents who would succeed in adapting the truths of the Gospel to the understandings of their youthful charge.

◆

The Union Magazine for January, just published, exceeds in attractions any of the previous numbers. It contains a large amount and good variety of original reading matter, three mezzotint engravings, eight wood cuts, and two pages of music, making an interesting book of itself. Edited by Mrs. C. M. Kirkland; published by Israel Post, No. 140 Nassau-st.

◆

Receipts of the American Board.—The receipts of the American Board during the month of November, 1846, were $14,326 42. During November of the present year, the receipts of the same Board were $25,164 78.

Sabbath Lectures in New York.—Eld. Thomas B. Brown is about to commence, at the Seventh-day Baptist Chapel in this city, (on Eleventh-st., between Bowery and Third Avenue,) a series of Lectures sustaining the claims of the seventh day of the week as the only Bible Sabbath. The Introductory Lecture will be delivered on Sunday evening next, at half past seven o'clock, and the course continued on each subsequent Sunday evening. Those who wish to hear the subject ably handled have now an opportunity.

◆

Jews in Baltimore.—The correspondent of the Tribune says that "the Jews have commenced the erection of another fine synagogue in Baltimore, in Eden street, for a Hebrew congregation, of which Mr. Philip Emmerick is president. The building will be fifty by seventy-one feet. By the way, the Jews in Baltimore have been splitting up and dividing for several years past, until they now have several places of worship, notwithstanding one synagogue would accommodate them all."

◆

Qualification for the Ministry.—A Convention of Universalists in Cambridge, Mass., after a long and somewhat exciting debate, adopted the following resolution:

Resolved, That this Association express its solemn conviction that, in order for one to be regarded as a Christian Minister, with respect to faith, he must believe in the Bible account of the Life, Teachings, Miracles, Death and Resurrection of the Lord Jesus Christ.

◆

The Peculiar Institution.—Samuel D. Burns, a colored schoolmaster, at Wilmington, Delaware, has been sentenced to ten months' imprisonment, and to be sold as a slave out of the State, for aiding the escape of slaves. The New York Tribune, in alluding to this circumstance, says:—

"We are often told by slaveholders that the *free* colored people are worse off than the slaves, and yet we find that when they would punish a free black with the utmost possible severity short of death, they make a slave of him! It is certainly an odd way of punishing men, to place them in a condition where their happiness is to be augmented. So, on the other hand, when the slaveholder seeks to reward his slave for meritorious services, he makes him free; that is, if there be any truth in the popular allegation in respect to the comparative happiness of the free and enslaved, he puts him into a condition in which he will be worse off than before! Happiness the reward of crime! Misery the recompense for generosity and fidelity! Surely slavery is a 'peculiar institution,'—so peculiar that, in the nature of things, he who undertakes to justify or apologize for it must of necessity talk nonsense, putting light for darkness and darkness for light!"

◆

MISSIONARY INTELLIGENCE.

The following intelligence, taken from the Boston Traveler, was communicated at the Monthly Concert of Prayer for Foreign Missions, held in Boston on the evening of the first Monday in December:—

Sandwich Islands.—The latest intelligence from the Sandwich Islands is to the 3d of August. Letters from Mr. Chamberlain, who was in the United States last year, announce his safe arrival at the Islands on the 4th of May, in improved health. Mr. C. writes that at several of the missionary stations on the islands there is more than usual religious interest. The Government continue their friendly countenance toward the Mission, and the good work of christianizing and elevating the inhabitants of this important group of islands is still in a flourishing and encouraging condition.

China.—A letter from Mr. Johnson, dated Fuh Chau, August 14, speaks in terms of encouragement of the prospects of his mission. He says he is everywhere kindly received. The Government, though aware of his presence, does not molest him; and some of the inferior magistrates even visit him in a friendly manner. The demand for books is very great, so much so that it is not safe to attempt to distribute them in the public streets. Mr. Johnson has begun to preach in Chinese.

Armenia.—A letter from Mr. Peabody, dated Erzeroom, August, 28, says that the cholera broke out in that city about two weeks previous. The deaths had averaged about four a day, and the number of victims was on the increase. The cholera reached Trebizond on the 5th of September, and in two days there had been about twenty cases and five or six deaths.

Nestorians.—Mr. Perkins writes from Oroomiah, Aug. 8, that Mar Shimon, the Nestorian Patriarch, had been spending some weeks in the neighborhood of the American Missionaries, with whom he had held pleasant and familiar daily intercourse, often being their guest and lodging in their houses. He had invited the American Missionaries to preach in his tent, which they did, he being present and pronouncing the benediction at the close of the services. This is regarded as a very interesting movement on the part of the Head of the Nestorian Church. By this act he has given his formal and public sanction to the labors of the American Missionaries among the Nestorians.

A letter from Mr. Wright, dated Aug. 26, announces that the cholera had made its appearance at Oroomiah. It commenced its ravages, some weeks previously, in Georgia, and was traveling southward. In Tiflis and Erivan (Georgia) its ravages had been truly awful. It next appeared in Khoy and Salmas; then in Oroomiah and Tabreez, in Persia. The time for the appearance of this awful scourge is considered peculiarly unfavorable; it is the season of the Mussulmen's annual fast, when they abstain wholly from food during the day, and glut themselves by night; it is the season of the year, too, when fruit is the principal food of the people; and moreover, the heat of the summer is not yet past. The locusts, too, are devastating the country.

Scott & Co.'s Republications.—The November number of the North British Review has been republished by Leonard Scott & Co., with their usual promptness. The following is a list of its articles: "Sketches of the History of Christian Art;" "Oxford;" "Our Mining Population;" "The Abuses of Jury Trials;" "The Lands of the Bible;" "Bunsen's Church of the Future;" "Mediæval History of Italy;" "A Voyage of Discovery and Research in the Southern and Antartic Regions, during the years 1839—43;" "The Life and Writings of Percy Bysshe Shelly;" "The Microscope."

The November number commences the third volume of the North British Review, rendering the present a favorable time to subscribe. The same may be said of the other reprints of Scott & Co.—the London Quarterly Review, the Edinburgh Review, and Blackwood's Edinburgh Magazine. They all begin new volumes near the beginning of the new year. What better holiday present could be given to a clergyman than a year's subscription to one or more of these reprints? The price for any one of the Reviews is $3 per annum, for any two $5, for any three $7, for all four $8, for Blackwood's Magazine $3, for Blackwood and the four Reviews $10. Orders should be addressed to Leonard Scott & Co., 79 Fulton-st., corner of Gold, New York.

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Pope Pius IX. and the Jews.—The Jewish Chronicle says that one of the present Pope's most praiseworthy reformations has been in behalf of this oppressed part of the population of Rome. They number about 8,000, and have hitherto been obliged to reside in an inclosed place, called the Ghetto, on the north side of the Tiber, entirely insufficient, and therefore miserably crowded and unwholesome. The gates of this inclosure were shut at sunset, and a Jew found outside after this time was imprisoned. They were, however, allowed the privilege of depositing goods for merchandise in buildings without the inclosure. Another prohibition was from the practice of any of the liberal or artistical professions. The Pope has commenced examining into these and their other grievances, and has appointed a Commission to propose improvements. As a consequence, the confinement of the Jews to the Ghetto is already abolished, and other ameliorations are about to follow. Cardinal Ferretti has avowed himself the patron and protector of the Israelites. The Roman populace have shown themselves worthy of liberty, by the cordiality with which they have welcomed the accession of this hitherto despised race to some of their own privileges. Dinners have been given to them, and bodies of artisans have visited the Ghetto to offer their congratulations. The Jews themselves are full of the most enthusiastic gratitude toward their benefactor, and have sent a deputation to the Pope, headed by their Rabbi, begging to be permitted to enroll themselves as a National Guard, armed at their own expense, to join in the defense of the Papal States. Some of their most learned Rabbis have also pronounced the present Pope the Messiah. To support this, they quote the passage in the old Rabbinical book, the Kadhakemach, fol. 48, col. 1, where it is said—"The last Redeemer who shall be revealed very soon in our days will be of the metropolitan city, Rome; and this is the prediction of the prophet Isaiah, xxvii., 10, For the defensed city shall be desolate, and the pleasant habitation shall be forsaken and left like a wilderness; the calf shall feed there, (that is the Pope,) there shall he lie down, and he shall consume the branches thereof."

◆

Secession of German Catholics.—On Sunday, the 21st ult., fifty-eight Roman Catholics, in Newark, N. J., formally seceded from the Roman Catholic Church. They had been meeting in private for some time previous, to study the Scriptures—had chosen themselves a Pastor—and now came together to make a public renunciation of their allegiance to the Church of Rome, in which they had been brought up. Dr. Brinsmade's Church (Presbyterian) was offered them for the occasion, and there were present, beside the seceders and their families and friends, in all about 200 Germans, a large audience of spectators. Among the exercises were addresses from the venerable Dr. Milledoler, from Rev. Mr. Lockmeyer, a converted Roman Catholic priest from Bavaria, and their Pastor. A very impressive ceremony was the presentation of a Bible by the people to the Pastor, with injunctions to draw all his teachings from it. As a class they seemed intelligent, serious, and in earnest; they deprecated the denunciations which this step had brought upon them, and asked why they should not be allowed, in this free country, to read the Bible and follow out what they believed to be its teachings, in quiet. They insist that they remain Catholics of the one Catholic Apostolic Church; that from this they do not secede. They disavow connection with any denomination of Protestants, or with Ronge and his doctrines. They adopt the Bible as their creed, and claim for every one the right to read and investigate it for himself. They also subscribe to a short formula of its principal doctrines, very similar to that adopted by the German Catholics who seceded in the Tabernale at this city, last year, and with slight exceptions entirely Protestant in its character.

◆

Distressing Calamity.—Island of Tobago—It will be recollected that, from the Jamaica papers received some weeks ago, we announced that a terrible hurricane had recently devastated the beautiful Island of Tobago, one of the British West India possessions, causing a great destruction of property and human life. The New-Orleans Commercial Times has letters giving some details of this catastrophe, from which we learn that sixty-one large country residences, fifty-nine plantation sugar-works, and six hundred and thirty-two dwelling houses and other edifices, of which some were religious ones, churches, chapels, &c., have been swept into irretrievable ruin by this awful storm. Up to the latest dates, the names of thirty human beings have been ascertained, as having perished during the terrible war of elements; and it is believed, when full accounts are received from the remote parts of the Island, that the number will be very much increased. The Jamaica papers say that the distress occasioned among the population by the disaster, is so great, that a memorial has been addressed to the Home Government, for aid and succor.

General Intelligence.

OPENING OF CONGRESS—THE MESSAGE.

The Thirtieth Congress of the United States commenced its first session at Washington, on Monday, Nov. 6th.

The SENATE was called to order by Geo. M. Dallas, Vice President. After the new Senators had taken the usual oath of office, a message was sent to the House of Representatives announcing the organization of the Senate.

In the HOUSE OF REPRESENTATIVES, 220 members answered to their names on the calling of the roll. After several ballotings, Hon. Robert C. Winthrop, of Massachusetts, was chosen Speaker. Thomas Jefferson Campbell, of Tennessee, was elected Clerk; Nathan Sargent, of Pennsylvania, Sergeant-at-Arms; and Robert E. Hornor, of New Jersey, Door-keeper.

The PRESIDENT'S MESSAGE was presented and read before Congress on Tuesday. It is a long document—so long that we judge best not to publish it entire, but to give the following synopsis of it:—

The Message opens with an allusion to the "wide-spread and universal prosperity" of our country, and the evidence which we are affording to the world that man is capable of self-government.

The Mexican War furnishes the next topic, and one upon which several columns are expended, principally in narrating what has been done, and endeavoring to prove the wisdom and justice of it. No change in our relation to Mexico has taken place since the adjournment of Congress. The Peace Commissioner sent out to Mexico has accomplished nothing. His instructions were to negotiate for peace on condition of such a cession of territory to the United States as would indemnify the claims of her citizens and reimburse the expenses of the War. He was therefore authorized to agree to the establishment of the Rio Grande as the boundary, from its entrance into the Gulf to its intersection with the southern boundary of New Mexico, in north latitude about thirty-two degrees, and to obtain a cession to the United States of the provinces of New Mexico and the Californias, and the privilege of the right of way across the Isthmus of Tehuantepec. "The boundary of the Rio Grande, and the cession to the United States of New Mexico and Upper California, constituted an ultimatum which our commissioner was, under no circumstances, to yield." This Mexico would not agree to, and consequently the commission failed, hostilities were renewed, and the city of Mexico taken. The President is now persuaded, that "the best means of vindicating the national honor and interest, and of bringing the war to an honorable close, will be to prosecute it with increased energy and power in the vital parts of the enemy's country." With this view, he would abandon the policy which has heretofore been pursued, of paying for all provisions and supplies for the army; and would recommend the policy of levying upon the enemy contributions in every form, consistent with the laws of nations, which it may be practicable for our commanders to adopt. He would also recommend the enrollment of an additional regular force to serve during the war with Mexico, and to be discharged upon the conclusion and ratification of a treaty of peace.

Our relations with all other countries are friendly and peaceful. Particular attention is invited to the condition of our citizens in China. Under our treaty with that power, American citizens are withdrawn from the jurisdiction of the Chinese Government, and placed under that of our public functionaries in that country. It is recommended that competent tribunals be established there to exercise jurisdiction in civil cases. Unless something of the kind is done, danger is apprehended from the known inclination of the Chinese to inflict summary justice when it cannot be obtained in a legal way.

The Message recommends that an appropriation be made, to be paid to the Spanish Government, for the purpose of distribution among the claimants in the Amistad case.

In regard to the finances of the country, the Message refers principally to the report of the Secretary of the Treasury. It states, however, that the expenses during the fiscal year ending June 30th last, were $59,441,177 65. It is estimated that the receipts for the next year, ending June 30, 1848, will be $42,886,545 80; while the expenditures for the same period, if the war continues, will amount to $58,615,660 07. The public debt on the 1st inst. was $45,659,659 40. Should the war continue, a loan of $18,500,000 will be required for the remainder of the present fiscal year; also a loan of $20,500,000 for the year ending June 30, 1849. As a means of increasing the revenue, and diminishing the amount of loans, the Message recommends a duty on tea and coffee, from which about three millions of dollars would be derived annually.

The establishment of a branch Mint of the United States at New York is again recommended.

The attention of Congress is invited to the condition of Oregon, where our citizens are still left without the protection of our laws. A territorial government is recommended; also the establishment of a Surveyor-General's office, with a view to having the lands surveyed and brought into market at an early period.

Pacific relations continue to exist with the various Indian tribes, and most of them manifest a strong friendship for the United States.

An arrangement has been made by which eighteen steamships, to be used in transporting the mail to various ports, are to be under the partial control of the Navy Department, and may at any time be taken for the exclusive use of the United States, upon making proper compensation to the contractors.

In relation to the Post Office Department, the Message states, that the revenue received for the year will be sufficient to defray all the expenses, and that no farther aid will be required from the treasury for that purpose.

The Message concludes by calling attention to the "immense value of our glorious Union of Confederate States," and exhorts the people to "avoid all agitating topics which may tend to distract and divide us into contending parties, separated by geographical lines, whereby it may be weakened or endangered."

☞ There was not much done in Congress last week, except to organize, and hear the Message and the Reports from the different Departments. The House adjourned over from Thursday to Monday, for the purpose of giving the Speaker time to select the Committees. The Senate adjourned over to the same time on account of the death of Senator Huntington of Connecticut.

FIFTEEN DAYS LATER FROM EUROPE.

The steamship Britannia arrived at Boston on the evening of the 8th, bringing foreign news to Nov. 19.

There had been quite a number of failures since the previous steamer; but commercial affairs generally had a more favorable appearance, rendering it probable that the crisis was past.

The Cotton market had been dull for a few days, but no decline. The market for Wheat and Indian Corn was firm and active, although prices had not advanced.

The noble packet ship Stephen Whitney was totally lost at 10 o'clock P. M., of the 10th of Nov., on her voyage from New York to Liverpool, under circumstances the most perfectly appalling that the imagination can possibly conceive. Mistaking the light upon Rock Island, near Cape Clear, on the south coast of Ireland, for the Old Head of Kinsale, she continued her course, intending to make Cork Harbor; but in less than a quarter of an hour, with a suddenness which defied all human efforts to avert her fate, she came broadside on a rock called the West Calf, about 4 miles inside the Cape, and in less than 10 minutes after striking she dashed to atoms, overwhelming no less than 92 of her helpless crew and passengers—18 only of 110 succeeded in clambering up the face of the rock, which forms a wretched island containing three fishermen's huts.

Hostilities have actually commenced in Switzerland, which have resulted unfavorably to the troops of the Sonderbond.

The state of Ireland is truly frightful. A system of agrarian resistance is every where manifested; landlords are daily falling before the vengeance of the people.

Count Bresson, French Ambassador at the Court of the Two Sicilies, committed suicide on the 2d ult.; and a short time previously, Count Mortier, also French Ambassador, attempted to murder both his children, and to cut his own throat, when laboring under a fit of insanity.

The vast valley of the Oder, in Prussian Silesia, has been inundated by the overflowing of the Oder. Incalculable damage has been done. The sown crops and the crops in barns have been destroyed. The Neisse and the Kamitzbatch have also overflown and submerged the neighboring fields, thereby depriving the inhabitants of all the crops for the ensuing year.

M. Felix Mendelsohu Bartholdy, the celebrated music composer, died at Leipzig on the 4th of November of an attack of apoplexy. He was thirty-eight years old, a grandson of the illustrious Philosopher Mendelsohu, and son of the celebrated archeologist, Jacques Solomon Bartholdy.

The Cork Examiner has a letter dated Oct. 24, showing that 55 heads of families, or 269 persons, were, that month, driven by force from the lands and homes they held as tenants in the barony of Duhollow. The lands are to be turned into sheep farms and cattle grazings. Many of the people must starve. They reside in huts in the ditches and roadsides opposite their old dwellings.

In Ireland, Maj. Dennis Mahon, a gentleman of large estate, has been shot dead on the public road, in Roscommon; and Michael Walsh, a steward to Charles O'Callaghan, Esq., put to death in Clare. Mr. Mahon was about to drive off his tenants. Major M. freighted off two of the vessels containing banished and dying creatures whose melancholy fate we stated last summer on their arrival in Canada. When the tidings reached Ireland he was shot.

Mr. Rydin, a dyer near Gottenburg, has invented a mode of dying cottons without indigo.

A HOGGISH CONVEYANCE.—A farmer near St. Albans, Vermont, recently made a grand entree into that place, mounted on a small car drawn by four large hogs. He entered the town at a brisk trot, amid the acclamations of hundreds who were soon drawn together to witness this uncommon spectacle. After making the tour of the market-place three or four times, he went into the wool-pack yard, had his swinish cattle unharnessed and taken into a stable together, where they were regaled with a trough full of beans and wash. They remained about two hours, while he dispatched his business as usual at the market, when they were put to and driven home again, multitudes cheering him. This man, it is said, has only had these animals under training six months. A gentleman on the spot offered him $240 for the concern as it stood, but it was indignantly refused.

SUMMARY.

Application will be made to the New-Jersey Legislature for a new Bank at Patterson, with $500,000 capital. The Somerville and Easton Railroad Company will apply for a supplement to their charter, authorizing them to purchase the Railroad from Somerville to Elizabethtown; also to authorize them to make a Branch Railroad to the City of New-Brunswick—also to authorize them to construct a Branch Railroad to Flemington, in the County of Hunterdon, and thence to the River Delaware, or to intersect the Camden and Amboy Railroad at or near Trenton.

The Thomaston (Me.) Recorder relates the particulars of a singular explosion which took place in that town recently, in the store of Mr. Timothy Gogg, by which the building was nearly shattered to pieces, the doors and windows, and nearly all of one end of the store, being burst out. A large amount of crockery and glass-ware, medicines, and other goods, were destroyed. There were three persons in the store at the time it took place, two of whom were uninjured, Mr. Gogg being the only one who received any serious injury, being burned severely in his arms and face. A can of powder was the cause of mischief.

There are about 23,000 Norwegian Emigrants lately settled in Northern Illinois and Wisconsin. There are 500 in the city of Chicago alone. They settle generally in communities by themselves—have frequently some little property, and are a sober, industrious and intelligent class of population. They are particularly desirous of having schools and religious instruction. The American Tract Society has colporteurs of their own nation at work among them, and is about to publish some books for them in their own language.

On Thursday of last week, Dr. Wainwright, of Crosby-st., received from a brother in Alabama, a present of a live rattlesnake. He let it out upon the floor, and in attempting to seize it to restore it to its box, was bitten in one of the fingers of the left hand, with such violence that the blood spirted from the wound several feet. The flesh was at once removed from the bitten place, but in vain. The arm swelled gradually from the hand to the shoulder, and finally at about half-past twelve the unfortunate man died. Several eminent physicians were in attendance, but their efforts were unavailing. The sufferer himself wished for the amputation of the arm above the swelling, but it was not thought advisable, as it was supposed that the poison proceeded by the blood-vessels and not by the absorbents.

A case is pending before the Washington County Court, Md., being an action brought by Hope H. Slatter, for damages sustained in the purchase of a negro (Bill Gross) convicted of manslaughter and sentenced to transportation. Wilson, as the Sheriff of the County, by the act of his deputy, sold the negro to Slatter without making him acquainted with the fact of his being a convict. The negro was forfeited in New-Orleans, where Slatter had taken him against the laws of the State of Louisiana. Slatter having lost the price of the negro, now seeks to recover damages for the deception practiced upon him by Wilson's deputy. The case had been given to the jury on Tuesday.

The Cholera has already disappeared from Moscow, but it appears to be spreading beyond that city in the direction of St. Petersburg. According to the latest intelligence from Moscow, the number of patients in that city on the morning of the 16th of October, amounted to 105. On the same day 37 others were attacked, of whom 23 have died. On the evening of the 17th of October, the number of patients was 135, which is considered an insignificant proportion for 300,000 inhabitants. There have been a few cases at Waldai and at Novogorod, a city not more than forty leagues from St. Petersburg.

Da Rocha and Da Costa, the two slaves who made so much stir in this city a few months since, have arrived out, we see by one of the papers, at Port-au-Prince, St. Domingo. Da Rocha, the elder of the two, takes care of himself. Da Costa has been taken into the service of Rev. Wm. L. Judd, and American Baptist Missionary, who intends to give him an English education and send him a missionary to his own country. He was born at Kashina, northern part of Soudan, Africa, and his native tongue is Arabic. His African name was Mahommah, which he prefers to his Brazillian given name.

Rev. Samuel Ripley, pastor of the Unitarian Church in Lincoln, Mass., died suddenly. He had gone to the depot in Concord, expecting some of his family to join him in the pleasures of Thanksgiving, and was found dead in his carriage, when it arrived at the railroad depot

In his Thanksgiving Proclamation, the Governor of Iowa says, that "no State in our Union has made more rapid strides in the advancement of Education, Commerce and Agriculture than Iowa."

The bill lately introduced in the New York Legislature to tax bachelors seven dollars a year for the support of orphans, thus defines a bachelor: "Every unmarried white male, unconvicted of crime, of good health, and fair physical proportions, and who is between the ages of 29 and 56 years, shall be deemed an old bachelor."

There is a great quarrel in the now wealthy Order of Odd Fellows. The Grand Lodge of the United States has overturned all the acts of the late session of the Grand Lodge of this State. The language of the Grand Sire is not to be commended as based upon the harsh report of the committee.

The good people of Tecumseh, Michigan, are congratulating themselves upon the discovery of native gold in the vicinity of their village. Several pieces of very pure gold ore have been obtained, and arrangements are being made to prosecute the work of mining with vigor.

When Isaiah Thomas, printer of the Farmer's Almanac, was called upon by a printer's devil to know what he should put against the 13th of July, Mr. T. replied, any thing, upon which the boy set rain, hail, and snow, at which the country was amazed, but it so happened that it did rain, hail, and snow on that day, and proved a profitable storm to the proprietor of the Almanac for future numbers.

The Louisville Examiner, speaking of a hemp brake, recently invented near that place by James Anderson, says that its success will "link in future the name of Anderson with that of Whitney. On its first trial ten pounds of hemp was thoroughly broken in one minute, or six hundred pounds per hour, and the belief is, that a larger quantity will be prepared in a shorter time, when the machine has been a little longer in operation."

Dr. Duncan Smith, of Caledonia, Livingston Co., is the owner of a hog which, for size and weight, cannot be easily surpassed. He measures 8 feet in length, and girts around 7 feet. He weighed on the 1st day of June last, 750 pounds—measured 7 feet in length, and 6 feet in girth. Since that time he has not been weighed, but his weight is now estimated at 1,000 pounds. He was 2 years old last August—is in lean condition, and constantly growing.

Agriculture, says Socrates, is an employment the most worthy the application of man, the most ancient and most suitable to his nature; it is the common nurse of all persons, in every age and condition of life; it is a source of health, strength, plenty, and riches, and of a thousand sober pleasures. It is the mistress and school of sobriety, temperance, justice, religion, and in short of all virtue, civil, and military.

The jury in the case of the St. Augustine Church *vs.* the County of Philadelphia, rendered a verdict in favor of the plaintiff, assessing the damage at $47,433 87. This action, it will be recollected, arose from the destruction of the property of the plaintiff, during the disturbances between the foreign and native inhabitants of Philadelphia.

The total number of emigrants to Canada has been thus far, this season, 98,105, against 32,753 for the corresponding period last season. Of this large number 5,293 died on the passage, and 8,072 at the hospitals at Quebec. Add 7,000 more for deaths in and about Montreal, and you have the total loss by death at upward of 20,000.

A serious accident occurred to Rev. Mr. Stetson, of Medford, on Friday, 26th ultimo. In returning home from the funeral of Rev. Mr. Ripley, walking by the side of the road in the dark of the evening, he fell into a deep hole which had been dug for a drain. His right shoulder was broken close in the socket, rendering the chances of his ever recovering the perfect use of the arm precarious.

The Universalists held a Convention at South Woodstock, Vt., on the 18th ult., and adopted measures for establishing in Windsor County a Literary Institution of a high grade, to be under their own special control.

A bill is before the Legislature of South Carolina 'to prevent the marital rights of the Husband from attaching upon the estates of Married Women.' The South Carolinian says it has the good wishes of the whole State, and if so, it can hardly fail to become a law.

A boot-maker of London has invented a rotary heel to be applied to boots, so that when run down on one side by uneven treading, it can be easily twisted round, thus producing another even surface, and easier locomotion to the wearer.

Rev. Asa Turner, a Revolutionary hero, and for 33 years a minister of the gospel in Chautauque Co. died in Stockton, in that County, on the 27th ult., in the 83d year of his age. He joined the Continental army at the early age of 13 years.

Judge Childs, brother of Col. Childs, the gallant commander of the forces at Puebla, and who represented the Monroe Co., District in Congress for several years, died a few weeks ago, while on his way to a warmer climate for the benefit of his health.

The Archbishop of York died at the Palace near York, Nov. 5, after an illness of two days, in the 91st year of his age. He enjoyed the high dignity of his station, and performed its duties, for a period of 40 years, having been previously Bishop of Carlisle for 16 years.

Cassius M. Clay left New Orleans on the 30th of Nov. on his return to his home and family, after eighteen months of absence, the greater part of which time he has spent in captivity.

A Mr. Brown being out with a fishing party on Oneida Lake, was stabbed by T. T. Barton, so that he died a few days afterwards.

Isaac Bacon has obtained a verdict against the City of Boston for damages to the amount of $1,787 50; he having broken his ankle by stepping into a hole in the sidewalk left for the admission of light to a cellar.

Review of New York Market.

MONDAY, DEC. 13.

ASHES—Pots $5 56; Pearls 7 00.

FLOUR AND MEAL—Genesee Flour 6 25; Oswego and Western 6 18. Meal 3 30 a 3 50. Rye Flour 5 56.

GRAIN—The market for Wheat is dull. Virginia brought 1 30, and Illinois 1 15. Corn 70 a 78c. Rye 83 a 85c. Barley 80c. Oats 46 a 49c.

PROVISIONS—Prime Pork 8 40; Mess 13 50. Beef 5 50 a 8 50. New Lard 9c. Butter, 11 a 13 for Ohio, 12 a 22 for the whole range of State. Cheese 6½ a 7c.

MARRIED,

At Independence, N. Y., on the 29th ult., by Eld. S. Rider, Mr. EPHRAIM D. STILLMAN and Miss LURANIA WOOD, all of Independence.

LETTERS.

S. S. Griswold, Geo. R. Wheeler, Thomas E. Babcock, J. P. Livermore, O. B. Cutter, H. P. Burdick, I. D. Titsworth, G. W. Hazelton, Sam'l Davison, Charles Potter, J. F. Randolph, C. M. Lewis, (Vernon, Vt.) Maxson Green, (the papers have been regularly sent—Eld. Hull's letter was immediately answered—the books and reports will be ready any time after one week)

RECEIPTS.

Lewis Davis, Shiloh, N. J.	$2 00	pays to vol. 4	No. 52
John Bowen, "	2 00	" 4	" 52
B S. Randolph, "	2 00	" 4	" 52
Mariah Woodruff, "	2 00	" 4	" 52
John Bright, "	2 00	" 4	" 52
H. Glasspell, "	2 00	" 5	" 25
P. F. Randolph, Plainfield, N. J.	2 00	" 4	" 52
R. W. Merritt, Newport, R. I.	1 00	" 4	" 52
J. B. Cottrell, Richbury,	2 00	" 4	" 52
Calvin Messenger, "	2 00	" 4	" 52
Naboth Welch, "	1 00	" 5	" 20
B. W Millard, Alfred,	2 00	" 4	" 52
Orrin Vincent, "	2 00	" 4	" 40
Job Spencer, Adams,	2 00	" 4	" 52
A. M. Whitford, "	2 00	" 4	" 52
Jason B. Wells, New York,	2 00	" 4	" 52

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26tf. E. H. WILCOX, PROPRIETOR.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, gilt edges, $1 25; ditto, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

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GURDON EVANS, Principal of Teachers' Department.
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Second " " Dec. 15, " March 22
Third " " April 5, " July 12

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A Pure Religion the World's Only Hope. By Rev R. W. Cushman. "We commend it to all who love religious freedom, as worth study and admiration."—*N. Y. Evangelist*

Facts for Boys: Selected and arranged by Joseph Belcher, D. D.—A world of philosophy often lies in a simple narrative, and lessons of wisdom may spring from a little fact, which whole tomes can never impart.

Facts for Girls: By the same Author

The London Apprentice: An authentic Narrative; with a Preface by W. H. Pearce, Missionary from Calcutta.—"I should be glad if my notice of this little work—'The Happy Transformation'—should induce numbers of young men to purchase and read it."—*Rev. J. A. James.*

Sketch of my Friend's Family. By Mrs. Marshall. Intended to suggest some practical hints on religion and domestic manners.

Every-Day Duty: or Sketches of Childish Character.—The Author, in this book, in plain and simple language, enters into the sports and incidents of childhood, and would show to children that they are always happiest when doing right.

The Way for a Child to be Saved. By Abbott.—This entertaining book, which has already had a wide circulation, can hardly fail of being a means of good to every child that reads it.

Charles Linn: or, How to Observe the Golden Rule. By Miss Emily Chubbuck (now Mrs. Judson.)—"The stories are most admirably adapted to the wants of the rising generation, by the wholesome morals which they inculcate." *Christian Secretary.*

Allen Lucas, the self-made Man. By the same author.—"Whatever Fanny Forrester writes bears the stamp of genius—nor this only. It also bears the stamp of *moral* excellence."—*Charter Oak.*

Wonders of the Deep. The design of this volume is to state, in a style which shall both instruct and amuse, the most remarkable facts connected with the natural history of the products of the sea.

The Guilty Tongue.—It is somewhat on the plan of Mrs. Opie's Illustrations of Lying.

My Station and its Duties. The design of this volume is to enforce *fidelity* in the various stations in which it has pleased God to place us.

The House of the Thief, or the Eighth Commandment Practically Illustrated.—This little volume illustrates its point by tracing the flagrant violation of the command "*Thou shalt not steal,*" to the first departures from strict honesty in the ordinary commerce of life.

Visit to Nahant.—Designed to interest the minds of the young in the natural history of the shell and soft Fish, found on the coast of this celebrated promontory; and by an easy and felicitous method to lead them "through nature up to nature's God."

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THE NATIONAL ERA:
Washington City, District of Columbia.

G. BAILEY, Editor; JOHN G. WHITTIER, Cor. Editor.

L. P. NOBLE, Publisher.

The leading purpose of this journal is, the discussion of the question of Slavery, and the advocacy of the main principles of the Liberty Party. Due attention is given to Social and Political Questions of general importance; nor are the interests of a Pure Literature overlooked.

It aims to preserve a faithful record of important events: of inventions or discoveries affecting the progress of Society, of public documents of permanent value; and, during the sessions of Congress, to present such reports of its proceedings, as will convey a correct idea not only of its action, but of its spirit and policy. The debates on the exciting subjects of Slavery and the Mexican War, expected to arise in the next Congress, will occupy a large share of its columns.

Arrangements have been made for extending and enriching its already valuable Department of Home and Foreign Correspondence.

It is printed on a mammoth sheet, of the finest quality, in the best style, at $2 a year, *payable in advance.*

The generous spirit in which the *Era* has been welcomed by the Public Press, and the very liberal patronage it has received during this, the first year of its existence, encourages us to hope for large accessions to our subscription list.

It is desirable that subscriptions be forwarded without delay, so that they may be entered before the approaching Congress.

All communications addressed to L. P. NOBLE,
Publisher of the National Era, Washington, D. C.

Miscellaneous.

THE DIRTY BOY.

O! fie, little Freddy,
'Tis quite a disgrace,
To cry to be washed,
With so dirty a face.

And see, here are hands, too,
Not fit to be seen;
You cannot be healthy,
Unless you are clean.

Think, love, of those children,
Neglected and poor,
Whom you, Master Freddy,
Would pity, I'm sure;

Who've no one, their wants
Or their health to attend;
No father, no mother,
And scarcely a friend.

How glad would they be,
Had they parents, like you,
Whatever they wished
For their comfort, to do.

Sure, haughty and wicked
They then would appear
If they should like best
To be dirty, my dear.

There, that's a good boy,
Now you are blooming and nice;
I thought you'd be willing
To take good advice.

Those children, who fancy
They always know best,
Instead of a pleasure,
To all are a pest.

You now are so rosy,
I scarcely should know
The sweep, that you looked like,
Five minutes ago.

Go, run to your mother,
With eyes full of joy,
And ask a sweet kiss,
For her clean, little boy.

FROGS AND TOADS.

Many people think that the toad is poisonous. Believe me, when I tell you this is not the truth; on the contrary, it is perfectly harmless, may be rendered tame, and even taught to eat out of your hand. True, it is far from prepossessing in its appearance; but this is no excuse for destroying it. Were we, on the contrary, to encourage it in our gardens, and protect it, we should soon perceive its usefulness in the diminution of insects and worms which make such havoc among vegetation. You would be delighted to watch it before seizing upon its prey. For a moment or two it remains perfectly motionless and fixed as a stone, its eyes bent upon the insect, and its head thrown forward; when, the instant the object moves, it is struck by the tongue of the toad, and drawn into its mouth; and so rapid is the action, that it is scarcely the work of a moment; and unless your eye happens to alight upon it in the very tick of time, you would discover that the insect had gone, without seeing when or where. It is also very amusing to see it seize upon a large, long worm; especially if it happens to lay hold of it in the middle; the poor worm twists and turns all kinds of ways, on the outside of the jaws of the toad, and by its twining and struggling, endeavors to escape; but all in vain, for the toad makes use of its fore feet, first shoving one end of it into its mouth, and then the other, until the whole is devoured. Gilbert White, in his "History of Selborne," tells us of some ladies who took a fancy to a toad, which used to come out every evening from a hole under the garden steps, after supper, was always taken up and placed upon the table, where it was fed: so that, you see, there were a few people, even more than half a century ago, who were not afraid of being poisoned by it. Mr. Bell, in his "History of British Reptiles," makes mention of a very large one which he kept, which would sit on one of his hands while it ate from the other. I must also tell you that the toad, like the snake, casts its skin, and now and then comes out with a new coat on its back. As to its being found alive in the centre of a solid rock, or in the heart of a large tree, where it has been supposed to have lived for hundreds of years, without either a mouthful of food or a breath of air, why, I think it about as likely to be true as the tale of the horse, which its owner boasted he would teach to live upon nothing, and which, to nobody's astonishment but his own, died as soon as he began to reduce it to a straw a day. So has it turned out in every experiment which has been made to imprison toads, either in stone, plaster, or wood; and although they have lived much longer than might have been expected, they have generally been found dead at the end of a few months. One or two, I believe, have lived over a year in this state of imprisonment; but no animal requires less respiration, or, when not in motion, can live upon less food.

Those little dark-looking objects which all of you must have seen swimming about, by hundreds, in ponds and ditches, with their large, round heads and long tails, and something like fins projecting out from each side of the neck, and which you call tadpoles, are young frogs; and were it not that thousands upon thousands of them are devoured by small fishes, they would soon multiply to such an extent that, when fully grown, they would overrun the land. Few animals have more persecutors than the poor frogs; it can never grow too big for the jaws of the voracious pike; almost every kind of water-fowl feeds upon it; it is the favorite food of the snake; and as for weasels and polecats, they devour them by hundreds; and there is hardly a bird of prey that does not feed upon them. Surely, then, this poor reptile has plenty of enemies, without being pelted to death or destroyed by cruel boys. Like the toad, it is a great destroyer of insects, and you will never find many in a garden which is frequented by frogs; it takes its food in in the same manner, by throwing forward its tongue, which, in a state of repose, doubles back as you would fold a leaf; its tongue also possesses a kind of sticky matter, to which the prey adheres.

You have, no doubt, heard scores of them croaking when you have been walking out, on a beautiful calm evening, by the side of some long, straggling dyke; and to me it has ever seemed far from unpleasant noise; and during my rambles by the side of such places, I have always made a point of looking where I planted my foot, that I might avoid trampling any one of them to death. Like many other reptiles, it sleeps during the winter, burying itself in the mud at the bottom of the water, where they are often found in draining or digging out a water-course, huddled together by scores; and I have seen a large spadeful of them lifted out at once. When spring comes, they are all alive and kicking again. But the most wonderful thing in the structure of these harmless reptiles is, that they have the power of breathing through the skin. This has been proved by tying up the head tightly with a portion of bladder—in fact, literally hanging them—then placing them in a vessel under water. If you ever want to see how far a frog can leap, without doing it any injury, strike the gound smartly a few inches behind where it is squatted, with a stick, and away it will jump, an astonishing distance. Their motions in the water are beautiful, and I know no better tutor to teach you the art of swimming than a frog. Only watch narrowly its attitude, stretch yourself out as it does, with the head elevated, and strike out in the same way with the hands and feet, and, take my word for it, you will soon be able to swim. [Boy's Own Library.

THE EMPEROR NICHOLAS.

The United Service Journal, in a very interesting and laudatory article on the Emperor of Russia, gives the following, among other anecdotes, illustrative of his character and habits:—

He is frequently met on foot in the street absolutely alone, and the immediate contact in which he then comes with his subjects of every degree, is sometimes the occasion of drawing forth his affability and proving the kindness of his nature. The etiquette on meeting him, is for a man to uncover the head and women to courtesy. He returns all salutations, not excepting those of the meanest peasants.

It happened once, that when he was thus walking alone, he came up with a Frenchman, newly-arrived at St. Petersburg, who, ignorant of the reciprocal consideration there deemed due from man to man, was smoking a cigar. The Emperor, dressed as usual in his officer's cap and cloak, passed him, and, bowing, said,

'Sir, it is not permitted to smoke in the streets.'

'Why?' said the Frenchman.

'It is not considered polite to those who walk there also; and therefore is forbidden.'

'I respect authority; I obey.'

He threw away his cigar, and continued to walk by the side of the supposed officer, and, with French familiarity, entered into conversation, which turned chiefly upon the country and the government, the Emperor giving him much information.

He soon found that many persons saluted his companion.

'You appear, monsieur, to possess a large acquaintance,' said he.

'That is a fact,' said the Emperor.

They walked on, the Frenchman talking, and the Emperor replying.

More salutations, uncapped heads, and low reverences, raised the curiosity of the stranger.

'You appear, monsieur, to be a person of consequence here; I fear I have been most unceremoniously intruding upon your time and patience. Surely, you must be the Governor General.'

'I have been happy to afford information to a stranger; but you are mistaken in supposing me to be the Governor General.'

'Why, then, do all persons whom me meet, salute you.'

'Because I am their Emperor.'

The astonished foreigner, gratified with his adventure, paid his willing homage also.

SOMETHING NEW.

ELEVATED RAILWAY OVER BROADWAY, NEW YORK.

A correspondent of the National Intelligencer describes a plan which is now receiving the consideration of the principal men in New-York, and which is thought, if practicable, would relieve Broadway of those dangers now experienced from the frequent passing of omnibuses and stages, and which difficulty is increasing from year to year. The following is an extract:

"The omnibuses and other vehicles are now so numerous as to render it difficult, troublesome, and often hazardous to life, for foot people to cross the street. The conviction has long prevailed that *something* must be done ere long to relieve Broadway from this pressure. But how the thing is to be accomplished has been a difficult problem to solve. Laying rail tracks in Broadway, opening new parallel thoroughfares by widening other streets or opening new ones, and other projects, have been much discussed for two or three years past, but public opinion has yet settled down upon none of them. Some new, magnificent plans are now under consideration. One of the principal of these I have been examining a little while this morning.

"This plan is the invention of John Randall, jr., a civil engineer. He has been two years engaged in perfecting his model, and at an expense of about $4,000. He is now exhibiting to the citizens a complete model, thirty or forty feet in length, and ten or twelve in breadth, showing the whole plan of the road, and the movements of the cars. The rail tracks are proposed to be elevated fourteen feet above the curb stones of the sidewalks, to be supported by iron pillars along the curb stones, and iron cross pieces running across the street, the whole framework to be iron, and capable of sustaining seventy-five tons at any point. On this framework are to be laid four railroad tracks, from Bowling Green to Union Place, about three miles, and running *round* the Bowling Green and the Park at Union Place, thus forming an endless road. The two inner tracks are for the main cars, and the two outer tracks for what are called tenders. The cars are to be attached to and moved by an endless rope; the motive power to be one or more steam engines at some central point on the road. The main cars are to be in constant motion without any stoppages during the running hours of the day and evening, at a speed of perhaps six miles an hour.

"At the corner of every cross street, or every second cross street, will be stations where passengers ascend the stairway and step into one of the tenders, which for the time are stationary. But immediately one of the main cars comes up, and when abreast of the tender fastens to it by means of machinery, and takes it along to the next station, and so on. As soon as a tender is attached to a main car, so as to become as it were a main part of it, a door is opened by the conductor, and the passengers step from the tender into the main car, and those in the main car who wish to, step out into the tender. The door is then closed to prevent accidents, and the main car leaves its tender at the next corner.

"It is calculated to have sixty or seventy of the main cars, so that there may not be more than two or three minutes between them, and as many tenders as there are corners or stations. It is calculated also to have promenades by the side of these tracks, either half the width or the whole width of the sidewalk below; and, in order not to obstruct too much the light below, they will be covered by semi-transparent glass. Various other appendages are suggested to give more or less the conveniences of a street in this upper story of Broadway, but it is not necessary to describe these at present.

"The expense of erecting this railway and putting it in full operation, is estimated by the inventor, after careful calculations, at a million and a half or two millions of dollars. If the city council shall sanction the plan, then application will be made to the State Legislature to charter a company for its construction. The perfect operation of the model is a pretty strong argument in favor of the plan. It has already been visited by many of our citizens, and I believe, has generally made a favorable impression."

◆

Exhilerating Gas.—Cist's Advertiser relates a number of experiments lately given at a public exhibition in Cincinnati. One of them is peculiarly interesting. He says:—

'Lastly came a well-known philanthropist and abolitionist, whose secret thoughts, as brought out, well corresponded with his reputation for benevolence. He lifted his hand to his head, as if he was catching at an idea, walked a few steps, and returning to the lecturer, seized his hand, giving it a few cordial shakes—then drew him by one hand gently forward, and put the other on his back, which he pated as he would that of a dog. He then stopped, and opened his pocket-book, handed the lecturer a five dollar bank note—then, as if he had not done enough, thrust the pocket-book on him—then gave his purse, and finally felt his vest, pantaloons and coat pockets apparently for more. The countenance expressed supreme benevolence—tears even starting to the eyes. This was a superb exhibition, being a decided hit. He stood still a few moments, when coming to his senses, he observed the pocket-book, which he seized with much eagerness, evidently showing that his *acquired* prudence *was more than a match for natural benevolence.*'

◆

A Ghost with Horns.—Those who believe that ghosts are but the idle figments of a diseased brain, will find cause for faith in spiritual visitings, in the following undoubted case related by a correspondent of the N. Y. Observer:

"Near my father's residence was a wood in which a man was once killed. His ghost was regularly seen after dark. I never passed that wood without crossing myself, and saying Hail Mary. And I assure you I never saw the ghost. After dusk, in the spring of the year, I was sent on an errand to a neighbor's house, separated from ours by two or three fields. As I ran along I saw through the magnifying twilight what was obviously an evil spirit. I stopped suddenly, and the sweat commenced pouring. Naturally of a resolute spirit, I thus reasoned: If I run back he can catch me; if I go forward he can but catch me. So after saying my Hail Mary and crossing myself, I went forward with a trembling step. As I advanced, the horns of the fiend became perfectly obvious. Almost dead with fear, I rushed forward and caught hold of them. And marvelous to narrate, those fiendish horns were instantly turned into the handles of a plough!"

◆

American Tea.—James Buchanan, Secretary of State, has recently received a package of tea, grown in Brazil, from our consul at St. Catherine's. The leaf is something larger and darker than the Chinese tea; its flavor is strong and aromatic, and resembles the best specimens from China. When prepared, it strongly assimilates the mixture of black and green tea, so much, indeed almost exclusively drunk in England; after China the greatest tea-drinking country in the world. The tea plant was first introduced into Brazil by King John, of Portugal. It is stated that the successful cultivation of this plant in the United States may be looked upon as a matter of certainty, as a climate exists in the States of North and South Carolina, Georgia, Tennessee, Florida, Alabama, Mississippi, Louisiana and Texas, extending one degree south of the Rio Grande, precisely similar to the climate of the tea growing districts of China.

◆

Preparation of Coffee.—Coffee roasted only till it becomes slightly red, preserves the maximum of weight and aroma, but gives out less coloring matter. In this state, 100 lbs. are found to have lost 15, but have increased to the bulk of 130. Roasted to a chesnut color, as is common, the loss is 20 per cent., while the increase in volume is from 100 to 153. The swelling of the grain depends upon the property which the netrogeneous matter deposited within the issue has of puffing up remarkably when heated. If the heat is continued until a dark brown color is produced, and the grain is covered with a sort of glaze, the loss is 25 per cent., while the original quantity of nitrogent, 245 per cent., is reduced to 177, being a loss of one-fourth. [Silliman's Journal.

◆

Love of Children.—Tell me not of the trim, precisely-arranged homes where there are no children; "where," as the good German has it, "the fly-traps always hang straight on the wall;" tell me not of the never-disturbed nights and days; of tranquil, unanxious hearts, where children are not! I care not for these things. God sends children for another purpose than merely to keep up the race—to enlarge our hearts, to make us unselfish, and full of kindly sympathies and affections; to give our souls higher aims, and to call out all our faculties; to extended enterprise and exertion; to bring round our fireside bright faces and happy smiles, and loving, tender hearts. My soul blesses the Great Father every day, that he has gladdened the earth with little children.

VARIETY.

During the late war with Great Britain, Gen. Harrison's army had to be supplied with provisions from the interior of Ohio. These, of one time, were cut off, and the army was in great distress. A call was made for volunteers, who were to be charged with the responsibility of conducting through the fearful and uninhabited portions of Northern Ohio, wagons laden with supplies for the army. As may be supposed, few volunteers appeared for this hazardous and comparatively inglorious service, but among those who did appear, was, 'Tom Corwin,' then quite a lad. He drove his team through—and from that day to this, he has been known as '*Tom Corwin, the wagon boy.*'

A person having lately visited Galena, where he remained for several weeks, was interrogated as to the society of that place. "Excellent, sir, excellent. On Sunday, you will hear the church bells pealing in every direction; and along the streets there are whole rows of groggeries with open doors, retailing liquors, and full of persons playing cards, while others are going to church; excellent society! the best I have ever seen—every body minds their own business. Card playing, gambling, drinking, church going, all going on freely; every one minds his own business at Galena."

The Turks differ from us even in their most trifling habits. The barber pushes his razor from him; the carpenter, on the contrary, draws his saw to him, for all the teeth are set in; ours pushes it out from him, for all the teeth are set out; the mason sits while he lays the stone, ours always stand; the scribe writes on his hand, from right to left; ours always on a desk, from left to right; but the most ridiculous difference consists in the manner of building a house; we begin at the bottom and finish at the top; the Turks begin at the top, and the upper rooms are finished and inhabited, while all below is like a lantern.

A very good deacon, of Vermont, was riding on the seat with the stage driver. On arriving at the usual stopping place, he inquired of him if he would not take a glass of wine or something stronger. "With all due respect," he replied to the good deacon, looking him full in the face, "I am obliged to you, sir; *but I do not belong to that class of persons.*" This was a word "fitly spoken," and the deacon was made better by it, for on his return home he signed the pledge.

One of the newly-appointed inspectors of the Rhode Island State Prison made a visit, a few days since, to that institution, and, entering a cell of an individual who had recently been sentenced to three years' imprisonment, questioned him as to his situation, work, &c. The convict replied, that he liked very well, and should endeavor to do his work promptly and well; but that if at any time the inspectors were dissatisfied with his work, *he should be ready to receive his discharge.*

"I am going to fly," cried the gigantic Ostrich, and the whole assembly of birds gathered round in earnest expectation. "I am going to fly," he cried again, and, stretching out his immense pinions, he shot, like a ship with outspread sails, away over the ground, without, however, rising an inch above it. Thus it happens, when a notion of being poetical takes possession of unpoetical brains; in the opening of their monstrous odes they boast of their intention to soar over the clouds and stars, but nevertheless remain constant to the dust.'

The Newark (N. J.) Advertiser says that a gentleman of that city has raised a "Valparaiso Squash" this year, which weighs 132 pounds, and is one of three—the aggregate weight of which is 252 3-4 pounds—raised from a single seed, planted the first week in July. The whole growth was attained in just fifty-six days.

A country cotemporary compares some of his subscribers to cats! He says, "you may stroke the fur the right way for years—talk and write to please them, and hear nothing but purring; but accidentally tread on a tail—say something that comes in contact with their faith, prejudice, or interest, and what a scratching and clawing there will be!"

A poor fellow was recently brought before Justice Drinker, charged with the crime of being intoxicated. The Justice interrogated him: "Well, what do you get drunk and come here in this condition for?" "See, here," was the reply, uttered with the hiccough and accentuation of drunkenness, "what do you give licenses for?"

The Pittsburgh Post says that Judge Patton, of that city, recently decided, that where a master became a habitual drunkard, after receiving an apprentice, it was a sufficient cause for the apprentice to claim a discharge from his indentures. This was a righteous decision.

An animal having the appearance of once being a horse, but which then looked like a skeleton covered with a collapsed hide, was observed by a wag of a boy, who pasted a placard upon its side, on which was daubed in large letters, "Wanted—a peck of oats; inquire within."

How sweet a thing is love of home. It is not acquired—it is a feeling that has its origin elsewhere. It is born with us, brought from another world to carry us on with joy in this. It attaches to the humblest heart that has ever throbbed.

A smooth sea never made a skillful mariner; neither do uninterrupted prosperity and success qualify man for usefulness or happiness. The storms of adversity, like the storms of the ocean, rouse the faculties, and excite the invention, prudence, skill and fortitude of the voyager.

A farmer was asked why he did not take a newspaper. "Because," said he, "my father, when he died, left me a good many newspapers, and I have na' read them through yet."

An editor, away down east, who served four days on a jury, says he is so full of law that it's hard work for him to keep from cheating somebody.

Never chase a lie. Let it alone, and it will run itself to death. A man can work out a good character much faster than any one can lie him out of it.

Nearly half of the land in Scotland, in consequence of the law of entail, remains in its original uncultivated state, and is used for the hunting sports of the nobility.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. It speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the psess of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7, consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

The Sabbath Recorder,
PUBLISHED WEEKLY AT
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TERMS.

$2 00 per year, payable in advance.

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☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

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The Sabbath Recorder.

JAMES A. BEGG ON THE SABBATH.

SECTION VII.

On an asserted change of the Sabbath prior to the promulgation of the Law from Sinai, and on two alledged predictions of another change since. [Continued.

That the Israelites had made very little preparation for their departure previous to their actual exodus, is evident from the whole of the inspired narrative. This may perhaps have been partly occasioned by doubts as to their immediate deliverance, and partly by the distractions of such an awful and eventful time. The only *appearance* of preparation is in the earlier command to *borrow* (literally to ask) from the Egyptians jewels of silver, and jewels of gold, and raiment, (Ex. 11: 21;) and it is doubtful whether this command was obeyed, or was at all intended to be obeyed, till the very day of their departure. Ex. 12: 35.

We read, indeed, that they had not "prepared for themselves any victual;" but "took their dough before it was leavened;" and the reason for this was, "because they were thrust out of Egypt, and could not tarry." Ex. 12: 34, 39. But their having remained over the fourteenth day, till the evening of the fifteenth, afforded them no opportunity of carrying with them leavened bread. This would have required their detention for a full week, at least. It is to be remembered, that they had just begun to observe the passover—during which time they were wholly forbidden to make, or have, leavened bread in their houses. (Ex. 12: 19.) The feast, which was of seven days, had but just begun, and whatever opportunities they might otherwise have enjoyed, they would not, at that season, under any circumstances, have leavened their bread for other six days,—and, accordingly, it was "*unleavened* cakes" which they did at length bake, "of the dough which they brought forth out of Egypt," (Ex. 12: 39.) The reason, therefore, of their taking the dough in its unleavened state, was not, as has sometimes been supposed, their not being permitted to remain a few hours longer in Egypt, but that in the haste of the Egyptians to send them forth, "they were thrust out of Egypt, and could not tarry" *till the days of unleavened bread were over*. It was yet but the fifteenth day of the month, and they could neither have nor eat leavened bread "until the one and twentieth day of the month, at even." Ex. 12: 18, 19.

But as different interpretations have been put upon the terms "at even" and "between the two evenings," expressions which occur in regard to the time of slaying the paschal lamb, and in other cases, we may also examine what light is cast upon the meaning of these terms by corresponding texts in which they occur. In the tabernacle of the congregation, Aaron "lighted the lamps *at even*," or, as in the margin, again, "between the two evens." Ex. 30: 8. And of this light, we elsewhere read, "Aaron and his sons shall order it *from evening* to morning, before the Lord." Ex. 27: 21. And farther, the evening sacrifice was to be *when* Aaron lighted the lamps before the altar. Ex. 30: 8. Now, in obedience to the law, (Deut. 19: 23,) which forbids the hanging all night on a tree, at *eventide* Joshua took down the carcase of the king of Ai. Josh. 8: 29. And this was "as soon as the sun *was down*," so that "eventide," or *evening*, began about sunset. The same thing is set before us in the account of the death of the five kings. "Joshua smote them, and slew them, and hanged them on five trees; and they were hanging upon the trees *until the evening*. And it came to pass at the time of the *going down of the sun*, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid." Joshua 10: 26, 27. These various texts plainly prove that even, evening, between the two evenings, and about the time of sunset, are altogether or nearly synonymous terms.

With such evidence we are surely entitled to conclude that those who interpret "between the two evenings" as referring to the hour of *midnight* in the case of the Israelites' departure from Egypt, are altogether wrong. Indeed this supposition is demonstrated to be a mistake by the very form of the institution of the Passover itself, and is perfectly set at rest by a consideration of the solemn circumstances of that eventful night. For while the lamb of Passover was only *to be killed* on the 14th, "between the two evenings," its blood was thereafter sprinkled in the manner enjoined—the lamb itself was prepared to be eaten; its flesh was not "sodden at all with water, but roasted with fire; his head with his legs and with the purtenances thereof"—and thereafter it was to be eaten with appointed ceremonies—and after all this, it was only "*at midnight* the Lord smote all the first-born in the land of Egypt,"—between which time and the evening, therefore, all the preceding circumstances were attended to;—and, even after midnight and the destruction of Egypt's first-born, it is still not yet called morning, but "Pharaoh rose up *in the night*, [of the 14th,] he and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead." Ex. 12: 30.

If now we attend to what was commanded the Israelites concerning this memorable night, and what was done during it, and subsequently before their departure, we shall find that they could not leave Egypt so early as has been supposed; for, as many matters had to be attended to, whatever their haste, much time must have been consumed. It was not till midnight that the destroying angel executed his dread commission; and when afterwards Pharaoh rose up, he and all his servants, and all the Egyptians, some time would probably be consumed in unavailing regrets, and in consideration of what should now be done. When it had been resolved to send for Moses and Aaron, still, we must remember, they with the children of Israel were dwelling in a district appropriated peculiarly to them, at some distance from the palace, and on the opposite side of the Nile. And, however urgent the Egyptians might now be for their departure, the Israelites were absolutely prohibited from leaving their houses—a higher authority, and one which now, amid the terrors and the desolations of their enemies, they must have been more than ordinarily disposed to respect, had solemnly enjoined so recently as the night previous, "*And none of you shall go out at the door* of his house *until the morning*." (Ex. 12: 22.) They were farther commanded, that whatever of the paschal lamb remained uneaten "until the morning," was to be "burnt with fire;" (Ex. 12: 10,) and are we to suppose that Moses and Aaron, or even any of the children of Israel, on an occasion of such an awfully solemn nature, would disregard these injunctions? We cannot but believe that they were all strictly attended to, and that the whole community did remain every one in the house in which he partook of that feast, "until the morning;" and that, then, whatever of it was left was burnt with fire according to the divine command—so that midnight was long past, and the morning come, before a single movement *could* be made towards their departure. And, it is also to be observed, that the necessary preparations for their departure must have been still farther delayed, when we remember that where a family was insufficient for the eating of the lamb, they were to join with their neighbors, so that many must have remained till the morning in houses not their own, and afterwards have to attend to all that was necessary to be done, before finally departing from the land which hitherto had been the place of their abode.

Next, we must observe, they were to be led out "according to *their armies*," implying an organized and orderly arrangement, (Ex. 6: 26; 7: 4,) which also was carefully attended to; "and it came to pass, the self-same day, that the Lord did bring the children of Israel out of the land of Egypt, *by their armies*," (Ex. 12: 51,) or, as in the following chapter, "the children of Israel went up harnessed out of the land of Egypt," (in the margin, "went up by five in a rank.") Ex. 13: 18. So that, in addition to the time requisite to congregate an assemblage of at least fifteen hundred thousand, men, women, and children, with whatever they esteemed of greatest value, as well as their flocks and herds, "even very much cattle," besides "a mixed multitude" that went with them, (Ex. 12: 33,) *all done after morning*, there was farther a regularly organized arrangement to be made, with qualified and appointed officers, when brought together, after they had got themselves otherwise prepared, whatever the necessary preparation may have been, in leaving a land they were not to revisit. And we must here observe, that it is not likely that Pharaoh, so much enraged against them, would permit any open preparation previously, but might have fallen upon them with his army, had they attempted it. (Ex. 10: 28, 29.)

All these circumstances, then, must have taken up, at the very lowest estimate, several hours, and all after "morning," when the remains of the paschal lamb had been consumed with fire—till which time, as we have seen, not a movement was permitted to be made, not only after the night of the 14th, but after the following morning. When the Scriptures inform us that the exodus took place *at night*, it must, therefore, have been the night of the 15th, and not the night of the 14th of the month.*

We return to our author, hoping that it may now be seen more clearly into how many mistakes he has therefore fallen in his view of the Exodus, and consequent change of the Sabbath, when he affirms, "On the 14th day of the month, at even, the children of Israel eat the passover; on that same night the destroying angel killed all the first-born of the Egyptians. This fatal stroke caused the Egyptians to hurry away the Israelites in great haste *on that very night*, lest, said they, 'We be all dead men.' So they *immediately* began their march *that very night;* they being all in a state of readiness, as we learn from the manner in which they eat the passover. And so, setting out from Rameses in Egypt, they marched on to Succoth in the wilderness before they halted. This you observe must have been on the 15th day of the month, for it was on the 14th, at even, that they kept the passover, and were thrust out of Egypt after the death of the first-born. *This* was the *ancient* Sabbath, the first day of the week, 15th of the month. There was, therefore, as Moses had said, a convocation of the people on this day; but circumstances prevented it from being observed as a *day of rest*. Providence had ordered it otherwise, no doubt to wean them from observing that particular day; and, therefore, instead of resting on this Sabbath day according to the commandment they traveled from Rameses to Succoth, which could not be less than 30 miles," p. 146. A singular complication of errors to be contained within so small a space. The ancient Sabbath, we are thus urged to believe, is violated without divine injunction or permission—but if not observed as a day of rest, it still is because "*Providence* had ordered it otherwise;" and this, "no doubt, to wean them from observing that particular day; of the change of which, however, they knew nothing.

Surely had the God of Creation and Providence desired such a change, a better way of weaning them would have been found in the *intimation of His will* to that effect. Wayward and rebellious as the Israelites were, they had the more need of this to secure their obedience; and, if they did not obey, they would then have been more responsible than if left merely to an unexplained casualty, which if afterwards discovered would have justified, nay demanded, their immediate return to "the ancient Sabbath."

No inspired writer intimates or alludes to such a change, yet how confident is our author! "Israel," says he, "seeing their enemies dead upon the sea shore, and finding themselves safe, and their enemies destroyed, they spend this day, being their *new Sabbath*, in holy rest, praising God for His mercies, and for the seasonable deliverance He had wrought for them. For when Israel saw the great work which the Lord did upon the Egyptians, the people feared the Lord, and believed the Lord and His servant Moses. Then sang Moses and the children of Israel, the song recorded in the following chapter. *From this time*, therefore, the Israelites *began* to observe their *new* Sabbath on the seventh day of the week, instead of the first." Letters, p. 147. [To be continued.

NATURE'S TEACHINGS.

Falleth now from off a tree
A withered leaf;
This the lesson taught to me,
Life is brief;
Hear it say,
Mortal, soon thou'lt follow me
To decay!

Droppeth now from off my head,
A silver hair;
Plainer preacher never said,
For death prepare;
Filled with gloom,
We follow time with solemn tread
To the tomb.

Mounteth now on wings of air,
To the sky,
A little dew-drop, pure and clear,
Far up, on high.
Hear it say,
All above the earth is fair,
Watch and pray!
Nights of sorrow come not here;
'Tis perfect day.

From the People's Journal.

THE HOLY LAND.—BY HARRIET MARTINEAU.

THE JORDAN AND THE DEAD SEA.

This day, (April 6,) we were to visit the Jordan and the Dead Sea. In the morning, about five o'clock, I ascended a steep mound near our encampment, and saw a view as different from that of the preceding day as a change of lights could make it. The sun had not risen; but there was a hint of its approach in a gush of pale light behind the Moab Mountains. The strip of woodland in the middle of the plain looked black in contrast with the brightening yellow precipices of Quarantania on the west. Southwards, the Dead Sea stretched into the land, grey and clear. Below me, our tents and horses, and the moving figure of the Arabs, enlivened the shadowy banks of the stream.

We were off soon after six, and were to reach the banks of the Jordan in about two and a half hours. Our way lay through the same sort of forest land as we had encamped in. It was very wild; and almost the only tokens of habitation that we met with, were about Rihhah—by some supposed to be the exact site of the ancient Jericho. This is now as miserable a village as any in Palestine; and its inhabitants are as low in character as in wealth. No stranger thinks of going near it who is not well armed and guarded. Yet there is no need to resort to any means but honest and very moderate industry, to obtain a comfortable subsistence here—if it only were encouraged, and industry protected by a good social state. The fine fig trees that are scattered around, and the abundant promise of the few crops that are sown, show that the soil and climate are not to blame. At this place there is a square tower, conspicuous from afar, above the trees, which some suppose to be the sole remnant of the great city; but it can hardly be ancient enough to have belonged to the old Jericho.

On a hillock, in the midst of the brushwood, we saw a few birds of such a size that one of the party, in a moment of forgetfulness, cried out, "Ostriches!" There are no ostriches in this country; but these cranes looked very like them, while on their feet. One by one they rose, stretching out their long legs behind them—certainly the largest birds I ever saw fly—or probably shall ever see.

Though we had been told, and had read, that the river could not be seen till the traveler reached its very banks, we could not help looking for it. Three broad terraces have to be traversed; and then it is sunk in a deep bed, where it rushes hidden among the woodland. Its depth of water varys much at different seasons; though less now than formerly. The Scriptures speak so much of the overflow of Jordan, and of the lion coming up at the swelling of Jordan, that it is supposed that formerly the river was subject to inundations which may have formed the three terraces above-mentioned, and caused the extraordinary fertility of the plain in old times; and that the wild beasts which harbored in the brakes, came up to terrify the dwellers in the fields. However this may have been, it is not so now. The channel is no doubt deepened; and the river now, in the fullest season, only brims over its banks into the brakes, so as to stand among the canes, and never reaches the terraces.

Though we were all on the lookout, and though we reached the river at the spot which is cleared for the approach of the eastern pilgrims, we could not see the water till we could almost touch it. The first notice to me of where it was, was from some of the party dismounting on the Pilgrim's Beach. When I came up—O! how beautiful it was!—how much more beautiful than all pictures and all descriptions had led me to expect! The only drawback was, that the stream was turbid; not only whitish, from a sulphurous admixture, but muddy. But it swept nobly along, with a strong and rapid current, and many eddies, gushing through the thick woodland, and flowing in among the tall reeds, now smiting the white rocks of the opposite shore, and now winding away out of sight behind the poplars, and acacias, and tall reeds, which crowd its banks. It is not a broad river; but it is full of majesty from its force and loveliness. The vigorous, upspringing character of the wood along its margin struck me much; and we saw it now in its vivid spring green.

The pilgrims rush into the sacred stream in such numbers, and with so little precaution as to the strength of the current, that no year passes without some loss of life; and usually several perish. This year only one was drowned. Whatever superstition there might have been among our company, it was not of this wild sort; and we bathed in safety. The ladies went north; the gentlemen south. I made a way through the thicket with difficulty, till I found a little cove, which the current did not enter, and over which hung a sycamore, whose lower branches were washed by the ripple which the current sent in as it passed. On these branches the bather might stand or sit without touching the mud, which lay soft and deep below. The limestone precipice and wooded promontory opposite, made the river particularly beautiful here; and sorry I was to leave at last.

It is useless to attempt to make out where the baptism of Jesus took place, or where his disciples and John administered the rite. And on the spot one has no pressing wish to know. The whole of this river is so sacred and so sweet that it is enough to have saluted it in any part of its course.

The belt of woodland soon turned away eastwards, and we found ourselves exposed to extreme heat, on a desolate plain, crusted with salt and cracked with drouth. There had been a closeness and murkiness in the air, all the morning, which was very oppressive; and now it was, at our usual slow pace, almost intolerable. I put my horse to a fast canter, and crossed the plain as quickly as possible, finding this pace a relief to my horse as well as myself. The drift on the beach of the Sea looked dreary enough; ridges of broken canes and willow twigs washed up, and lying among the salt, and the little unwholesome swamps of the shore; but the waters looked bright and clear, and so tempting that our horses put their noses down repeatedly, always turning away again in disgust. I tasted the water—about two drops—and I almost thought I should never get the taste out of my mouth again. And this is the water that poor Costigan's coffee was made of!

Costigan was a young Irishman, whose mind was possessed with the idea of exploring the Dead Sea, and giving the world the benefit of his discoveries. It would have been a useful service; and he had zeal and devotedness for it. But he wanted either knowledge or prudence; and he lost his life in the adventure, without having left us any additional information whatever. He had had a small boat carried overland by camels; and in this he set forth, (in an open boat, in the month of July!) with only one attendant, a Maltese servant. They reached the southern end of the lake—not without hardship and difficulty; but the fatal struggle was in getting back again. The wind did not favor them, and once blew such a squall that they had to lighten the boat, when the servant stupidly threw overboard the only cask of fresh water that they had. They were now compelled to row for their lives, to reach the Jordan before they perished with thirst; but the sun scorched them from a cloudless sky, and the air was like a furnace. When Costigan could row no longer, his servant made some coffee from the water of the lake, and then they lay down in the boat to die. But the man once more roused himself, and by many efforts brought the boat to the head of the lake. They lay helpless for a whole day on the burning shore, unable to do more than throw the salt water over each other from time to time. The next morning the servant crawled away, in hopes of reaching Rihhah, which he did with extreme difficulty. He sent Costigan's horse down to the shore, with a supply of water. He was alive, and was carried to Jerusalem in the coolness of the night. He was taken care of in the Latin convent there; but he died in two days. Not a note relating to his enterprise was ever found; and during his illness he never spoke on the subject. Any knowledge that he might have gained has perished with him; and no reliable information could be obtained from his servant. Costigan's grave is in the American burying ground; and there I saw the stone which tells his melancholy story. He died in 1835.

There appears to be no satisfactory evidence as to whether any fish are to be found in the Dead Sea. Our guides said that some small black fish have been seen there; but others deny this. A dead fish has been found on the shore near the spot where the Jordan enters the lake; but this might have been cast up by the overflow of the river. It is said that small birds do not fly over this lake, on account of the deleterious nature of its atmosphere. About small birds I cannot speak; but I saw two or three vultures winging their way down it obliquely. The curious lights which hung over the surface struck me as showing an unusual state of the atmosphere—the purple murky light resting on one part, and the line of silvery refraction in another. Though the sky was clear after the morning clouds had passed away, the sunshine appeared dim; and the heat was very oppressive. The gentlemen of the party, who stayed behind to bathe, declared, on rejoining us at lunch time, that they had found the common report of the buoyancy of the water of this Sea not at all exaggerated, and that it was indeed an easy matter to float in it, and very difficult to sink. They also found their hair and skin powdered with salt when dry. But they could not admit the greasiness or stickiness which is said to adhere to the skin after bathing in the Dead Sea. They were very positive about this; and they certainly did observe the fact very carefully. Yet I have seen, since my return, a clergyman who bathed there, and who declared to me that his skin was so sticky, for some days after, that he could not get rid of it, even from his hands. And the trust-worthy Dr. Robinson, a late traveler there, says, "After coming out, I perceived nothing of the salt crust upon the body, of which many speak. There was a slight pricking sensation, especially where the skin had been chafed; and a sort of greasy feeling, as of oil, upon the skin, which lasted for several hours." The contrast of these testimonies, and the diversity which exists among the analyses of the waters which have been made by chemists, seem to show that the quality of the waters of the Dead Sea varies. And it appears reasonable that it should; for it must make a great difference whether fresh waters have been pouring into the basin of the lake, after the winter rains, or a great evaporation has been going on under the summer's sun. In following the margin of the sea, we had to cross a creek where my skirt was splashed. These splashes turned presently to thin crusts of salt; and the moisture and stickiness were as great a week afterwards as at the moment.

We wound among salt marshes and brakes, in and out, on the desolate shores of this sea; this sea which is not the less dead and dreary for being as clear and blue as a fresh mountain tarn. As we ascended the ranges of hills which lay between us and the convent where we were to rest, the Jordan valley opened northwards, and the Dead Sea southwards, till the extent traversed by the eye was really vast. How beautiful must it have been once, when the Jordan valley, whose verdure was now shrunk into a black line amidst the sands, was like an interminable garden; and when the cities of the plain stood bright and busy where the Dead Sea now lay blank and grey! As I took my last look back, from a great elevation, I thought that so mournful a landscape, for one having real beauty, I had never seen.

ONE CAUSE OF INSANITY.

The intelligent physician of the Mt. Hope Institution for the Insane, in Boston, in his late reports enunciates a sentiment which any thoughtful observer must have seen enough to convince him to be very near the truth. Without being so absurd as to deny all utility or excellence to works of fiction, or their harmlessness upon some minds, there is no question that their perusal by the young, particularly females, is hurtful and dangerous to a degree little dreamed of. Parents owe a stern and solemn duty to their children, to watch their reading, and to preserve their opening minds and hearts from the vitiating influences of much of what is called popular literature. The opinion below is worth pondering:

'Another fertile source of this species of derangement has appeared to be an undue indulgence in the perusal of the *numerous works of fiction*, with which the press is prolific of late years, and which are sown broadcast over the land, with the effect of vitiating the taste and corrupting the morals of the young. Parents can not too cautiously guard their daughters against this pernicious practice. We have had several cases of moral insanity, for which no other cause could be assigned than excessive novel reading. And nothing is more likely to induce this disease than the education which fosters sentiment instead of cherishing real feeling—such as results from the performance of active benevolence, and the sacred duties of ordinary life, and of religious obligations—which awakens and strengthens the imagination without warming the heart; and, to borrow the language of an eloquent divine, places the individual 'upon a romantic theatre—not upon the dust of moral life.'

TALLEYRAND'S DEATH-BED.

For nearly half a century, this veteran diplomatist acted a prominent part in the affairs of Europe. As the Prime Minister, or ambassador of the directory, the consulate, the empire, the restoration, and the monarchy of Louis Philippe, he negotiated the important treaties which determined the boundaries of empires and the fate of kingdoms, and formed plans which made Napoleon an Emperor, and the emperor an exile. Such a man's view of an eventful life of fourscore years, furnishes instructive lessons to men who are wasting the energies of being on political ambition or worldly aggrandizement. Just before his death, a paper was found on his table, on which he had written, by the light of the lamp, such lines as these:

"Behold eighty-three years passed away! What cares! What agitation! What anxieties! What ill-will! What sad complications! And all without other results, except great fatigue of mind and body, and a profound sentiment of discouragement with regard to the future, and disgust with regard to the past."

Contrast with this the exclamation of "Paul the aged," as he was about closing his earthly career: "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." A death-bed is the triumphal chariot of the useful Christian, however humble; it is the executioner's cart of the worldly unbeliever, however exalted. [American Messenger.

PROPERTY.—"I do not know," says Dr. Paley, "whether our attachment to property be not something more than the mere dictate of reason, or even than the mere effect of association. Property communicates a charm to whatever is the object of it. It is the first of our abstract ideas; it cleaves to us the closest and the longest. It endears to the child its plaything, to the peasant his cottage, to the land-owner his estate. It supplies the place of prospect and scenery. Instead of coveting the beauty of distant situations, it teaches every man to find it in his own. It gives boldness and grandeur to plains and fens, tinge and coloring to clays and fallows."

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* Besides other grounds on which the right determination of the time when Israel left the land of their bondage is of importance; we have judged the interest attached to it as a circumstance introduced in the objection we are considering, as sufficient to warrant our full investigation of the subject,—an inquiry the more necessary from the unsatisfactory manner in which it is generally treated by commentators.

In Molesworth's Sermon on the Passover, this subject is well treated. It contains farther proofs of the incorrectness of the ordinary theory in regard to the time of the Israelites leaving the land of Egypt.

The Sabbath Recorder.

New York, December 23, 1847.

CHRIST'S BIRTH-DAY AND RESURRECTION-DAY.

From a very early period in the history of the church, certain days have been set apart by Christians to commemorate important events connected with their Saviour, such as his conception, his birth, his circumcision, his death, his resurrection, and his ascension. But among them none seem to have been so generally esteemed as Christmas-day, kept in commemoration of Christ's birth, and the first day of the week called Lord's day, kept in commemoration of his resurrection. These were celebrated with great pomp at an early period, and were enjoined with much earnestness by good men for many centuries. Since the rise of the Puritans, however, for some reason or another, Christmas-day has fallen into comparative disgrace where their influence is felt, while double honor has been bestowed upon what is commonly termed the Lord's day. What good reason there may be for this, it is difficult to say, since some of the earliest and ablest treatises upon the subject represent Christmas-day as having "equal authority, equal antiquity, and equal right to be observed, as the Lord's day." Indeed, we believe that in the Roman Catholic Church, which can certainly claim as much authority on the score of age and numbers as any now in existence, it would be deemed about as great a sin to work upon one of these days as upon the other. And even in the English Episcopal Church, we think many persons can be found, who would as soon forego the observance of the "Lord's-day" as of Christmas-day. How happens it, then, that so many persons, who would tremble at the thought of desecrating the one of these days, will yet deliberately and recklessly trample upon the other? Let those answer to whom such inconsistency attaches. For our part, we love Christian liberty too well to come under bondage to either, unless a "thus saith the Lord" can be given for their observance. We are frank to confess, however, that if we felt bound to observe either one of them, we should feel equally bound to observe both, since we know not where to draw a line of distinction between observances which are of equal age and equal authority.

As this paper will fall into the hands of many of our readers on Christmas-day, perhaps they would like to know upon what authority the early advocates of that day grounded its observance. We have before us a copy of the fifth edition of a book published in 1644, to vindicate the Gospel Festivals of the English Church, which sets out with the position, "that the Feast of Christ's Nativity [Christmas] is grounded upon the Scriptures, was observed in the pure, ancient, apostolic times, and is approved by all Reformed Churches." The manner in which it establishes this position is really note-worthy. For the *Scriptural argument*, we are told that God promised this day when he said the seed of the woman should bruise the serpent's head; that Abraham rejoiced to see this day; that Jacob foretold it when he said the scepter should not depart from Judah, nor a law-giver from between his feet, until Shiloh come; that the prophet Isaiah marks out this as a special and wonderful day, when he says, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel;" that this day the apostle calls the fullness of time, &c., &c. For the *Apostolic argument*, we are told that "Clement, a glorious martyr of Christ Jesus, whom St. Paul reckons among his fellow laborers in the Gospel, whose names are in the book of life, writes thus unto the Christian Churches: Brethren, keep diligently feast days, and truly in the *first* place the day of Christ's birth." For the argument from *the Fathers*, we are told that in the second century Theophilus, Bishop of Cesarea in Palestine, saith that we ought to celebrate the birth-day of our Lord, on what day soever the 25th day of December shall happen;" in the third century, Cyprian uses similar language; and in the fourth century, the day was extensively celebrated at Nicomedia in Bythinia. Basil the Great, St. Jerome, St. Chrysostom, and Maximus the Bishop of Tours, are also quoted as teaching the same thing. To this is added the testimony of various Reformed Churches, of which the Helvetian says: "We exceedingly approve those churches which do religiously celebrate the memory of our Lord's *Nativity*, Circumcision, Conception, Passion, Resurrection, Ascension into heaven, and the sending down of the Holy Ghost upon his disciples."

Such are specimens of the arguments upon which the observance of Christmas is grounded by its advocates. Who can fail to notice the resemblance between them and the arguments by which the observance of Lord's-day is sustained? They make the use of the word *day* with reference to the birth of Christ, to mean that the annual return of the day on which that event is supposed to have happened should be religiously observed! Yet this is done with just about as much reason as the advocates of the Lord's-day make the expression of the Psalmist, "This is the day which the Lord hath made," to mean that the first day, on which the Lord is supposed to have risen, should be observed—and not only observed, but observed weekly—and not only observed weekly, but observed with sabbatic strictness—and not only observed with sabbatic strictness, but observed in place of the Sabbath, and in conformity to the fourth commandment! An arbitrary and unnatural interpretation is put upon the language of Scripture, and a series of equally arbitrary and unnatural inferences drawn from it, in order to sustain the popular dogma. So with regard to the exhortations of the Fathers; the argument is, that because one man thought well of the observance of a certain day in one place, therefore it ought to be observed by all men in all places. To us there seems a striking resemblance between the arguments used to sustain the celebration of Christ's Birth-Day and his Resurrection-Day. If we observed the one, we should certainly feel bound to observe the other; and how those who cling to the one can still reject the other, is a mystery to us.

CHEAP NEWSPAPERS.

For several years past there has been a great rage for cheap newspapers, as well as other cheap publications. To gratify it a vast number of political "campaign papers," and perhaps an equally large number of papers filled with trash to kill time or excite merriment, have been printed and circulated throughout the country. In most cases these papers have been very poorly edited and worse printed, serving only to lower the already too low standard of newspaper excellence. But we are glad to see reason for believing that the rage for such publications is dying away. The number printed now is much smaller than it was a few years ago. Many of the religious and reformatory papers, which were led to reduce their prices in compliance with the existing taste, have either fallen through entirely, or become convinced that a return to old prices is the best policy for both publishers and subscribers. Among our exchanges we notice three or four which are intending to raise their prices at the commencement of the new year. The Boston Liberator was induced last year, by the urgency of friends, and in the faith that its list would thereby be much increased, to reduce the price from $2 50 to $2 00 per year. After trying the experiment to his satisfaction, the publisher has determined to commence the new volume by charging two dollars and fifty cents in advance, and three dollars after six months. We have on our list several religious papers which have within the last four years either reduced their prices, or enlarged their dimensions at the old price. In nearly every instance the character of such papers has suffered. By reducing their income, they have made it necessary to reduce their expenses; and as they cannot reduce the expense of printing, they have been obliged to reduce the expense of editing. The consequence has been, as before stated, that the character of such papers has suffered. They have become the mere echos of other papers, being made up of bad selections, miserably arranged, and serving no purpose.

CONGRESSIONAL CHAPLAIN.

The opening of Congress brought up, as usual, the knotty question who should be Chaplain. When the subject was first broached in the House of Representatives, Mr. Pettit, of Indiana, made his annual argument against the employment of Chaplains at the public expense. He contended, that as Congress had no power to legislate in matters of religion, so it had no power to appropriate the people's money to pay men for preaching or praying. He had no objection to addressing the Throne of Grace, provided it could be done without infringing upon the Constitution. In order to prevent such infringement, he thought it would be necessary to pay the Chaplain by voluntary contributions from the members, and for his part he should not hesitate to subscribe twenty-five dollars in liquidation of the Chaplain's account. He did not succeed, however, in arousing the liberality or constitutional scruples of his fellow Representatives sufficiently to carry his measure; and they consequently adopted the old custom of electing a Chaplain to be paid from the public treasury. The House spent nearly a whole day in considering the question, and finally succeeded in choosing Rev. Mr. Gurley, Presbyterian, as Chaplain. The Washington correspondent of the New York Tribune, in announcing this decision, says that such tedious, dilatory, and expensive proceedings, as usually attend upon the election of Chaplains, almost reconcile him to Mr. Pettit's view of the matter. "There are clergymen, and good ones too, in the House—could not they be induced to volunteer their services? If they have ambition, and are actuated by a sincere desire to save souls, where could they find a better field for their services?—where more need of their prayers?"

NINE-DAYS PRAYER-UNION.—A circular has reached this country from Scotland, proposing a prayer-union of Christians of all denominations, to be held about the close of the present year—a year the most eventful in the memory of this generation. The time suggested was the nine days beginning with Sunday, Dec. 19, and ending on Monday, the 27th. An hour at least, morning and evening, it was expected, would be set apart for private or social prayer, the great burden of which should be, that the influences of the Holy Spirit might be shed upon us from on high. The hour between eight and nine has heretofore been adopted when similar unions have been proposed; but each individual and each congregation must of course be left to judge for itself in this matter, according to circumstances.

"MYSTERIOUS AND PERPLEXING PROVIDENCE."—The New York Baptist Register says that after the Karen Dictionary has been about half completed by Mr. Wade, "his vision has become so much impared that he has been compelled to abandon it, and try what a voyage to his native land may do for him. Mr. and Mrs. Bennett are greatly afflicted by the dealings of God with the mission at Tavoy. Sister Mason taken away, and her husband disabled by his excessive toils—and now Br. Wade and his wife compelled to give up and go home—cannot be otherwise than mysterious, and trying to their faith. Some, we find, among the professed friends of Christ in our own land, speaking of these things as perplexing providences, and almost seem to think them a frown on the missionary effort. As well might the afflictions of the primitive saints, the death of Stephen and others, have been deemed a frown on their evangelical labors. No, no! these things are for the trial both of the missionaries and those who sustain them, and the command to preach the gospel to every creature is not the least abated in its obligation on the disciples of Christ."

ROMAN CATHOLIC ESTABLISHMENTS IN FRANCE.—A correspondent of the Christian Reflector gives some interesting statistics of the religious institutions of the Roman Catholics in France. It seems, from an enumeration made a few years ago, that there exist, in France, 2,144 convents, (of which 611 have been authorized since 1830,) legally entitled to receive legacies and donations, and 880 which are not authorized. They contain, in all, about 30,000 inmates. Estimating, moreover, at 20,000 all the males who are members of tolerated communities and fraternities, the number of persons connected, under religious vows, with these various establishments, is swelled beyond 120,000. In April, 1838, there were four houses of Trappists, four of Carthusians, two of Benedictines, and one of Capuchins, without mentioning the Jesuits, at Paris, at Lyons, and elsewhere *ostensibly* dispersed, by order of their general.

SABBATH LECTURES IN NEW YORK.—Mr. Brown delivered his Introductory Lecture on Sunday evening last. His subject was the importance of a thorough investigation of the Sabbath question, which he presented in a very able manner. As we gave a full report of his lectures upon the same subject last winter, and as the present course will no doubt be somewhat similar, although not the same, we have thought not advisable to report them. We can assure those who wish to hear upon the subject, however—both those who attended last winter, and those who did not—that they will find abundant instruction and entertainment in attending these lectures. To be continued on each succeeding Sunday evening, at the Seventh-day Baptist Chapel in Eleventh-st., between Bowery and Third Avenue.

INDIAN MISSIONS.—Rev. Mr. Treat, of the American Board of Commissioners for Foreign Missions, has left Boston on an official visit to the missions among the Choctaw and Cherokee Indians, for the purpose of investigating thoroughly the relations of those missions and their churches to the subject of slavery. He is accompanied by Rev. Timothy E. Ranney and wife, formerly of the mission among the Pawnees, who is now going to join the Cherokee mission; and by David Breed, jr., Mrs. Breed, Miss Caroline A. Fox, of Monegan, Conn., and Miss Jerusha Edwards, of Mass., who go as a reinforcement of the mission among the Choctaws.

RELIGIOUS NEWSPAPERS IN ENGLAND.—The scarcity of religious newspapers in England has long been a subject of comment and lamentation. But a reason for it is found, no doubt, in their expensiveness. To meet the demands of the times, and to correct and instruct the minds of all classes of the community, especially the Non-conformists, a paper is to be started in London, by John Campbell, D. D., with an anticipated issue of 100,000 weekly. The first number will be issued on the first week of the New Year. It will be the largest paper allowed by law—to be stamped and sold at four pence a number (8c.,) and entitled The British Banner.

STATE SUPPORT OF RELIGION DECLINED.—The Christian Chronicle says that the government in Ceylon contributes to the support of the different religious sects. The Scotch and Dutch chaplains are paid in full, and the Missionaries of the Wesleyan Missionary Society, the Church Missionary Society, the Propagation Society, and the American Board, receive annual grants from the Colonial Treasurer. The Baptists decline receiving anything. It seems that they are convinced of the ability of the gospel to sustain itself without the aid of the State.

ABOLITION OF SLAVERY IN INDIA.—The Daily News (England) says that in the Rajpootana States of India, slave-dealing has been abolished from the land, and the very name of slave is no more to be mentioned. Some short while since, suttee and infanticide were prohibited by the same chiefs; it is now declared a capital offence to aid or abet in these, or even to witness them. These things have been brought about by our political agents, which redown more to their honor than almost anything else they could have employed themselves in accomplishing. The chiefs of the Rajpootana States are going ahead more than any of the native princes of India.

IMPERIAL EDICT.

The following edict was issued by the Emperor immediately after he received news of the English invasion of Canton.

"AN IMPERIAL EDICT.—Keying has reported to us, by memorial, that on the 19th of the second month, (April 4th) the English merchants suddenly entered the river of Canton with troops. And the said Governor-General further states that on careful inquiry, the said merchants declared that they, having been insulted and abused, wished to go to Fuhsham to have a reckoning with the people there; and they also insisted on entrance to the city of Canton. As hitherto of late the said foreigners have been tranquil, and rather peaceful and quiet, their suddenly daring now to bring in troops is verily an affair which could not have been foreseen: we fear there must be something else (yet undisclosed.) Their strong wish to enter the city is not a matter of any great moment one way or other. The said Governor-General and his associates, in such an emergency, must not be at all alarmed, nor in the least degree inattentive or remiss, but with promptitude direct the civil and military officers; and in a safe manner restrain and suppress (the said foreigners,) and must not in any way allow them to trouble our people.

"Further, the said Governor-General requests that all the officers of the forts in which the guns were spiked may be taken and severely dealt with, and that he himself may be delivered over to the appropriate Board to be tried in like manner. Let him wait till the affair is settled, and then again report to us thereon by memorial. Let this edict for his information be dispatched post haste, at the rate of five hundred *li* per day. From the Emperor, *(Without date)*

Keyung has not 'lost face' by the late demonstration. On the contrary he has probably risen in the estimation of his august master; the abandonment of hostilities without even gaining access to the city, 'in itself a matter of small importance,' looking very like a defeat. This view is borne out by the expression, that they (the English) made a determined request to enter a portion of the provincial city. The 'determined request' was modified to an agreement that they should be permitted to do so in two years; and thus the 'matter of small importance' was quietly disposed of. The Honan grant is not mentioned. The Emperor doubtless looks upon it as another 'matter of small importance,' though it is to be feared that it will be the cause of much trouble.

JOHN QUINCY ADAMS AND THE THEATRE.—We mentioned several weeks ago the attendance of J. Q. Adams upon the Park Theatre in this city; and expressed an anxiety to know what would be said of the circumstance by the papers which made so much ado about his presiding over the National Sabbath Convention. The following is the talk of one of them:—

"A strange man, this same John Q. Adams, after all. A man of extensive knowledge, who has been minister to some of the most prominent courts of Europe, who has seen the theatre in its pernicious and ruinous influences, both at home and abroad, who has been familiar with its history from its earliest period, and well knows that reproach has been stamped upon it by all the advocates of pure morals down to the present time—that it has been the ruin of thousands of both sexes, that its evils are almost countless, that licentiousness, intemperance, and vice in every form, are nourished under the very shadow of its walls, and that those who tread its boards are deemed unworthy the privileges of respectable society; that this eminent statesman, being well aware of all this, should appear as one of its patrons, is truly mortifying. But when it is remembered that he is a professor of religion too, at the age of 80, on the very brink of the grave, that he should give countenance to such a moral scourge by his presence, and by his personal approval, gives an example to the rising generation that should virtually nullify the testimony of the virtuous and pious of all previous years, and impair the influence of parental counsel and admonition against the entrance of this gateway to the pit of ruin, is perfectly astounding!"

DR. BAIRD'S OPINION OF THE POPE, &c.—The Hartford Charter Oak, in a report of a recent lecture by Dr. Baird, makes him use the following language in relation to the present Pope, the Queen of England, and several Princes:—

"The Pope is a man of fine talents, the best Pope Rome has had for many a day. He is enlightened and liberal in his views, and though strongly attached to the Roman Catholic faith, yet desirous that Italy should take a higher stand among the countries of Europe. The Queen of England is a proud woman. She does not possess great talents, but is smart—and every year is becoming a better Queen. In private character, the four worst monarchs in Europe, are the Kings of Hanover, Holland, Bavaria, and Naples. These Kings are notoriously vicious. The others are generally moral, many of them exemplary in private life."

ITALY AND THE POPE.—The people of Italy, says Dr. Baird, in his lectures, are active, ingenious, and laborious. The peasantry are very industrious. Even the lazzaroni of Naples, of whom so much is said, are not idle from choice. Of their ingenuity there can be no doubt. It was the testimony of a British manufacturer, who had hundreds, of different nations, in his employ, that the Italians are the most ingenious and skillful workmen in Europe, the Swiss next, and the Scotch next. He placed Englishmen last. If the Italians were not ground down by political and ecclesiastical despotism, and so governed that enterprise and industry are without avail, they would be one of the most energetic nations in Europe. The present Pope has made many improvements. He has enlarged the freedom of the press, and encouraged the publication of newspapers; he has encouraged trade, industry, and education—the construction of railroads and other internal improvements; reformed the administration of government, and organized a national guard. He has something like a legislature, and probably will soon have one in reality.

THE CATHOLICS IN THE UNITED STATES.—The Catholic Almanac for 1848, says that the Catholic population in this country is estimated at 1,190,700. Within the United States there are three Catholic Archbishops, 24 Bishops, 890 Priests, and 907 Churches. Twenty Priests died last year. There has been in the same period of time an accession of 76 to the number of Priests, and 95 additional Churches have been erected or dedicated.

TIME OF COMMENCING THE SABBATH.

Mr. Begg, in his essay on the proper time of commencing the Sabbath, has referred to Dr. Dwight. I think it may be well to give to the readers of the Recorder Dwight's whole section upon the subject. As the Doctor undertook to treat Sunday just as though it were the primitive Bible Sabbath, "made for man," it shows clearly enough, that could he have disabused his own mind of his Sunday prepossessions, he would have been a consistent Sabbath-keeper.

ADDENDA.

"*The time at which the peculiar duties of the Sabbath are to commence is, in my opinion, the time when darkness commences on the evening of Saturday.* For this opinion the following reasons may be alledged:

"First: *The natural day commenced with darkness.* After God had created the chaos, darkness rested upon it for a certain period. This darkness, and the light which succeeded it, are declared to have constituted *the first day*. In the same manner are reckoned the five succeeding days of the creation.

"Secondly: *The Sabbath, at its original institution, was a natural day.* This is clear, because we are told, that *God rested the seventh day;* and from the manner in which the six succeeding days were reckoned, we have the fullest proof, that He, who by his own choice reckoned them in this manner, reckoned the seventh day in the same manner.

"Thirdly: *When the Sabbath was renewedly enjoined upon the Israelites, it was required to be kept as a natural day.* This we know, because no alteration of the original institution is specified in the fourth command; and because, in Lev. 23: 32, God says to that people concerning the great day of atonement, *From even to even shall ye celebrate your Sabbath.*

"Fourthly: *The Jewish Sabbath commenced with the darkness, or with the time which we denote by the word candlelighting.* This is evident from Nehem. 13: 19—'And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath,' &c. It is there evident that the Sabbath had not commenced on Friday evening, when the gates of Jerusalem *began* to be dark; or, in our customary language, when *the dusk of the evening commenced* in that city. The Sabbath, also, as a natural day, began originally at the same time; the first of the creation having commenced with absolute darkness. The time of darkness, to us, is the time when one can no longer see, so as to transact business by the light of the sun.

"Fifthly: *The Christian Sabbath is the first day of the week, (?) and a natural day; because there is no hint given us, in the New Testament, of any alteration made or to be made in this respect.* Dr. Macknight informs us that the ancient Christians began their Sabbath on the evening of Saturday. Some Christians have supposed, that the time when our Lord rose from the dead, is that, at which the present Sabbath ought to be begun. This is evidently an error; because THAT TIME IS NOT DECLARED IN THE NEW TESTAMENT, AND THEREFORE CANNOT BE KNOWN BY US. Accordingly these Christians begin the Sabbath at midnight—a time of human appointment merely. This seems to me unwarrantable."

COLPORTEURS ON THOROUGHFARES.

The ice is broken at last. After years of effort to secure well-qualified laborers for this difficult service, Providence seems to be raising up the men, and opening the door of access to the wayfaring population. The New Jersey Railroad and Transportation Company have generously given a free pass to one of this new class of laborers, whose station is on the Jersey City ferry-boats; an example of liberality which we trust will be followed by other steamboat and railroad companies. The colporteur meets the throngs entering or departing from the City, with his basket of books and tracts, and has succeeded thus far in his interesting mission. Passing up the North river on a night boat, with a supply of books, they were all sold on the boat before his return the next day. Though meeting with an occasional rebuff, he finds, in the main, that intelligent and Christian travelers appreciate his work and encourage him in it. The colporteurs of Satan have so long occupied this ground exclusively, to the grief and disgust of good men, that a religious colporteur is now welcomed and patronized. It is meeting the adversary on his own field.

Several other boat-colporteurs are preparing for the work. And the Lord is raising up friends for the movement. A venerable member of the Committee has given $50 for this enterprise, and other donations have been received. There will be occasion for others still, and we doubt not they will be forthcoming.

We would bespeak a kind word, at least, from those who may meet these boat-colporteurs; and would suggest that the friends of truth, residing in great thoroughfares, should start a similar movement in various parts of the country. There is a blessing in it. [Am. Mess.

☞ Is there not an opening for a few faithful colporteurs from the Sabbath Tract Societies? The public mind seems to be in some measure prepared to receive light upon topics hitherto unpalatable. It seems that as men get knowledge in the truths of religion, the appetite is increased for more. This thirst after knowledge should be excited by the circulation of scriptural views of the divine law. Who will occupy the station so favorably opened to the advocates of Sunday observance, and endeavor to counteract some of the evils inflicted upon the community by the occasional tares sown with the wheat by other hands? Who will engage in the work?

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

In looking over the proceedings in Congress last week, we find but little done in which the public will feel particularly interested. The early part of the week was occupied in appointing chaplains and the various committees. Afterward several resolutions and bills were presented which will be noticed when acted upon. The subject of war with Mexico has been brought before both Houses in such a form as to encourage the hope that something will soon be done in the way of defining its object, at least.

In the SENATE, Mr. Calhoun offered resolutions to the effect that to conquer Mexico and hold it, either as a province or to incorporate it into the Union, is inconsistent with the avowed objects of the war and its prosecution, and a departure from the settled policy of the Government, in conflict with its character and genius, and in the end will subvert our free popular institutions; that no line of policy should be adopted for the future prosecution of the war, which way lead to consequences so disastrous. The resolutions were ordered to be printed.

In the HOUSE OF REPRESENTATIVES, Mr. Holmes, of South Carolina, asked leave to introduce a resolution declaring substantially the inexpediency of extinguishing the nationality of Mexico, and declaring it expedient to secede all territory beyond the Rio Grande, on condition of free ingress and egress for our citizens into New Mexico and California, and our vessels into the ports of Mexico, reciprocal privileges in trade, and the privilege of constructing railroads to San Diego and any towns in New Mexico and California. Leave was not granted.

* * *

THE CAPITOL AT WASHINGTON ILLUMINATED.—The Capitol at Washington is now perhaps the best illuminated building in the world. The old sperm lights are abolished, and Mr. Crutchett has arranged and fitted up the gas lights in so tasteful and ingenious a manner that the Senate Chamber and House look like a scene in Aladdin's palace. Above the dome of the Rotunda, towers the great lantern filled with burners, and the chandeliers of both houses are superb. The one in the House of Representatives is ornamented with a beautiful scroll; that in the Senate by thirteen brilliant stars, representing the good old thirteen States, with their pendant prisms. These reflected from the mirrors above, appear like double stars, and multiplied to nearly double the number. Each chandelier furnishes light equal to 5000 spermaceti candles. The lighting of the chamber is complete, enabling any one to read with perfect ease on any part of the floor, and the light, though so powerful, is yet so soft that it is delightful to the eye.

* * *

A FEMALE FARMER.—The second premium for the best cultivated farm in Litchfield Co., Ct., was awarded the past season to Mrs. Vesta Hawkins, of Watertown. This farm contains 150 acres. It has been under Mrs. H.'s management for the last ten years. The committee of examination say:—"It is divided the present season into twenty-two acres of meadow, three and a half of corn, six of oats, one and a half of rye, two of buckwheat, a half acre of potatoes, seven acres of wood land, and the residue of pasture land. The produce of the farm for the present season is estimated as follows: fifty tons of hay, two hundred bushels of corn, one hundred and thirty-three shocks of oats, and one hundred and fifty bushels of potatoes. The stock kept on it this season consists of 26 head, including six calves raised this season, two horses and 56 sheep. The farm is conveniently laid out in small fields, and fences mostly of rails, all in good repair, and together with the buildings present a neat and tidy appearance. [Cultivator.

* * *

CURIOUS CASE.—A child about four years old, son of Mr. J. Sweet, of South Reading, Mass., swallowed a copper cent some two months since. Several physicians were called, and he was made to vomit at intervals, after the accident. Subsequently he was pretty well, with the exception of a difficulty of swallowing. Mr. Sweet, suspecting that the cent was still lodged in the throat, took the child to Dr. Wyman of Cambridge, who passed a probing instrument down the little sufferer's throat, and distinctly felt the cent. The doctor then made a double hook of common covered bonnet wire, which he passed into the throat, and on the first trial succeeded in hooking up the cent, which was lodged in the aesophagus, standing edgeways. The child is now very well.

* * *

FLOOD ON THE OHIO.—A telegraphic dispatch, dated at Cincinnati, Dec. 15, says that the waters of the Ohio have swelled to the highest point attained during the great flood of 1832, and the lower part of the city is entirely inundated. At least five thousand families have been rendered houseless by this disastrous flood, and great distress must ensue in consequence. A public meeting of the citizens has been called to provide the means for alleviating their destitute condition. The stores south of Pearl-street are flooded, and Broadway is overflowed. It is useless to calculate the damage, or to endeavor to give an idea of the distress existing among us. Business has been almost entirely suspended. Half the lumber in the city is afloat, and boats have been carried off the stocks in the ship yards.

* * *

The Court of Common Pleas for the County of Barnstable, Mass., held its annual session lately. The Judges took their seats; the chaplain prayed; the full complement of grand and petit jurors, a melodious crier, and a bar full of lawyers qualified to maintain either side of any cause—yet after all, not a single case criminal or civil was found for the jurors. In six months no two men could be got to go to law with each other, and nobody had committed a crime that required a verdict of guilty or not guilty. The county is one of the most populous in that State—but the principles planted by the pilgrims flourished there spontaneously.

SUMMARY.

The Scientific American says that the largest ship ever built in the United States, has been recently finished at Portsmouth, N. H., at a cost of 100,000 dollars, for Messrs. D. & A. Kingsland, of this city, and intended to run as a packet between here and Liverpool. She is a 3 decker, 1800 tons capacity, carpenter's measurement—that is about 300 tons more than any merchant vessel heretofore built in the United States. Her length on deck, is 186 feet, with 41 feet beam, and 34 feet 6 inches hold. The knees, between decks, are of white oak, and mould 32 inches in the throat, and 11 1-2 inches in the side. She is named the Columbus.

The corn crop of the United States this year is estimated at 600,000,000 bushels; in 1845, it was 417,800,000 bushels. The yearly exports from 1701 to 1819, several times arose above a million bushels, sometimes over two millions, but from 1819 to 1845, they did not in any one year amount to a million. In 1846, the exports were 1,826,086 bushels corn, and 298,786 bbls. corn meal. In 1847, the exports have arisen to the enormous quantity of 19,272,815 bushels of corn, and 945,040 bbls. meal.

In the Tyrol, and particularly at Voralberg, a regular business of breeding snails for sale is carried on. They are placed in large pieces of ground bare of shrubs and trees, and covered with grass, where they are fed with cabbage leaves. In winter they are covered with moss to protect them from the cold. The flesh is most delicate in autumn. They are sold on the spot at the rate of about two and a half to three florins the thousand.

The service of plate which some New York city gentlemen intended for the late Silas Wright, was presented to his widow *pro forma*, at the Stuyvesant Institute, by Senator Dix, who pronounced an eulogy on the deceased. The plate, manufactured by Gerardus Boyce, is highly wrought, and mostly beaten out of the solid bar; it is valued at about $18,029, and weighs fifty pounds, comprising one hundred and eighteen pieces. Gen. Dix is to present it in person to Mrs. Wright, at her private residence.

A few months since, one Sergeant Tagg, of the 20th Regiment at Halifax, made an attempt upon the life of Elizabeth Bourne with his sword in a fit of jealousy, because she would not return his affections. The trial came on at Halifax on Thursday, the 2d inst. The jury came in with a verdict of guilty, on hearing which the prisoner cut his throat with a penknife from ear to ear in the open court. Tagg is a young man not more than 21 years of age. His wound is supposed to be mortal.

Mr. Griswold (the efficient mail agent between New York and Philadelphia) left Washington with the Message, on a special engine, at a quarter past one precisely, arrived at Baltimore at half past two, Philadelphia at seven, New Brunswick at a little before nine, and Jersey City at fifteen minutes before ten—being altogether eight hours and a half, including all stoppages, between Washington and Jersey City—distance two hundred and twenty miles.

The old Indian house at Deerfield, Mass., an interesting relic of the Indian war, that survived the conflagration of the village of Deerfield, in 1704, has become so dilapidated that its present owner, Mr. Hoyt, has to remove it for the purpose of erecting a new house on its site. Inspired by a proper spirit, the citizens of the village have appointed a committee to take measures to secure the preservation of the relic, by purchasing it and removing it to a new location, and having it kept in repair.

The Athenæum states, that if no intelligence respecting the Arctic expedition, under command of Sir John Franklin, should arrive in the course of a few weeks, the admiralty will take measures to send in search of the missing voyagers, besides dispatching the expedition of which Sir John Richardson has undertaken the command.

Many persons do not clearly comprehend the term "*Quarter*," as applied to grain in England. It is this: A ton is 2,240 lbs., a quarter of that, is 560 lbs., and this is the weight of the British or Imperial quarter of wheat. The U. S. standard allows 60 lbs. to the bushel, the British 80, lbs. thus 8 x 60=560. A bushel of wheat in the United States is equal to 6-7ths of an English bushel, and a British quarter of wheat is equal to 9 1-2 U. S. bushels of 60 lbs. each.

The Peterboro, N. Y., Messenger says that Dr. Jewett has planned a good thing for blowing logs. It is a screw with a hole just large enough for the fire to communicate with the powder, through the middle. This being screwed into the hole after the powder is placed, confines it so closely that there is no escape. Every charge splits its log.

The Buffalo Commercial Advertiser remarks: "Twenty five thousand dollars are subscribed toward the Buffalo and Aurora plank road. We continue to notice, in exchange papers, many new projects of this kind, several of which refer to the neighborhood of Syracuse and Schenectady."

James McHenry Boyd, Esq., died at the U. S. Hotel, Philadelphia, from injuries received by the accidental discharge of a pistol he was uncapping. He was married in Baltimore in the morning, and had just reached Philadelphia on his way to New York, from whence he was expecting to sail with his lady for Europe, when the fatal accident occurred. The ball passed entirely through his body, rendering his case from the first hopeless.

The London Morning Advertiser of Oct. 16, draws attention to "the remarkable fact, that during the late scarcity of potatoes, which has been called a famine, the Irish actually exported *more food than would have supplied any four countries in Europe*. They had at the same time, completely within their reach, an abundance of fish which would be deemed luxuries in most of the European markets." The United States sent donations to Ireland, during the above period, to the extent of a million and a half of dollars.

A cotemporary says: We have seen no mention of life preservers in connection with the awful catastrophe of the Phœnix, on Lake Michigan, and we presume there was not one there. Yet the circumstances were such, that if every person had been furnished with a life preserver, we do not see why every life might not have been preserved.

Speaking of the weather one day last week, a New York paper says it was wet, warm, sultry, misty, melting, muddy, vapory, sloppy, disagreeable, thick, cloudy, moist, fickle, damp, foggy, dripping, drizzly, exhausting, unpleasant, intolerable, unhealthy, indescribable, and rainy. At noon the sky was clear and bright, but oh what showers we had at night!

A bill passed by the Legislature of New York allows the following compensation to officers:—To the Attorney General $2,500 and $800 for Clerk hire; State Engineer and Surveyor $2,500 and $700 for Clerk hire; State Prison Inspectors $1,500 each; Canal Commissioners $2,00—these salaries to be in lieu of all fees, traveling expenses, and other allowances. The Controller $2,500; Secretary of State $2,500; and the Treasurer $1,500; had been already fixed by law.

It is stated in the Chicago Journal, and the fact is vouched for by respectable citizens at Maintowoc, that the Propeller Delaware, on her way from Sheboygan to Maintowoc, after the destruction of the Phœnix, passed close by thirty or forty dead bodies floating in the Lake; but, though the weather was calm and the sea smooth, the Captain of the Delaware, resisting the earnest entreaties of his passengers, refused to lower his boats and pick those bodies up!

On Friday morning, about sunrise, two strangers went to the house of Robert Tete, in Hopewell, Cumberland Co., and took off his wife and child. Who they were, (says the Bridgeton Chronicle,) where they were from, or where they went to, we have not been able to learn. Robert was in town at work, but was soon informed of his loss.

It is said that one great English Railway contractor, has more than £7,000,000 of contracts incomplete at this moment; and though 20,000 workmen have recently been discharged from his employ, he yet pays $50,000 a week in wages alone.

Mr. Winthrop is the third Representative of Massachusetts, who has presided over the House of Representatives since the adoption of our Constitution, having been preceded by Theodore Sedgwick in the sixth Congress, and Joseph B. Varnum in the tenth and eleventh.

At Jamaica, L. I., on Wednesday last, two large hogs were guessed for—50 cent a guess. The fortunate guesser had his choice of the two, the next best guesser taking his leavings. This is a new item in Long Island sports.

The receipts on the Western Railroad, for the year ending Dec. 1st, exceeded those of the last year by $365,000—or $1,000 per diem throughout the whole period. The gross amount of receipts was $1,218,000.

Gen. Taylor will not, during his six months absence from camp, visit Washington, or attend any public meetings, nor, in any way, seek notoriety, but will employ himself exclusively in the management of his private affairs, which have suffered from long neglect.

The transmission of the President's Message over the telegraphic wires, to Louisville, Kentucky, and Vincennes, Indiana, was accomplished during Tuesday night, occupying about twelve hours' incessant labor on the part of the operators engaged in it.

It was currently reported at Sierra Leone, that there were 2,000 recaptured Africans in the liberated African department, and those rejected by the retaining officers as unfit for soldiers would be sent to the West Indies as emigrants.

Joseph E. West was convicted last week in the Burlington, N. J., Court, and sentenced to five years hard labor in the State Prison, for forging a deed. He is a man of education, and was, at one time, the most wealthy citizen of Atlantic County.

A letter mailed at West Poultney, Vt., postmarked June 12th, inclosing a bank draft, and very plainly directed to New York, reached its destination December 8, and a duplicate draft was remitted long ago, in September or August.

A correspondent of Cist's paper, the Cincinnati Advertiser, writes:—I notice a statement in the public journals, that the widow of Benjamin Rush, now 90 years of age, is still alive. She is therein stated to be the only survivor of the wives of the signers of the Declaration of Independence. This is a mistake. Mrs. Chase, the widow of Judge Chase, of Maryland, survives, in the 93d year of her age.

It appears from the reports of the Romish Society for the Propagation of the Faith, that while this country was contributing supplies to the starving Irish, the poor people of Ireland have contributed to that Society $28,000, to be spent in the spread of Romanism in this country.

During the present year sixteen coal-boats have been snagged on the same stump in one of the bends of the Mississippi river. Each boat was probably worth $1,000. Here, in a retail way, has a single snag cost the community $16,000 in one year.

Levi Lee, a colored man, died in Philadelphia on Thursday night, in consequence of injuries inflicted upon him by a colored woman in whose cellar he lived, and who had ordered him out into the storm because he was suspected to be ill of the fever which had prevailed among these people lately. He declined going, and she attacked and turned him out. His body when found was almost hidden by the snow which had fallen.

The Chicago Citizen says: "Land Warrants can now be bought in this city at $140 for 160 acres. These warrants are taken at par at the land offices for any land the Government has for sale. The flood of warrants offers an excellent opportunity to the people to get land cheap."

[Preëmptioners are not allowed to present Land Warrants in payment. They must still pay $200 in specie.]

The Pittsburgh Gazette notices the death in Alleghany city, on the 27th of Nov., of James Ross, Esq., who was one of the convention that framed the Constitution of the United States.

Fourteen thousand hogs have arrived by railroad in Baltimore within the fortnight. Twelve thousand more, says the Cumberland Civilian, are waiting a passage.

The editors of the Richmond (Va.) Times have received from the farm of Dr. Gwathmy, King William, a turnip weighing 10 1-2 lbs. when short of its tops.

Hon. Timothy Pitkin, an eminent citizen of Connecticut, who had been several times elected Speaker of the Connecticut House of Representatives, and served his State with distinguished ability as a member of Congress, from 1805 to 1819, died in New-Haven on the 18th, at the advanced age of 82.

A State Convention, for the purpose of organizing a State Educational Society in Indiana, has been held in the Capitol, Indiana. This is *real* republicanism. The class who are out of the circle of office-seekers, gamblers, purse-proud aristocrats, and able to reason, reflect, and act honestly and independently—these are a nation's strength.

The Quebec Gazette says, that in consequence of the failure of the cod and seal fisheries, and also of the potatoe crop, a famine will soon be experienced at the Magdalen Islands, unless prevented by relief from the government or some other source.

The health of Dr. Sylvester Graham, says the Worcester Journal, is on the decline. He is badly afflicted with nervous dyspepsia and disease of the lungs. By the advice of Dr. Ruggles and Dr. Woodward, he has been induced to adopt the use of animal food.

The Prairie Farmer says, that sheep slaughtering is being extensively carried on in Chicago this fall. One firm are engaged in slaughtering 3,000 head. The price for one flock, was $1 18 3-4 per head. The pelts and hams are properly cured for the market, and the balance of the carcase is steamed for the tallow.

A paper was read before the New York Historical Society on Monday, 6th inst., by Albert Gallatin, wherein he stated that E. B. Whitney, inventor of the Cotton Gin, had prolonged slavery in the United States.

Our countryman, Powers, has been fortunate in bringing to notice an old quarry of the richest marble in the world, which has lain obscured, a few miles from Leghorn, for 2,000 years.

A movement is in progress in Boston to establish a free public library for the citizens, and the Common Council have agreed to provide accommodations as soon as $30,000 is raised.

A railroad is to be constructed at Capetown, South Africa, for a distance of 7 miles. The expense is estimated to be 24,000 dollars per mile.

A four-wheeled carriage, with brown ornaments and iron wheels, has been recently discovered in a three story house dug out at Pompeii.

The bark Olga, Capt. John C. Bull, cleared from Boston for California, with a cargo valued at $26,400, of which $14,600 was of foreign products, and $11,800 domestic.

There is a project on foot in Pennsylvania to establish a free banking system on the basis of Pennsylvania stocks.

Boiled potatoes are said to cleanse the hands as well as common soap; they prevent chaps in the winter season, and keep the skin soft and healthy.

The bill to incorporate Syracuse as a city, passed both Houses on the 14th, so amended as to require a vote of the electors of Syracuse and Salina upon it.

One gentleman in Licking County, Ohio, it is stated, makes annually $100,000 worth of cheese.

The statue of Dr. Chalmers for the new college at Edinburgh will cost $1,500, of which $1,000 is already raised.

The capital already invested in railroads in in New-England States, is supposed to amount to $50,000,000.

An earthquake occurred in Chili and Peru on the 8th of October, which destroyed several towns.

Official documents state that there are at least 2,300 women attached to the American army cooking, washing, attending the sick, &c.

The value of provisions, breadstuffs and rice exported from Boston from 1796 to 1820, was $20,516,438, viz., provisions, $7,071,160; breadstuffs, $11,572,574; rice, $1,872,704.

* * *

Review of New York Market.

MONDAY, DEC. 20.

ASHES—Pearls $7 00; Pots 5 50.

FLOUR AND MEAL—Genesee Flour 6 37; Oswego, Troy, and Western, 6 19. Meal, Jersey, 3 47. Rye Flour 4 50. Buckwheat has risen, and sells for 3 50 per barrel.

GRAIN—Prime Genesee Wheat 1 40; Ohio Mixed 1 30. Corn from 72 to 81c. Rye 85c. Oats, Jersey, 43c; river and canal 45 a 50c.

PROVISIONS—Prime Pork 8 25; Mess 13 00. Beef 5 50 a 8 50. Lard 7 a 8c. Butter goes freely at 11 a 13c. for Ohio, and 14 a 22 for State. Cheese 6½ a 7c., with fair demand.

MARRIED,

At Hopewell, N. J., on the 10th inst., by Eld. D. Clawson, Mr. CHARLES C. SOCKWELL, to Miss SARAH S. DAVIS.

In Alfred, N. Y., Nov. 27, by Eld. N. V. Hull, Mr. JACOB HENDRIX to Miss JUDITH A. COON, all of Alfred.

DIED,

In Scio, N. Y., Nov. 24, in the 78th year of her age, ANNA EMERSON. She was a member of the 1st Seventh-day Baptist Church in Alfred.

In Alfred, N. Y., Nov. 30, Mrs. CHARLOTTE HARTWELL, wife of Franklin Hartwell, in the 27th year of her age.

LETTERS.

N. V. Hull, John Green, Christopher Chester, Isaac Clawson, John Whitford, George Crandall, Luke P. Babcock, Wm. Maxson, G. W. Hinkley, D. C. White, Franklin Cottrell.

RECEIPTS.

Varnum Hull, Scott,	$2 00	pays to vol.	4	No. 52
R. G. Burdick, "	2 00	"	4	" 52
R. P. Babcock, "	2 00	"	4	" 52
Jesse Burdick, "	2 00	"	4	" 52
G. M. Frisbie, "	2 00	"	4	" 52
John Barber, 3d, "	1 00	"	4	" 52
Thos. Dye, "	1 00	"	4	" 26
J. H. Kenyon, "	1 00	"	4	" 26
S. W. Davis, Berlin,	2 00	"	4	" 26
Polly Randall, Petersburg,	2 00	"	4	" 52
D. L. Wells, "	2 00	"	4	" 52
Christopher Chester, Verona,	2 00	"	4	" 52
Amy Hazard, "	1 00	"	4	" 26
Lucinda Rogers, Leonardsville,	2 00	"	4	" 52
Barney Crandall, Whitesville,	2 00	"	5	" 26
P. Mosher, Plainfield, N. J.	2 00	"	4	" 52
Abel Davis, Shiloh, N. J.	2 00	"	4	" 52
John Green, Hopkinton, R. I.	2 00	"	3	" 52
F. Cottrell, "	1 00	"	4	" 26
C. S. Rogers, Waterford, Ct.	2 00	"	5	" 20
A. Lester, "	2 00	"	5	" 20
John Batty, Mystic, Ct.	2 00	"	4	" 52
J. Manwaring, East Lyme, Ct.	2 00	"	4	" 52

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26tf. E. H. WILCOX, PROPRIETOR.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, gilt edges, $1 25; ditto, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

☞ Since the first publication of the above notice, it has been found necessary to increase the price of books in morocco. Persons ordering them in future, will please note the fact, and act accordingly.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

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The Academic Year for 1847-8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second " "	Dec. 15,	"	March 22
Third " "	April 5,	"	July 12

TUITION, per term of fourteen weeks, from $3 00 to	$5 00
EXTRAS—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold th reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties ot their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter Lucius Crandall, of Plainfield, N. J., Agents.

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Miscellaneous.

LETTER FROM A GERMAN TO HIS FATHERLAND.

A Milwaukie (Wisconsin) paper publishes a translation of a letter in the Schnell Post from a German in that Territory to his friends in Germany. It shows how much our privileges are prized by those who never previously enjoyed the like:—

"Dear Friends:—We arrived at America in good health. We reached Milwaukie on the 10th of July, and hope that this letter will find you in good health. We have all been sea-sick, but nobody died. The 3d of July we took the steamboat to Albany, and there took the railroad for Milwaukie. We then bought land of the State. I, John ——, bought me eighty acres, (that is, in German, 120 morgen.) Then we went by wagon to a place thirty-six miles from Milwaukie, where we could feast our eyes on trees. There I built me a house of trees, 28 feet long and 18 feet wide, and have bought a stove for $13, upon which we can cook and bake bread too. We have bought a cow with a calf for $15, which could not be bought in Germany for $40.

"They think, in Germany, it is all wild in America;—no, the wild part is in Germany. The cities are prettier here than there, and we have all kinds of trees, which they have not got in Germany. I have on my land many trees, oak, beech, linden, sugar cane, (maple) and citron (cedar) trees. We are two miles from church. We have mass every month. After New-Year we have it every Sunday. Here we live Catholic—here we can nightly pray. The very poorest is as good as the richest. One can every day and year go to the highest officers. We need not touch our hats; we can keep our pipe in our mouth. We can thank God a thousand times, that he has brought us out of the land of bondage into the promised land; for we have here a fine land, and liberty.

"I pay every year $2 taxes for 120 morgen; it is fixed by the United States of America. There is everything enough in America. Flour costs $3 a barrel, and there is everything cheap here.

"Trade is free to all here. I wish you would all come to me. You need not be ashamed to come, for people come here who have no more money than John W——, of Borg. Who is once in the Kingdom, (United States,) he never goes back to Prussia. The very poorest in America is more than the very richest in the Grand Dutchy of Luxemburgh. A day laborer earns every day a dollar, and he need not give any drunken lawyer's clerk anything of it. All lads and lasses I bid come. Here we are happy. He who serves a year can earn or buy 80 acres of land, and none of it goes to the officers as in Germany. Come all from the slave land—from the slave land to the free land—for we have a free land here, and we thank God a thousand times that he has brought us out of the slave land to the free land. Brothers and sisters, come all to me—to us. I write to you the truth—the whole pure truth—so as God may help me, and His Holy Gospel. Believe the letter which I write to you. You would thank God if you were here, for I think how much a free land is better than a slave land. Here is no war, and nothing to fear: here everything is plenty.

"There are now twenty-nine United States. The money that they coin has on it a star for each. This signifies that the United States are as free as the stars of Heaven. One State is larger than France. Shall we not rejoice that we are in this land. Yes, we thank God one thousand times, and one thousand times one thousand, that he has brought us out of the slave land to the promised land. It is calculated that five hundred come every day. You must not think that America is all wild—for there are railroads, steamships, and manufactories, as in Europe. I hope from my heart that this letter will find you in good health; and write me back how it is in Germany—for I have heard that the hail has done much harm, and that the taxes have become much heavier.

"We have all thought of you much, but we do not want to be with you; and if Peter W——, of Berg, would give me his whole property, if I would carry back my wife and children, I would say no! I wish yet that we could all see each other in America, but we shall never see each other till the last day. I salute you all. Amen."

ANECDOTES OF THE HORSE.

INSTANCES OF REVENGE AND OBSTINACY.

Though Providence seems to have implanted in the horse a benevolent disposition, with at the same time a certain awe at the human race, yet there are instances on record of his recollecting injuries, and fearfully revenging them. A person near Boston was in the habit, whenever he wished to catch his horse in the field, of taking a quantity of corn in a measure by the way of bait. On calling to him, the horse would come up and eat the corn while the bridle was put over his head. But the owner having deceived the animal several times, by calling him when he had no corn in the measure, the horse at length began to suspect the design; and coming up one day as usual, on being called, looked into the measure, and seeing it empty, turned round, reared on his hind legs, and killed his master on the spot.

* * * * *

It is told of a horse belonging to an Irish nobleman, that he always became restive and furious whenever a certain individual came into his presence. One day this poor fellow happened to pass within reach, when the animal seized him with his teeth and broke his arm;—it threw him down and lay upon him—every effort to get it off proving unavailing, till the bystanders were compelled to shoot it. The reason assigned for this ferocity was, that the man had performed some cruel operation on the animal some time before, and which seems to have been revengefully remembered.

Occasionally, the horse displays unparalleled obstinacy, suffering himself to be lashed and bruised in the severest manner rather than yield to the wishes of his master. In most instances there is some discoverable cause for such perversity, though in some there appears to be no other impulse save that of a stubborn and willful disposition. We have witnessed a draught-horse, working lustily and cheerfully, all at once stand still in coming to a certain spot; and no coaxing that could be offered, or punishment that could be inflicted, would cause him to move one step, until he was blindfolded, and then he would push forward as if nothing had happened. On one occasion, we chanced to see a carter's horse take one of these obstinate fits, when issuing from a quarry with a load of stones. The most shameful tortures were had recourse to by the carter and quarrymen, but all to no purpose. We believe the animal would have suffered himself to be cut to pieces rather than stir one foot. At last the carter in desperation threw an iron chain around the neck of the animal, and yoked another horse to the chain; but no sooner did the obstinate brute perceive the intention of this application, than he rushed forward; and from that day the simple jingling of a chain was quite sufficient to put him out of the sulks.

For the most part, however, there is some apparent cause for these intractable fits, such as the remembrance of a fright, of a severe punishment, or of some other injury. Thus we have known a riding-horse pass within a few feet of the wands of a windmill when in motion; and yet no force or persuasion would induce him to pass them when they were at rest. This seemed curious to his master, till told that one day, when the animal was grazing immediately under the wands, they were suddenly set in motion, which so frightened him that in haste to escape he came down, and was stunned by the fall. The recollection of this had never forsaken him; and though he had courage to pass a moving wand, he could never so much as face the one that had a chance of being suddenly set in motion. Akin to this is the following, related to us by a correspondent:—In traveling by coach some years ago, we stopped at a country stage to change horses. While this process was going on, we remarked a peculiar interest to attach to the left wheel-horse, a strong-built, though rather hard-favored and sinister-looking animal. After usual preparations had been made, and amid the leers and jibes of a bevy of ostlers and post-boys, who stood by, armed with whips and staves, the order was given to start. The other horses bounded forward, but the left-wheeler instantly squatted down on the ground, and there he lay, notwithstanding the shower of blows with which he was forthwith assailed by the bystanders. It was in vain that they beat, coaxed and threatened him—there he lay, sullen and unmoved, till at last they were obliged to unyoke him, and supply his place with another. This had not been his first trick of the kind; yet we were told that the same horse submitted quietly to be yoked to a gig, and always proved to be a ready roadster. Some antipathy had rendered the coach abhorent to him, though he did not pretend to exempt himself from other kinds of labor. [Home Magazine.

WHERE THEY COME FROM.

Horace Greely, in speaking of the progress often made by a judicious course of mental self-culture, says: 'A single fact now occurs to me, which I have never seen recorded. I have often worshiped in a Baptist meeting house in Vermont, whereon, at its construction, some thirty years since, a studious and exemplary young man was for some time employed as a carpenter, who afterwards qualified himself, and entered upon the responsibilities of the Christian ministry. The young man was Jared Sparks, editor of the North American Review, of Washington's voluminous Writings, &c., and now recognized as one of the foremost scholars, historians, and critics in America.'

We have been reminded by this of another professor at Cambridge, who commenced his career in boyhood by carrying a foot stove to church on Sundays, and performing other domestic chores, for the lady of one of the dignitaries of that institution. The D. D. detected the boy's smartness, took a fancy to him, and sent him to school; and finding he made good progress in his studies, he gave him a college education. The result is, though yet a comparatively young man, he holds an important professorship in Cambridge, and, we believe, fills it with honor and success. Boys, try—*try*—TRY—TRY!

THE LAUGHING HYENA.

A late writer observes: The laugh of the hyena greatly resembles that of a maniac, and has a startling effect as it steals through the still night even under our windows, which it approaches in search of food. The power of imitation given to these animals is very extraordinary; for they not only cry like the quadruped whom they wish to lure within their reach, but they even seem to utter human sounds. The commandant of a fortress on the western coast of Africa assured a lady that for several evenings he had been disturbed at his dinner hour by the laughter and screaming of the native women, who passed under the walls in search of water. He sent his sergeant to them, who desired that they might take some other path, and they promised to obey. The next evening, however, the noise was heard again, which highly irritated the commandant, and he desired the sergeant to lie in ambush on the third evening and rush suddenly out on them, with a few soldiers, secure the women, and bring them to him in the fortress. The men took their stations as ordered, the laughing recommenced, and out they sallied, when, to their great astonishment, they only saw three hyenas standing in the path which had been frequented by the women, and so well counterfeiting their voices, that they could not have been detected but by sight. These hyenas are not very formidable, and will, at any time, rather fly from than attack a human being.

This species of the hyena are very common in American menageries, but they are so subdued and powerless, from constant confinement, and so fearfully watchful of the keeper's eye, that they never manifest, as prisoners, any of the peculiar imitative sounds which characterize them in their native regions.

Quirks.—The 2thake may be perfectly cured without pain, by the French Specific. [Mer.

We wonder if the specific is hard 2take; if not, we will try it 4thwith. [Ex. paper

If it cure it will be a 1der indeed. [Trans.

10derly, gentlemen; 'tis a sore subject. [Led.

Yes, and one requiring 40tude. [Sat. Cour.

This is carrying the matter quite as far as 80quette will bear. [Mail.

TO A CHILD EMBRACING ITS MOTHER.

BY THOMAS HOOD.

Love thy mother, little one!
  Kiss and clasp her neck again;
Hereafter she may have a son
  Will kiss and clasp her neck in vain,—
Love thy mother, little one!

Press her lips the while they glow
  With love that they have often told;
Hereafter thou may'st press in wo,
  And kiss them till thine own are cold,—
Press her lips the while they glow!

O, revere her raven hair,
  Although it be not silvery gray,
Too early, death, led on by care,
  May snatch, save one dear lock away,—
O, revere her raven hair!

Pray for her, at eve and morn,
  That heaven may long the stroke defer,
For thou may'st live the hour forlorn
  When thou wilt ask to die with her,—
Pray for her, at eve and morn!

The Duke after the Battle of Waterloo.—It was late, it was midnight, when the Duke of Wellington lay down. He had not found time so much as to wash his face or hands; but, overcome with fatigue, threw himself, after finishing his dispatches, on his bed. He had seen Dr. Hume, and desired him to come punctually at seven in the morning with his report; and the latter, who took no rest, but spent the night beside the wounded, came at the hour appointed. He knocked at the Duke's door, but received no answer; he lifted the latch, and looked in, and seeing him in a sound sleep, could not find in his heart to awake him; by and by, however, reflecting on the importance of time to a man in the Duke's high situation, and being well aware that it formed no article in his grace's code to prefer personal indulgence, of any sort, to public duty, he proceeded to the bedside and roused the sleeper. The Duke sat up in his bed; his face, unshaven, and covered with the dust and smoke of yesterday's battle, presented a rather strange appearance; yet his senses were collected, and in a moment he desired Hume to make his statement. The latter produced his list, and began to read; but when, as he proceeded, name after name came out—this as of one dead, the other as of one dying—his voice failed him; and looking up, he saw that the Duke was in an agony of grief; the tears chased one another from his grace's eyes, making deep visible furrows in the soldier's blackened cheeks, and at last he threw himself back upon his pillow, and groaned aloud. "It has been my good fortune never to lose a battle; yet all this glory can by no means compensate for so great a loss of friends," he cried, "what victory is not too dearly purchased at such a cost?" [Poynder's Literary Extracts.

To Make Good Butter in Winter.—We often hear the complaint that butter made in winter is poor. Ours was so for several seasons. It was very slow in coming and frothy, white and sometimes bitter; while butter made from the same kind of milk in the warm season was good. I devised many plans for improvement—such as throwing in salt, warm milk, scalding cream, &c.,—but to no purpose. At length I scalded my milk when brought from the cow, afterwards setting it in either a cold or warm place, as most convenient. I mean I communicated sufficient heat to my milk to destroy the effect which frosty feed in autumn or dry feed in winter had upon it. Since which time we have made, with fifteen minutes churning, purer, sweeter, and more yellow butter, than we ever made in summer—and sometimes from the frozen cream gradually warmed. And were it not that the increase of manufactures, the pursuit of fashion, and other causes combined, render helping hands in a dairy-room now-a-days very scarce, I should be at the trouble of scalding my milk before setting it during the summer, as well as in winter; for surely, butter made in this way possesses a delicious richness and dryness which cannot be found in any other. [Cultivator.

Singular.—The Utica Herald says:—A person was observed by some of the passengers on the eastern train, sitting on the platform, with his feet projecting over the steps, moving as though he designed to jump off. He was seized by some of the passengers, and made a violent resistance. Notwithstanding the force which was used to keep him back, he succeeded in thrusting the main part of his body so far over the side of the platform, as to have inevitably caused the destruction of his life by contact with a bridge, which the train, going at the rate of 20 miles an hour, was approaching. His captors perceiving that they could not retain him in their grasp, and fearing the consequences of passing the bridge in that position, gave him a violent push just before the bridge was reached, and he was precipitated on the side of the track. The train was immediately stopped and backed to the place where he fell. The man was found walking east, apparently unhurt, but upon being taken up, his head was found to be considerably bruised, and he was conveyed by the train to Little Falls and left there. His name and residence were unknown, and he is supposed to be insane.

Indian Summer.—When the English first settled in America, it was remarked by the Indian Chiefs, that the Summer was their favorite season. Every thing they were required to do, was to be performed in Summer. Summer appeared to be their season for peculiar pleasure and festivity. They worked briskly through the day, and the evening was consumed in mirth and conviviality, and in music and the dance.

The favorite period of the Indians was that time when the leaves fall rustling from the trees, the sun shines dimly through a hazy atmosphere, when the nights are free from frost, and the days moderately warm. This period, whenever it occurred in Autumn, either in October or November, or indeed in wintry December, was hailed with every feeling of delight by the Indians: fire was set to the dry leaves of the forest, which rapidly spread and drove the deer to the laurel groves for protection, where the Indians were concealed prepared for their destruction. The Indian hunter would say to the European, "The white man's Summer is past and gone, but the Indian's Summer is come;" hence the origin of *Indian Summer*.

VARIETY.

I once heard that a gentleman's servant of the name of Simon, who was considered silly, was found bowing and scraping to his master's wardrobe. His master asked him how he could be such a fool as to act in so silly a manner. "For the matter of that," replied Simon, "I am not a greater fool than my neighbors, for they will bow to a handsome suit of clothes, and turn up their noses at a suit that is threadbare. If you doubt this, master, let me put on your clothes and you put on mine, and we will go and seek our fortunes together, and see who will have the most respect paid him." The gentleman by no means relished this proposal, and was often heard to say, afterwards, that silly Simon was one of the shrewdest men he had about his premises.

Though any man can put his pony or his roadster to the *canter*, few are able, in general, to explain the word by which they designate the animal's pace. The term canter is a corruption, or rather an abbreviation of a Canterbury gallop, which signifies the hand-gallop of an ambling horse. The origin of the phrase is as old as the days of Canterbury pilgrimages, when votaries came at certain seasons to the shrine of Thomas-a-Becket, in that city, from all parts of the nation. Mail-coaches and railroads being then unknown, the pilgrims traveled on horseback, and, from their using generally easy ambling nags, the pace at which they got over the ground came to be called a "Canterbury gallop," and afterwards "a Canter."

Justice forbids that men should purchase that for which they cannot pay; and that rule of justice observed through life will always work out competence and comfort. There is but one secret in the successful pursuit of life; whatever be your income—*spend less.* Whatever be your circumstances—*pay when you purchase.* One hundred dollars in a community acting upon this principle, will go farther and do more than five hundred in a community where every body is debtor or creditor—where every sixpence has to be chased till it costs more than it is worth—and the labor of *getting*, exceeds the labor of *earning*.

It is said the great British reviewer, Jeffries, once remarked, that it was his firm belief that if a premium of a thousand dollars was offered for the best translation of the Greek Bible, it would be taken by a Yankee, who, till the offer was made, had never seen a word of Greek in his life. He would commence learning the language immediately to qualify himself for the great undertaking, and would finish the whole work quicker than any other person, and bear off the premium.

Some men of the greatest talents have taken great delight in composing, or endeavoring to untavel, riddles. Dean Swift is a case in point. Sir William Smyth, the learned Irish Baron of the exchequer, at one time spent two days in considering the answer to this conundrum—"Why is an egg undone like an egg overdone?" He would not suffer any one to give the answer, which he at last discovered. It is a tolerable pun enough—"Because they are *hardly* done."

The Detroit Advertiser says that the manufacturing of mint oil is becoming an important branch in the products and exports of Michigan. In several places in the State, mint is cultivated largely, and we understand profitably, for the manufacture of mint oil. In St. Joseph County, it is carried on largely by Ex. Gov. Barry. The value of oil shipped from there this fall, of his make, amounts to nearly $25,000.

George II. being informed that an impudent printer was to be punished for having published a spurious king's speech, he replied that he hoped the punishment would be of the mildest sort, because he had read both, and as far as he understood either of them, he liked the spurious speech better than his own.

The editor of the Claremont Eagle having been "warned to appear armed and equipped as the law directs," gives the following cogent reasons for not complying with this command:—1st. We never did train; 2d. We don't know how to train; 3d. We don't want to train; 4th. We *won't* train.

An almost instant cure for bloody flux, dis-entery, cholera-morbus, and all ailments of that class, will be found by taking a large spoonful of common table salt, and two tea-spoonfuls of vinegar. Put into half a pint of hot water and drink as warm as possible. Although unpleasant to drink, you will find relief as soon as the nauseousness of the draught has passed.

The following paragraph from the Wisconsin Republican, is a proof of how much greater importance is attached at the west to domestic than to public duties. That paper says:—"As we are about going to housekeeping, and have many necessary arrangements to complete, no paper will be issued next week, and possibly, for a fortnight to come."

John Randolph once avowed himself decidedly in favor of *fall elections.* He said he wished the voters to appear at the polls when they could "feel their independence." "In the spring," said he, "the people have *corn to buy*—in the fall they have it to *sell;* and they always feel more independent when they have corn to sell than when they have it to buy!"

Some are so censorious as to advance, that those who have discovered a thorough knowledge of all the depravities of the human heart, must be themselves depraved; but this is about as wise as to affirm, that every physician who understands a disease must be himself diseased.

Quite pleasant was a Thanksgiving party at Quincy. Thirty-two persons went out from the city to the old homestead, which number included all the children and grand-children living. A good time they must have had of it, and the day is a blessing to produce such scenes.

It appears that some of the clergy in Maine on Thanksgiving Day read the proclamation of the Governor of Massachusetts in preference to that of their own State.

It must be rather a humbling thought to those that are fond of dress, to consider that the respect they obtain is not paid to them, but to their clothes.

Gen. Taylor and suite were received at New-Orleans by a splendid procession on Tuesday the 2d inst.

The Lewistown Bank, at Lewistown, Penn., failed Dec. 6.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. I speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the psess of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus.

Alfred, June 23, 846.

The Sabbath Recorder.

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The Sabbath Recorder.

JAMES A. BEGG ON THE SABBATH.

SECTION VII.

On an asserted change of the Sabbath prior to the promulgation of the Law from Sinai, and on two alledged predictions of another change since. [Continued.

From the time of their passing the Red Sea, according to this author, the Sabbath was changed from the first day to the seventh, and that so indubitably as to be without question. Not less confident is Mede of a change from the first to the seventh day; but, according to him, this change did not take place "till the raining of the manna." In their zeal for the sanctification of the first day of the week, these authors thus gave us two entirely different times of the change of the Sabbath before its promulgation from Sinai. Mede fixes on the 22d day of the *second* month after the Israelites left the land of Egypt, as that on which his change was effected; while this later author, with the same object in view, fixes his change to the time of their passing the Red Sea. And let me not be supposed as here condemning either for a mere typographical error or verbal mistake. From the quotations made, it may be seen that I refer not only to the deliberate statements, but to the arguments of both—Mede resting simply, but decidedly, on the time at which the manna was given; the other, with yet greater minuteness and frequency, asserting that the day on which the Egyptians were drowned, was the Israelitish "new Sabbath," more than a month earlier, therefore, of necessity.

Now all this is not more destitute of proof, than it is inconsistent with truth,—and, to us, it seems not a little remarkable that in the work from which we have quoted most fully there is neither the shadow of proof, nor the least attempt at producing it. He does not even agree with Mede as to the period at which this new Sabbath begun. It is indeed affirmed by both, that the Israelites had been led to take a long and wearisome journey on the Sabbath—which journey marked the imagined change. But they do not agree as to the particular Sabbath on which the change was effected. Mede supposes that it was not immediately on their passing through the Red Sea, but after they had left Elim. "*Certain I am,*" says he of the seventh day, "the Jews kept not that day for a Sabbath *till the raining of the manna.*" He confesses that we have in the Scriptural account of the time of Israel's journeying to the wilderness of Sin, the *sole* evidence on which he rests his notion of a change of the Sabbath at this time. And if, as he says, "otherwise it could not have been known" it is the more imperative that we give close consideration whether it is to be found there,—whether it be at all implied, as it is manifestly not declared.

That we may do the fullest justice to the objectors, we revert to the supposed evidence Mede adduces of the Israelites having so traveled a long journey on the first Sabbath after they left their Elim station—that alledged profanation of the day being the sole evidence for the imagined change. We are informed by the inspired historian, that "all the congregation of the children of Israel came into the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt." Ex. 16: 1. And again, that on "the sixth day" they gathered twice as much manna as on other days, because that on the morrow was the Sabbath, ver. 22. A calculation is then made by which it is sought to shew that reckoning forward seven days from the fifteenth day of the month, on which the supply of manna begun, the seventh of these days being a Sabbath, the first ought to have been so also, which the long journey proves it not to have been. If, in short, we add six days, on which manna was supplied, to the fifteen previously elapsed of the month, we are brought to the twenty-first, and that if the following day was a Sabbath, then so also would have been the fifteenth, which yet was spent by the Israelites in journeying. And then it is presumed, that the divine purpose in so leading them to journey on this special occasion on the Sabbath—seeing that every movement of the camp was under divine direction, and that it was only when the symbols of Jehovah's presence were taken up from over the tabernacle that the children of Israel went onward in all their journies,—was that they might be weaned from their former practice of sanctifying it.

If there were any force at all in such reasoning, what it seems to prove would be, not that the Sabbath was now changed from the first day to the seventh, but changed to the seventh from some day *unknown*. For although it were admitted that the Israelites' journeying on the fifteenth proved that *it* was *not* the Sabbath, this surely does not demonstrate that either the day before the fifteenth or yet the day after it was, which Mede's reasoning seems to require for the establishment of his conclusion. But all this argument is evidently founded upon a mistake, in not distinguishing sufficiently between the days of the week and the days of the month. The writer has assumed that the *sixth* day mentioned in Ex. 16: 22, refers to the number of days which had elapsed since the Israelites had come into the wilderness, or since the manna begun to fall—not observing that this number refers simply to the enumeration of the days of the week,—the sixth day, by name, as immediately preceding the seventh, or day of rest. On reading the chapter, it is plain that this is not a reckoning of the number of days from the time the manna began to fall; but that God here intimates the law, by which at this time and afterwards, the supply of manna would be regulated; that the seventh day being the Sabbath, there should regularly be a double supply upon *the sixth*, to serve for both, whatever the day of the week may have been on which it was first given. "And it came to pass that on the sixth day, they gathered twice as much bread," because "to-morrow is the rest of the holy Sabbath unto the Lord." It intimates neither on which day of the week the manna began to fall, nor how many days supply of manna there may have been previously to the sixth day, but contains instructions concerning the provision made for the seventh, and their duty in regard to the collection and preparation of it. It is not that now for the first time to-morrow will be *a* Sabbath—but "to-morrow *is* the rest of the holy Sabbath." Just as in the ordinary management of a religious household, the head of the house, with a desire to the sanctification of the Sabbath, might enjoin the servant to see that preparation be made for it, by the purchase of a double supply of bread on the preceding day, assigning the reason, in the way of remembrance, that to-morrow is the Sabbath, when we may not make purchases. The term "*sixth* day" is used here merely as a proper name, in exact accordance with the manner in which "the *seventh* day" is named in the same chapter. "Six days ye shall gather it; but on *the seventh day*, which is the Sabbath, in it there shall be none. And it came to pass that there went out some of the people on *the seventh day* for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you, on *the sixth day*, the bread of two days; abide ye every man in his place; let no man go out of his place on *the seventh day*. So the people rested on *the seventh day*." Ver. 26—30.

And had God designed to win the Israelites from the observance of the Sabbath they had formerly enjoyed, it certainly would seem not a little strange that they should not have been told something of *the fact*, at least, of the change—of which, however, not one word is uttered by the inspired historian, either for *their* information or for *ours*. And the wonder would have been increased, were it really so, that the discovery should have been one only of modern Christianity—that not a word of such a thing should ever afterwards have been referred to by any of the inspired writers of the Old Testament, nor even by any of the apostles, (to say nothing of those of subsequent ages,*) had they meant to return, as our author would have us believe, to a Sabbath which existed by divine command before the exodus, and from which the Israelites had passed so quietly away, that not even a murmur of apprehension, not a word of doubt, escaped the lips of Moses or Aaron, or any of that vast multitude, people, priests, or leaders.

Mede says, and his whole argument is grounded upon this, that, *beginning on the sixteenth of the month*, it rained manna "six days *together*;" that *on the twenty-second day* of the month it rained no manna—and that the Israelites *were commanded* to keep this twenty-second day as their Sabbath. Each and all of these, however, are gratuitous assumptions; not one of them is contained in the text. We neither are told how many days of the first week it rained manna before the Sabbath, nor whether the twenty-second day was a Sabbath; nor, consequently, whether upon that day the manna fell.

Now it is observable, how in all the chapter to which he thus refers, the Sabbath is regularly alluded to as "the seventh day," without the least reason for its being supposed to be any other than the old original Sabbath, or that the first day had ever previously been observed, as asserted, from the time of the institution of the Sabbath in Paradise. The "seventh day" is here called by God and his servant Moses, "*the* Sabbath," without the least appearance of its being the intimation of a novelty. We read nothing of a *new* Sabbath on a different day; the seventh, just as before, here still "*is* the Sabbath," "the holy Sabbath"—not that beginning from this time, it should henceforth be so reckoned—not that it *shall be*, but that it "*is* the Sabbath," as formerly declared, and already known, and for the full sanctification of which provision is made. It is not, as Mede would have us believe, that the sacredness of a new day is marked out for the first time by this arrangement; but the daily supply of the manna is interrupted, because of the sacredness of the day which from the beginning had been sanctified and blessed.

No one questions that the day marked out as the Sabbath by the ceasing of the manna was the same Sabbath which God shortly after proclaimed from Sinai. Yet so far from our there finding any evidence for a change having recently been effected, the fallacy of such a notion is farther proved by the divine declarations on that solemn occasion. We there find the Sabbath still declared to be the seventh, day as it had previously been at creation. That this does not mean just *any* day of the seven, provided only that it be called a seventh by men, is proved by the continuation of the reason assigned by God for its sanctification at creation. Now this reason, as we have before shown, refers only to the day of God's own rest, and would have been wholly inapplicable had any change taken place. The reason by which the observance of the very seventh day on which no manna fell is at Sinai enforced, is, "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested *the seventh* day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 11. Would this reason have been assigned at Sinai for the observance of the *seventh* day—the same day on which the manna was withheld—if the day on which God really rested had been the first day? Had it been changed, we cannot believe a reason afterwards to have been assigned which would be applicable only to a different day. Whatever other reason might have been given for the sanctification of a NEW Sabbath, we may not believe that a reason true only as regarded another day would have been given. And with all this varied evidence upon the subject, we are left to marvel that Mede, or any other man, should have been led to adopt the notion we have been called to combat.

BURIAL OF THE SEED.

TRANSLATED FROM THE GERMAN.

Now, my seed, thy grave is made;
In thy silent chamber laid,
  Thou mayest slumber lightly;
May the sun his radiance lend,
And the dews of heaven descend
  On thy pillow nightly.

Could'st thou, gentle one,
Could'st thou feel what I have done,
  Thou would'st whisper, weeping,
Ah, green earth, and bright blue skies,
Never more may greet my eyes,
  All in darkness sleeping.

Yet sleep on thou seedling dear;
Sweetly sleep, nor dream of fear,
  Soon from slumber waking,
Once more again shalt thou behold
Morning sunlight, bright as gold,
  O'er the green earth breaking.

I at last must sink like thee,
Hands of love shall bury me,
  Heaping cold earth o'er me;
But when God from yonder skies,
Bids the slumbering dead arise,
  May I awake to glory!

"WHAT CAN YOU SAY, SIR?"

When Thomas Hoopoo, a native of the South Sea Islands, had been about two years in the Cornwall Mission-school, he took a journey with a friend, and spent an evening in a select company, who were much entertained by questions proposed to him by an irreligious lawyer, and his amusing answers. At length Thomas said in substance:

"I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us all one question, viz., 'Do you love the Lord Jesus Christ?' Now, sir, I think I can say, Yes—What will you say, sir?"

He ceased; a death-like stillness pervaded the room. At length it was broken by a proposition of the lawyer, that, as the evening was far spent, they should have a season of devotion, in which Thomas should lead. It was acceded to; and Thomas, in his accustomed meek and affectionate manner, addressed the throne of grace. Soon he prayed for the lawyer in person, alluding to his learning and talent, and besought that he might not be ignorant of salvation through Christ. As he proceeded thus, the emotion of the lawyer rose above restraint. He sobbed aloud. The whole company were affected, and sobs drowned the speaker's voice.

Soon they separated, and retired to their respective rooms. But there was no rest for the lawyer—"*What will you say, sir?*" He paced his room in anguish. The Spirit of God had touched his conscience. He found no rest until he could answer the question proposed by that "heathen boy," with an affectionate trust in his Redeemer.

SATAN A FISHERMAN.

I was some time since walking upon the wharf where a fishing boat lay, and as I was passing and repassing, the master was uttering the most tremendous oaths. At length I turned to him, and standing beside his boat, said:

"Sir, I am unacquainted with your business. What kind of fish are these?"

He replied, "They are cod-fish."

"How long are you usually out in order to obtain your load?"

"Two or three weeks," was the answer.

"At what price do you sell them?"

He informed me.

"Well, have you not hard work to obtain a living in this way?"

"Yes, hard work," said he.

I inquired, "With what do you bait these fish?"

"With clams."

"Did you ever catch mackerel?"

"Yes."

"And I suppose you bait them with clams, too?"

"Oh no," said he, "they will not bite at clams."

"Then you must have different kinds of bait for different sorts of fish?"

"Yes."

"Well, now, did you ever catch a fish without a bait?"

"Yes," said he, "I was out last year, and one day, when I was fixing my line, my hook fell into the water, and the fool took hold of it, and I drew him in."

"Now, sir," said I, "I have often thought that satan was very much like a fisherman. He always baits his hook with that kind of bait which different sorts of sinners like best; but when he would catch a profane swearer, he does not take the trouble to put on any bait at all, for the fool will always bite at the bare hook."

He was silent. His countenance was solemn, and after a moment's pause, as I turned to go away, I heard him say to one standing by him, "I guess that's a minister." [Ch. Mirror.

A MOTHER PRAYING A SON HOME.

What thoughts crowd around the heart at the mention of these words? Years may pass away; mountains, rivers and oceans may intervene between us and the spot where first we heard a mother's prayers, yet they cannot be lost to memory. Sickness, sorrow and neglect may be suffered, and even the heart may seemingly become callous to all good impressions, yet at the sound of a mother's—a praying mother's name—a cord is touched which thrills through the soul, and rarely fails to awaken better feelings. Does danger threaten? We hope, and, perhaps, fondly anticipate, that a mother's prayers, which have been offered in our behalf, may be answered.

Never did I see this more forcibly illustrated than in the case of a weather-beaten sailor, who resided in one of our coast towns. I had the narrative from the lips of the mother. In making his homeward passage, as he "doubled the stormy Cape," a dreadful storm arose. The mother had heard of his arrival "outside the Cape," and was awaiting, with anxiety a mother alone can know, to see her son. But now a storm had arisen, and as she had expected, when the ship was in the most dangerous place. Fearing that each blast, as it swept the raging deep, might howl the requiem of her son, with faith strong in God, she commenced praying for his safety. At this moment news came that the vessel was lost! The father, an unconverted man, had, till this time, preserved a sullen silence, but now he wept aloud. The mother observed:

"It is in the hands of Him that does all things well;" and again, in a subdued and softened spirit, bowed and commended her son and her partner, in an audible voice, broken only by the burstings of a full heart, to God.

Darkness had now spread her mantle abroad, and they retired, but not to rest, and anxiously waited for morning, hoping, at least, that some relic of their lost one might be found.

The morning came. The winds were hushed, and the ocean lay comparatively calm, as though its fury had subsided since its victim was no more. At this moment, the little gate in front of their dwelling turned on its hinges. The door opened, and their son, their lost, their loved son, stood before them! The vessel had been driven into one of the many harbors on the coast, and he was safe. The father rushed to meet him. His mother, already on his neck, earnestly exclaimed:

"My child, how came you here?"

"Mother," said he, while tears coursed down his sunburnt face, "I knew you'd pray me home!"

What a spectacle! a wild, reckless youth acknowledging the efficacy of prayer. It seems that he was aware of his perilous situation, and that he labored with the thought—

"My mother prays: Christian prayers are answered, and I may be saved."

This reflection, when almost exhausted with fatigue, and ready to give up in despair, gave him fresh courage, and with renewed effort he labored, till the harbor was gained.

Christian mother, go thou and do likewise. Pray over that son who is likely to be wrecked on the stream of life, and his prospects blasted forever. He may be saved. [Children's Friend.

"PRAY THAT SERMON."

A young licentiate, after throwing off a highly wrought, and, as he thought, eloquent gospel sermon, in the pulpit and presence of a venerable pastor, solicited of his experienced friend the benefit of his criticisms upon the performance. "I have but just one remark to make," was his reply, "and that is to request you to pray that sermon." "What do you mean, sir?" "I mean literally just what I say, pray it, if you can, and you will find the attempt a better criticism than any I can make upon it." The request still puzzled the young man, beyond measure; the idea of *praying* a sermon was a thing he never conceived of; and the singularity of the suggestion wrought powerfully on his imagination and feelings He resolved to attempt the task. He laid his manuscript before him, and on his knees before God undertook to make it into prayer. But it wouldn't pray; the spirit of prayer was not in it, and that, for the very good reason, as he then clearly saw for the first time, that the spirit of prayer and piety did not compose it. For the first time, he saw that his heart was not right with God; and this conviction left him no peace until he had "Christ formed in him the hope of glory." With a renewed heart, he applied himself anew to the work of composing sermons for the pulpit; preached again in the presence of the pious pastor who had given such timely advice; and again solicited the benefit of his critical remarks. "I have no remarks to make," was his complacent reply, "you can pray that sermon."

LITERATURE AND LEARNING IN CHINA.

The Chinese are a reading people, and the number of their published works is very considerable. In the departments of morals, history, biography, the drama, poetry, and romance, there are no lack of writings, such as they are. The Chinese Materia Medica comprises forty octavo volumes; of statistical works the number is very large. Their novels are said to be excellent pictures of the national manners. China is full of books; new authors are continually springing up; the press is active, and the traffic in books is a lucrative and most honorable branch of trade. When examinations take place in the capital or the palace, the most clever students are chosen to fill the office of bookmakers. There are, however, but few really new works, and all that appear are compilations and quotations; the author never venturing an idea of his own; and in this consists true learning, according to Chinese notions. There is one work in the Royal Library, on the topography of China, which is said to consist of 5,000 volumes; some of the best translators that have had access to some extracts from this giant, were sadly disappointed, as it appears to be a mass of confusion, without any attempt at order or arrangement. There are numerous small treatises, similar to our tracts, gratuitously distributed by private individuals, inculcating morality and virtue. Printing is evidently cheaper in China than in Europe, when ten volumes, each containing 100 pages, can be purchased for less than a dollar. Every peasant and the poorest fisherman can read and write. Private and public schools are numerous in every province, and entirely independent of government. Occasionally an examiner visits all the schools to ascertain the qualifications of teachers.

EARLY RELIGIOUS EDUCATION.

Some persons contend that the young mind should be left to grow untaught in religious truth, until it is sufficiently matured to judge for itself. Coleridge and his friends were once talking upon this very subject, one of whom maintained that religion should not be instilled into the youthful mind, and Coleridge contending that it should. His friend observed that the mind should be left to itself upon that subject, and in mature years, it would of itself assume the right direction. After dinner, he walked into his garden, and showed him a spot full of nothing but mustard plants. "There, (said C.,) is a fine flower garden." "Flower garden!" said his astonished friend, "why they are all mustard plants." "I know that, (said Coleridge,) but after a while, some how or other, the mustard will all be rooted out, and we shall have a splendid variety of cultivated flowers! True religion never produces fanaticism or bigotry. The greatest fanatics I ever knew were infidels, the greatest bigots were Deists. They are the only men who will give you no liberty to think for yourself, while they strenuously claim that liberty for themselves. They remind me of the man who declared to one who disputed with him, that this was not a free country; he could not do as he pleased. 'How so,' said his companion; 'can't you do as you please?' 'Why, yes, pretty much, but I can't make *you* do as I please.'"

EARLY PIETY.

There was a young man, well known to the writer, who had very great talents. He could speak on almost every subject but one. He read many books, knew many languages, and thought a great deal on all he heard and saw. Yet, strange to say, he never or seldom spoke of God. He never loved nor sought him. He had finished his education, he had traveled to distant lands, and had gathered great stores of learning, when consumption came. It pleased God, in his mercy, to grant him a long period of illness, and in the early stage of his disease, God taught him the uselessness of all the learning which he had spent his life in gaining, compared with the knowledge revealed in Scripture, the knowledge of the one true God, and of Jesus Christ, his Son, the only Saviour of sinners. Now, his high intellect and proud heart were subdued. He bowed humbly before God, and, in the meek disposition of a little child, prayed for the teaching of God's spirit, and God heard and answered his prayers. One day, just before his death, a friend was reading to him the twenty-third Psalm. The dying young man listened as he read these words,—"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and staff they comfort me." "Stay," said the invalid, "stay; yes, God is with me, but, I think, the valley would not have been so dark had I sought him earlier!"

A PIOUS DAUGHTER.

Children, says the Rev. William Gray, have conveyed religion to those from whom they ought to have derived it. 'Well,' said a mother, one day, weeping, her daughter being about to make a public profession of religion, 'I will resist no longer. How can *I* bear to see my dear child love and read the Scriptures, while I never look into the Bible; to see her retire and seek God, while I never pray; to see her going to the Lord's table, while his death is nothing to me?'

'Ah!' said she, to the minister who called to inform her of her daughter's intention, wiping her eyes, 'Yes, sir, I know she is right and I am wrong. I have seen her firm under reproach, and patient under provocation, and cheerful in all her sufferings. When, in her late illness, she was looking for dissolution, heaven stood in her face. O that I was fit to die! I ought to have taught her, but I am sure she has taught me. How can I bear to see her joining the church of God, and leaving me behind, perhaps, forever?'

From that hour she prayed in earnest that the God of her child would be her God, and was soon seen walking with her child in the way everlasting. Is it suppositious? More than one eye, in reading this allusion, will drop a testimony to the truth of it. 'We speak that we do know, and testify that we have seen.' May God bless us and make us blessings.

Anecdote of Patrick Henry.—When the celebrated Patrick Henry, of Virginia, was near the close of his life, and in feeble health, he laid his hand on the Bible, and addressed a friend who was with him, "Here is a book worth more than all others printed; yet it is my misfortune never to have read it with proper attention until lately." About the same time he wrote to his daughter, "I have heard it said that Deists have claimed me! The thought pained me more than the appellation of Tory; for I consider religion of infinitely higher importance than politics; and I find much cause to reproach myself, that I have lived so long and given no decided public proof of my being a Christian."

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* It is, indeed, not a little remarkable, that the ingenuity of several of the early Gentile Fathers, (as Augustine, and Origen in Ex. Hom. 7; Leo, Patres in Synod 6, cap. 8, quoted in White on the Sabbath, p. 210,) was displayed in inventing and maintaining a different reason, equally unauthorized, for the sanctification of Sunday,—a reason the very opposite of that which here we have been called to disprove. They asserted that in the wilderness, Sunday, the first day, was more honored of God, in that *He did rain manna* UPON IT, *while he rained none* UPON THE SABBATH, *or seventh day!* True, indeed, God did rain manna on the first day, but we have to add, what these Fathers seem not to have observed, or what at least they forbore to mention as unsuited to their purpose, that God rained the manna not only on the Sunday, but on all the other days of the week, except the Sabbath. Are then all these six days on which the manna fell, to be sabbatized, in order that a reason may be found why the real Sabbath should be secularized? To what absurdities will Christians have recourse rather than allow themselves to be persuaded of the duty of returning to the observance of the divine command, which has been so long transgressed!

The Sabbath Recorder.

New York, December 30, 1847.

CHARITY FOR PROTESTANTS.

In discussing the subject of the Sabbath, those who maintain the claims of the seventh day are often brought into severe conflict with their Protestant brethren, and compelled to use very plain language in relation to their opinions and practices. For doing so they occasionally subject themselves to friendly admonition as lacking, or seeming to lack, what is usually denominated Christian charity. No doubt there have been instances in which unnecessarily severe language has been used in such discussions as we have referred to. It is our deliberate opinion, however, that if the facts in the case were fully examined, such instances would be found comparatively rare.

When a Sabbath-keeper enters into debate with an enlightened Protestant, the discussion assumes a very different character from what it does between a Sabbath-keeper and a Roman Catholic or a man of the world. In the latter case, there is no common ground upon which they can stand. The man of the world thinks one day of the week answers for a Sabbath as well as another; and as he finds the mass of men observing the first day, he feels perfectly justified in adopting the general practice. The Roman Catholic believes that his church has a perfect right to ordain what day of the week shall be kept as a Sabbath; hence he observes the day which his church observes, without questioning the propriety of doing so. But with Protestants the case is very different. They maintain that the Bible is the only and sufficient rule of faith, and that whatsoever doctrine or practice cannot be drawn therefrom ought not to be enjoined upon any man. Here, then, the intelligent Protestant and the Sabbath-keeper stand upon common ground. The Bible is the creed of both, and both confess that what it enjoins, and that only, is obligatory. Now let them enter upon a discussion of the claims of the seventh day and the first day to be observed as the Sabbath. The Sabbath-keeper asserts, that the seventh day was set apart for the Sabbath in Paradise, reënjoined in the fourth commandment, observed by prophets and apostles, and nowhere in the Bible plainly abrogated. The Protestant confesses the truth of these positions, yet refuses to keep the seventh day, and endeavors to substitute for it the first day, which he now observes. True, he cannot point to a scriptural warrant for refusing to keep the seventh day, nor to a scriptural command to keep the first day. He thinks, however, that there are texts of Scripture from which he may justly INFER that the first day was religiously observed by the apostles. Having taken one *inferential* step, he thinks he may safely take more; and so, after *inferring* the religious observance of the first day by the apostles, he next *infers* that it ought to be religiously observed by all Christians; and then he *infers* that it ought be observed *as the Sabbath;* and finally he *infers* that the seventh day is no longer binding;—all of which *inferences*, he thinks, are confirmed by the practices and writings of the early Fathers. And this after having confessed that the Bible is the only rule of faith, and that whatsoever it does not contain ought not to be required of any man!

Now we ask, how is it possible to characterize such a course of reasoning, or, rather, such a piece of sophistry, without using severe language? If a man at one moment asserts his belief in the Protestant principle that the Scriptures are a sufficient rule of faith, and in the very next moment attempts to justify his neglect of a day plainly commanded in Scripture on the ground that he *infers* its abrogation, or that its abrogation is taught by the Fathers—what is this but belieing his own principles? True, it seems like severity to use such language in relation to one of whom we would gladly hope better things. Nevertheless there may be cases, although we think they are few, in which it is necessary thus to "rebuke them sharply." When such cases do occur, and such rebukes are administered, under a conviction that they are both just and needful, we question whether they really imply a want of Christian charity. Although charity suffereth long and is kind, it yet it "rejoiceth in the truth"—a feeling which seems to us inconsistent with applying smooth words to unjustifiable and injurious actions. The man who would help forward any reform, should not regard nor treat the persons to be reformed as enemies. But at the same time he is not at liberty to heal the hurt of the daughter of Zion slightly. And if at any time he should have to choose between probing the wound to the quick or breaking friendships, we should say that to deal faithfully, being a duty to both God and man, deserved the first attention, while the cultivation of friendships was a secondary consideration, which, however desirable, could yet be dispensed with.

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Recommendation for a Minister.—The Alabama Baptist publishes a notice of a revival during which Rev. T. G. Freeman did most of the preaching. The account of Mr. Freeman's labors closes thus:—"Without any pretentions to the highest graces of oratory, his delivery is fluent, chaste and pleasing. We have seldom heard a series of fifteen or twenty discourses more instructive, or giving more general satisfaction to an intelligent community. If brother F.'s services should be desired in any of our churches, we may be pardoned for adding that, unless we and all others here are greatly deceived, his lady is a most admirable wife for a pastor—sensible, intelligent and accomplished, and devotedly pious."

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PROVISION FOR THE POOR.

We have recently received, and read with deep interest, the Fourth Annual Report of the New York Association for Improving the Condition of the Poor. The Association was established for the purpose of elevating the moral and physical condition of the poor, and relieving their necessities so far as compatible with this object. Previous to its organization, there was a vast amount of street-begging in New York, and a proportional amount of indiscriminate alms-giving. But it was found that simply to relieve the wants of the famishing, without making any effort to induce them to provide for themselves in future, was only to do half the work of Christian charity. The most clamorous, though least deserving, were most likely to be provided for, while the more retiring and deserving were left to suffer. Something like a guardianship over the poor, with faithful efforts for their moral and physical improvement, was needed. The Poor Association endeavors to supply this. It first divides the city into eighteen Districts, corresponding to the Wards, over each of which is appointed an Advisory Committee, consisting of five persons, to whose careful supervision and control the diversified labors pertaining to their respective divisions are intrusted. These Districts are then divided into two hundred and ninety-eight Sections, for each of which a Visitor is appointed, whose duty it is to visit those who apply for aid, inquire into their circumstances, give them such advice as may be needed, and also furnish them with orders on grocers for such articles of food as he may judge advisable. Should a poor person apply to a member of the Society for relief, the member has only to inquire his residence, examine a Directory which he carries in his pocket for the name of the Visitor in the District to which the poor person belongs, and give a ticket requesting the Visitor to call and examine into the case. If the applicant is not an impostor, he will take the ticket to the Visitor, whose proximity to his residence enables him, by personal visitation and inquiry, to extend, withhold, or modify relief, on well-defined principles, according to the deserts and necessities of the case. Thus vagrancy is discouraged and imposition prevented.

But the attention of the Association is not confined to simply supplying food for the needy. Stoves are loaned to them in certain cases, and clothing is occasionally distributed. Arrangements are also made for furnishing medical advice to the sick, and tracts are distributed upon the importance of industry and the right management of household affairs. The subject of improving the tenements of the laboring classes has been under consideration for some time past, and such steps have been taken as will, there is reason to hope, result in efficient action at no distant day.

The receipts of the Association for the year closing Nov. 3, 1847, were $24,659 35, and the expenses during the same time $24,040 00.

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SPORTS AND SUNDAYS IN NEW ORLEANS.

Our readers have occasionally heard about the cruel sports and desecrated Sundays witnessed in New Orleans. For the sake of giving them a clear and just idea of how things are done there, we publish the following advertisements, sent us by a friend now in New Orleans:

Bull Fight.

ON SUNDAY, Dec. 12th, 1847, on *WASHINGTON SQUARE, Third Municipality.* The proprietor respectfully begs to inform the public that a splendid BULL FIGHT will take place, as above. Four of the fiercest and largest Attakapas Bulls, will be brought into the Ring, two of which will be slain by the Matadores, and the other two Teased by the Banderilleros and Capeadores.

☞ The Company is composed of the following persons: GREGORIO CAMARENAS, Chief and First Sword; JUAN GONZALES, Picador, (Lancer;) MONDRAGON, CAMERENA, and JACOME, Banderilleros, or Arrow Men; M. ROCHA, P. GOMES and A. BLANCAS, Capeadores, or Teasers.

☞ Admittance to any part of the Ring, is reduced to 50 CENTS. Performance to commence at 4 o'clock, P. M., precisely.

☞ Police Officers will be in attendance to prevent disorder or any thing being thrown in the Circle.

FRANCISCO LOPEZ, Manager.

Louisiana Ball-Room.

CORNER OF ESPLANADE AND VICTORY STREETS.

THE Proprietors of this splendid Ball-Room respectfully inform their friends and the public, that the opening of this establishment for the season will take place on Wednesday, the 10th inst., by a Grand Dress and Masked Ball; after which the arrangement will be—SUNDAY, TUESDAY, THURSDAY, and FRIDAY—White; MONDAY, WEDNESDAY, and SATURDAY—Quarteroon Balls.

Nothing has been neglected to make it one of the most brilliant and agreeable resorts of the kind in this city. A superior Orchestra has been engaged for the season. The public may be assured of the most strict order, as there will be in attendance at all times an efficient police. The Restaurant and Bar attached to this establishment, will be furnished at all times with the best the market affords, and the choicest of liquors. Admittance—For Gentlemen, $1; Ladies, gratis. SMITHI SARD, For Proprietors.

Races—Metairie Course.

FALL Meeting, 1847. The Fall Meeting of the METAIRIE JOCKEY CLUB will commence on THURSDAY, December 23, and continue *Four Days.*

FIRST DAY—Thursday, December 23—Purse $300—two mile heats.

SECOND DAY—Friday, December 24—Purse $500—three mile heats.

THIRD DAY—Saturday, December 25—Purse $800—four mile heats.

LAST DAY—Sunday, December 26—Purse $250—mile heats, best three in five.

☞ Entrance money 10 per cent. added to purses.

☞ From the unusual number of horses now here, amongst which may be named *Peytona, Fanny King, Revenue, Orator, Brown Kitty, Bundle and Go, Verifier, Perfection, Buena Vista, Alaire, Sleeping Maggie, &c., &c.,* a brilliant meeting may be expected.

T. B. POINDEXTER, Proprietor.

For the Sabbath Recorder.

STOP AND THINK.

Youthful reader, hast thou yet paused and thought seriously upon human life and its realities? Hast thou understandingly inquired about, and satisfied thyself of, life's true objects? It were well if every sentient being, in the coolness of reason, and the prudence of wisdom, had thought and reflected upon these subjects. But it is almost inexplicable, certainly astonishing, to observe the number of intelligent beings who get through their probationary existence—and how, they know not—who seem as if they had never thought of life as a "fairy tale," and act as though it was all of life to eat and drink, and to participate in whatever circumstances may present them with. Reader, I appeal to you, and ask if you have given these subjects the attention which their importance demands, and have in your mind a belief concerning them, and a belief which shall furnish you with principles upon which to act in the drama of life, which shall prove more powerful than the force of circumstances. *Stop and think.* The admonitions, "Man is mortal—Life is uncertain—The old *must* die, and the young *may* die," have been so often repeated to thee that thou hearest them as things that must needs be. Hear them once again, and *think* upon them. And not from hearing these admonitions alone should you learn wisdom; observation and experience may and should teach many sanative lessons. Thou beholdest almost daily the aged of our race taking their exit from earth. But their departure is often viewed as is the falling of the autumn leaf, as the result of efficient natural causes. More than this, thou beholdest the young, who started with thee buoyant on life's journey, who were cheered onward by bright hopes, appearing light in all the vivacity which youthful anticipations tend to inspire, doomed to lie low in the grave. Just as they had stepped upon life's stage, and were engaged in its drama, accident, or potent disease, overpowered the forces of life, and that goodly machine, man's physical constitution, and they are gone. Fellow youth, drink not at the Lethean fount, but *stop and think,* and see that man lives for high and noble objects, and that these objects are not visible unless efforts are made to view them. See that dependent man, by the purchase of a Saviour's blood, should aspire to dwell in the presence of the great I AM. In view of the evanescent nature of human life and earthly things, sacrifice not upon earthly shrines, for they are not worthy man's affections. Be ye always ready, that when the messenger comes you may go, not reluctantly, but, as Bryant says, go "as one that wraps the drapery of his couch about him, and lies down to pleasant dreams."

ALPHA.

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A HINT TO TOBACCO-CHEWERS.

At the recent meeting of the Free-Will Baptist Triennial Convention, during the session of their Foreign Mission Society, after several warm and stirring addresses had awakened a deep interest in behalf of the perishing heathen, an animated scene followed in taking up donations and pledges for the Society. A large amount had been pledged, when some one proposed to make Dr. Burns, the delegate from the General Baptists of England, and whose thrilling eloquence had added much to the interest of the occasion, a life-member by one dollar pledges.

Mr. Burns said: "I have seen much to admire and love in America. But I have seen some things that I could not admire. In many things you are in advance of us, and I shall want to learn all I can to carry back with me. And I want America, on the other hand, should conform to all that is good in England. Now I never saw in England, in all my life, a minister that was in the habit of chewing tobacco. Smoking is bad enough; and we have that; but chewing is infinitely worse. Now I will agree to pay into your missionary society a dollar a head to buy up smokers and chewers, to the amount of $10." [Applause.]

D. B. Lewis said: "I have felt convicted in reference to using tobacco a great many times; and I now give it up. But instead of accepting the offer of brother Burns, I think I can afford to pay a dollar towards making him a life-member of this society."

The ten dollars were now made up, and Dr. Burns was declared a life-member of the Free-Will Baptist Foreign Mission Society.

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"Pious and Patriotic."—A strange combination of virtues is sometimes developed by the discipline of the camp. Yet it is a rare thing to find the qualities of a good fighter and pious preacher combined in one man. It seems, however, that there is a man connected with our army in Mexico, who can claim excellence in both these respects. Some account of him is given by Kendall, of the New Orleans Picayune, as follows:—

"I can not avoid noticing the personal gallantry of Chaplain McCarty, the only chaplain, I believe, who has followed the army, and whose conduct at Churubusco, in particular, was noticed by all. Ever foremost, and where the balls were flying thickest, he was not only ready to give consolation to the dying, but spur on the living to fresh deeds. He not only sought the best places for crossing the ditches with which the ground was cut up, but helped our advancing soldiers across as well; and as some of the voltiguers were wading a ditch more than waist deep, where their flasks were touching the water, the worthy parson pointed out the circumstance, and told them to be careful and *keep their powder dry!* Such a chaplain is worth having in a small army like ours. On Sundays he gives us a sound and sensible Episcopalian sermon, and his praise is in every mouth."

An Indian Missionary Murdered.—The Western Christian Journal tells of a barbarous murder which was perpetrated by a party of Indians. A party composed of the Santee and Sioux tribes, passed the head waters of St. Peters, and when they reached the north fork of Platte, they fell upon a Pawnee village, and in the most cruel manner murdered a missionary preacher who was stationed there, and a number of Indians. About the same time, a war party of Ottoes, at Council Bluff, started off and went to Benlock, in the Sioux country, and murdered a dozen Indians of the Sioux tribe. The Ottoes were prompted to this dreadful deed of violence out of revenge for a murder of a like number of their own tribe by the Sioux last spring.

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What Temperance Societies have Done.—There are now, says the Albany Spectator, more than 1,500,000 people in the United States who abstain from the use of ardent spirits, and from furnishing it to others; more than 5,000 Temperance Societies, embracing more than 600,000 members. More than 2,000 distilleries have been stopped; more than 5,000 merchants have ceased from the traffic. It is estimated that 30,000 persons are now sober, who had it not been for Temperance Societies, would have been sots; and that at least 20,000 families are now in ease and comfort, who would otherwise have been in poverty and disgraced by drunken inmates.

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Free Synod of Cincinnati.—The Cincinnati Herald contains an account of the proceedings of a Presbyterian Synod, who exclude from membership slaveholders and their advocates, are opposed to affiliated secret societies, whether for temperance or otherwise, but most friendly to temperance associations. Offensive war they consider as opposed to christianity, and their second resolution reads thus:

"That we consider the war now waged by our Government against Mexico as clearly aggressive in its character, and avowedly originated and is prosecuted by the slave power for the purpose of securing a portion of her territory in order to extend and perpetuate the curse of slavery and the domestic slave trade."

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The Largest Church in the United States.—The first African Church, (Baptist,) Richmond, is the largest body of communicants, in connection with a single congregation, in the Union, being *two thousand four hundred and seventy.* The other churches of the same denomination in that city, report in addition *two hundred and sixty-eight* colored members. Total number, 2,728.

◆

Baptist Statistics.—There are 564 Baptist ministerial associations in the United States, 9,888 churches, 5,657 ordained ministers, 1,199 licentiates, 731,966 church members. Number of baptisms in one year 36,509. In the entire world, there is said to be 13,804 Baptist churches; 8,469 ordained ministers; and 1,031,836 church members; and the number of baptisms in one year is set down at 57,605.

◆

A Synod of Reformers.—The Louisville Presbyterian Herald says that on the 4th of November, the Presbytery of Ripley, the Free Presbytery of Hillisborough, and the Free Presbytery of Mahoning, united in constituting the "Free Synod of Cincinnati," in the town of Ripley, Ohio. There were twenty-two members present, and one absent; viz: eleven Ministers and eleven Elders. The Synod addressed a Pastoral Letter to the churches under its care, and also an address to the public, setting forth reasons for its organization, and also bearing testimony against slavery, the Mexican war, secret societies, &c. They say that they are much encouraged by the prospect of speedy and substantial accessions to their number; and firmly believe that, at no distant day, the "Free Synod of Cincinnati" will stand high among the Synods of the West, in point of numbers, talents, and moral worth. They adopted the Westminster Confession of Faith, and invited all who agree with them to unite with them, with the following provision: "No person holding slaves, or advocating the rightfulness of slave-holding, can be a member of this body. No Church, Presbytery, or Synod, tolerating slave-holding in its communion, can be a constituent part of this body."

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The Gospel among the Indians.—At a meeting of the Indian Mission Society, according to a correspondent of the Christian Messenger, the following statement was made of events which transpired at an Indian mission station:—

"About four years since an old negro man from one of the Southern States came there. He could not read, yet he conversed on religious subjects; the Indians listened to him, and Mr. Islands, among others, was convicted. He saw himself a sinner—he prayed; soon he rejoiced in the pardon of his sins. Then he could not refrain from talking to his countrymen. They met the old negro—talked, and prayed; Mr. Islands also would talk. About this time Rev. S. Dyer, a Baptist Missionary, came among them, was convinced they were Christians, heard their Christian experience, and baptized twenty of them. A church was formed; Mr. Islands was licensed to preach. Mr. Dyer returned soon and baptized 40 more. The chiefs opposed their meeting, and determined to punish those that met; but those who came to report the Christians at the meeting remained to be prayed for. Oh how powerful is the gospel, to change the savage into a lamb! In 1847 Mr. Islands was ordained. Now their church numbers 160. He too has worn himself down, his constitution is impaired, and he asked for help, and the Board at their last meeting concluded to send him help."

CONGRESSIONAL PROCEEDINGS.

Congress was in session only three days last week, having adjourned over from Wednesday to Monday. There will not probably be much done until the holidays are past. After that, the various plans for continuing or terminating the war, of which some half-a-dozen have been presented, will no doubt be taken up. The following summary embraces the principal things done.

In the Senate—A bill has been introduced to establish a Territorial Government in Oregon. Any number of petitions have been presented in relation to providing for the widows and orphans of officers and men killed in the Mexican war. The resolutions from the Legislatures of New Hampshire and Connecticut, adverse to slavery and its extension by the acquisition of territory, have been presented. Mr. Calhoun's resolutions in relation to the war were called up, and, after some debate, laid over until Tuesday, January 4. Mr. Hale presented two anti-slavery petitions, and made strenuous efforts to induce the Senate to depart from its settled practice of not receiving petitions of that import. The question of non-reception being put, Mr. Berrian moved to lay that question on the table, which was decided in the affirmative.

In the House of Representatives—A resolution has been introduced, inquiring into the expediency of substituting American for foreign coin. A joint resolution has been introduced, which lies over, declaring the expediency of opening diplomatic relations with the Papal States, and requesting the President to transmit a copy of the resolution to Pope Pious IX. A resolution has also been offered, inquiring as to the expediency of authorizing postmasters to receive subscriptions and transmit moneys for newspapers free of postage.

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A JEW'S OPINION OF THE SAVIOUR.

Mr. Noah, of New York, himself a Jew by profession, has expressed the following opinion of Jesus, the true Messiah, which will be new to many of our readers, and contains some sentiments not unworthy of an avowed professor of the Christian religion:—

"It has been said, and with some commendations of what was called my liberality, that I did not in this discourse term Jesus of Nazareth an imposter. I have never considered him as such. The imposter generally aims at a temporal power,—attempts to subsidize the rich and weak believer, and draw around him followers of influence, whom he can control. Jesus was free from fanaticism; his was a quiet, subdued, retiring faith; he mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vain-glorious. In the calm of evening he sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed in his mission. He courted no one, flattered no one; in his political denunciations he was pointed and severe—in his religion calm and subdued. These are not characteristics of an imposter; but, admitting that we give a different interpretation to his mission, when one hundred and fifty millions believe in his divinity, and we see around us abundant evidences of the happiness, good faith, mild government and liberal feelings which sprang from his religion, what right has any one to call him an imposter? That religion which is calculated to make mankind great and happy, cannot be a false one."

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A Man's Title-Deeds to Himself.—An English publication, entitled "Monthly Illustrations of American Slavery," with a view to show how they manage things in the model Republic, prints the Deed of Manumission by which Frederick Douglass, once a chattel, was put in possession of himself. Our readers will no doubt be interested in perusing it. In order that it may be understood, it is only necessary to say, that the "divers good causes and considerations" alluded to as moving his former master to manumit him, were the receipt of seven hundred and eleven dollars and ninety-six cents, from the agent of Douglass' friends, in England, who saw fit to contribute that sum for the object. Here is the Deed:—

"To all whom it may concern: Be it known, that I, Hugh Auld, of the city of Baltimore, in Baltimore county, in the State of Maryland, for divers good causes and considerations, me thereunto moving, have released from Slavery, liberated, manumitted, and set free, and by these presents do hereby release from Slavery, liberate, manumit, and set free, MY NEGRO MAN, named FREDERICK BAILY, otherwise called FREDERICK DOUGLASS, being of the age of twenty-eight years, or thereabouts, and able to work and gain a sufficient livelihood and maintenance; and him, the said negro man, named FREDERICK BAILY, otherwise called FREDERICK DOUGLASS, I do declare to be henceforth free, manumitted, and discharged from all manner of servitude to me, my executors or administrators forever.

"In witness thereof, I, the said Hugh Auld, have hereunto set my hand and seal, the fifth of December, in the year one thousand eight hundred and forty-six. HUGH AULD."

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The Wife.—It is astonishing to see how well a man may live on a small income, who has a handy and industrious wife. Some men live and make a far better appearance on six or eight dollars a week than others do on fifteen or eighteen dollars. The man does his part well; but the wife is good for nothing. She will even upbraid her husband for not living in as good style as her neighbor; while the fault is entirely her own. His neighbor has a neat, capable, and industrious wife, and that makes the difference. His wife, on the other hand, is a whirlpool into which a great many silver cups might be thrown, and the appearance of the waters remain unchanged. No Nicholas, the driver, is there to restore the wasted treasure. It is only an insult for such a woman to talk to her husband about her love and devotion.

General Intelligence.

FIFTEEN DAYS LATER FROM EUROPE.

The steamship Hibernia arrived at Boston on Saturday morning last, with foreign dates to Dec. 4. She brings intelligence of several heavy failures, and the continued depression of the money market. Flour has receded from 10 to 20 cents per barrel since the previous steamer, and corn meal has suffered equally. Cotton has also declined.

The British Parliament was opened on the 23d of Nov., when the Queen's Speech was read. The subject of trade and the financial condition of the country, was under discussion up to the time of the steamer's departure.

The civil war in Switzerland has been virtually terminated, when scarcely commenced, by the complete prostration of the Catholic or Conservative party.

The affairs of Italy are in a fair way for adjustment. The Pope has opened the new Council of State at the Vatican, and his speech elicited unmixed approbation.

Wretched Ireland seems as hopelessly wretched as ever—a land given over to famine, despair, and the horrible vengence of the desperate. The Clare Journal gives the following affecting details, which may be taken as a specimen: "There are 700 paupers in the Scariff workhouse, and hundreds daily—nay, hourly, seeking admission; with their countenances emaciated and fully depicted with the destitution that is hourly augmenting in that locality. Parents are deserting their children there and leaving. One child was brought into the workhouse, four years of age, and could not tell its name. Last week, three or four hundred persons, men, women, and children, from the parish of Killard, entered an extensive turnip field belonging to Mr. James Shannon, of Craganock, and tore away and eat on the spot the greater part of the turnips growing thereon, to stay for the moment the cravings of hunger."

A great storm ravaged the coast of Mayo, Ireland, on the 8th ult., when over thirty poor creatures lost their lives. Nine persons, natives of Innisturk, were drowned in an endeavor to reach home with some provisions for their starving children. Nineteen fishermen were drowned in the Sound of Achill, and five others off Achill Head the same day.

The Auckland, steamer, has been on a visit to the Laccadive Islands, and supplying the islanders, whose land has been entirely washed over by the sea during the hurricane of the 18th of April; no fewer than 1,800 are said to have perished—the survivors had been left famishing and destitute from April to September.

The Manchester Examiner, and other British papers, anticipate another visit of the Asiatic cholera, and advise that attention be paid to cleanliness and ventilation, as the best means to lessen its dreadful attacks. Of 100,000 attacked in Russia, less than 20,000 died.

The Premier of England, in the Commons, has announced his intention to move for leave to bring in a bill to remove the civil disabilities affecting the members of the Jewish persuasion.

The University of Oxford was to have met on the 14th inst. to petition Parliament not to admit Baron Rothschild, or any other Jew, to a seat in Parliament.

A preacher, under the name of Rev. Mr. Bertram, has been apprehended in Edinburg as a deserter from the 71st regiment. He was a very agreeable speaker.

A party of gentlemen, on Nov. 20, started from Paris and reached London in 12 hours 50 minutes.

Eight lobster fishers were drowned off Caithness on the 22d of November, leaving six widows.

The Asiatic cholera is stated to have advanced to the Prussian frontier.

Hon. Joseph Cunard, of Miramichi, the celebrated royal mail contractor, has been compelled to yield to the pressure of the times, he having stopped payment.

LATE FROM CAMPEACHY.—By the arrival of the Yucatan schr. Rafæle, we have intelligence from that section of the Mexican territory up to the 29th ult.

A battle had been fought on the 16th of Nov., between Col. Zetina's revolutionary forces, 1,800 strong, and Rozado's, 1,000 strong; in which the latter gained a complete victory, and took four pieces of artillery from the former.

Zetina made the attack on the City of Valladolid, and the action lasted three hours. He lost 70 men killed, among whom were three officers. He and his defeated troops retreated in disorder, and took the road to Espita and Tizimin.

The Governor of Yucatan (Mendez) was, on the 29th, on his way to Maxcanu, in company with Barbachano (the person whom the insurgents wanted for their Governor,) to check the revolution of the Indians against the whites. This revolution having a more alarming aspect since the *pronunciamento* of Zetina, as the whites are fighting among themselves.

These Indians, numbering upward of 5,000, under the command of a renowned chief by the name of Pratt, made an attack on the 27th ult., on the town of Tijosuco, whose inhabitants united with those of the neighborhood, made a stand against the Indians, and fired upon them during 26 hours; after which time, having no ammunition, they were compelled to retreat, with their women and children, and took a position on the road to Tecas. The population of Tijosuco amounts to about 6,000, and that town was entirely left in the possession of the Indians.

Since this successful affair for the Indians, eight towns have united to them, raising their number, it is said, to 15,000

THE ARREST OF GENS. PILLOW AND WORTH.—A correspondent of the New-Orleans Delta, writing from Vera Cruz, gives the following account of the difficulties between Gens. Worth, Pillow and Scott:

A lamentable feeling pervades the army at Mexico, owing to jealousies and heart-burnings, envy and malice, and political prejudices. Gen. Scott has arrested Pillow and Worth. The circumstances which led to this step are believed to be these: Two letters, emanating from the American camp, published in the United States, have been read by Gen. Scott. In an order published to the army he prematurely decides who wrote them, and most bunglingly impeached the honor, patrotism and services of the two Generals, who are eulogized in those letters. One of the Generals (Pillow) denies, in a card published in Mexico, the authorship of the letter attributed to his pen by Gen. Scott. The other General (Worth) prefers charges against Scott, and Scott arrests him for contempt. Gen. Pillow was arrested because he appealed from an opinion of Scott, requesting the latter to transmit the appeal to the Secretary of War. Scott refused *in a hasty manner*; whereupon the former remarked, "I will do it, sir." "Then I arrest you, sir," was Scott's reply. So matters stand at the last dates.

LIFE IN MEXICO.—A letter from a young soldier, in the Philadelphia Inquirer, dated at Perote, last month, thus notices the *comforts* of privates in the army:

"Oh, the misery of this Hospital life, who would believe it! Bad treatment from officers and Doctors! Falling into the hands of the Mexicans would be little worse. I am sick of it. I have lost all energy, all ambition—many, very many have died here, to be buried in the sand like so many dogs—taken out, piled in a cart, a dozen at a time, some with nothing but a shirt on, and some sewed up in blankets, if they are fortunate enough to have one left unstolen when dying, pitched into a hole just deep enough to let the Mexican dogs and hogs root them out for food! A coffin only for officers! The climate is very trying. What do you think of snow in July, and the next day so hot you could scarcely stand it! We have the lofty peaks of three snow mountains in view, and are 1,900 feet above the level of the sea."

SUMMARY.

A dispatch to the N. Y. Tribune says that a serious affray occurred at New Haven, on the evening of Dec. 23d, between two tutors of Yale College, named Emerson and Goodrich, and a couple of students named Towar and Ewen, which it is feared will prove fatal to one of the parties. During the fray one of the tutors was stabbed with a sword cane and the other was knocked down with a bar of iron. It is feared the latter will not survive his injury. Goodrich is a son of Prof. Goodrich of Yale College. Towar is from Philadelphia, and Ewen is from Tennessee. The students have been held to bail in the sum of $4,000 each.

A slip from the office of the Norfolk Herald, dated Dec. 23, 1 P. M., contains the following extract of a letter from Major Hunter, one of the Commissioners of wrecks in Princess Anne, to a house in Norfolk: "I am sorry to have to inform you, that the new schr Sea Witch, of New-York, came ashore on the beach six miles south of Cape Henry, in the snow storm of Thursday, and all on board have perished. Both masts are gone, or at least are floating alongside. We have had her boarded this morning, and it is thought she was in ballast. Three men have been found along shore."

A letter to the Tribune, dated Philadelphia, Dec. 22, says: An elephant at the Zoological Institute in this city this afternoon became greatly enraged, when he attacked and nearly killed his keeper, named William Kelly. He next broke open several of the cages containing wild beasts, and set them at liberty. He then proceeded to kill several monkeys, whom he dispatched in a hurry. There was great excitement and alarm among the people. After considerable trouble he was finally mastered and secured.

A dispatch to the Tribune, dated Boston, Dec. 20, says that the brig Falconer, of Belfast, Capt. R. Sidney, master, bound for Boston, was wrecked on Ipswich beach, two miles from the light-house, in the gale on Friday night last. Of about 50 persons on board, the Captain, his wife, 2 children, 15 passengers, and some of the crew, perished before assistance could be rendered. Eighteen of the bodies were picked up on Saturday and carried to the town of Ipswich.

The papers from the West contain full accounts of the great flood in the Ohio and its tributaries. Many lives were lost, and a vast amount of property destroyed. Two or three large pork houses at Maysville, Ky., have been washed away by the flood, by which very heavy losses have been sustained. A large brick house occupied by a company of Socialists (very new lights—some call them Somnambulists) on the Ohio River in Claremont Co., fell down, crushing seventeen persons to death, and severely wounding several others. Water to the depth of 10 feet surrounded the building.

The Newburyport Herald says that in the midst of the great ledge on the Northern (New Hampshire) Railway, which is chiseled 30 or 40 feet deep out of solid rock, for more than a quarter of a mile, a body of peat is found, so wet and spongy that it was found necessary to dyke it with large timbers to keep it from the track. How this dripping peat muck found its way to this summit—the highest between the Merrimack and the Connecticut—is a marvel. But here it is, and as full of water as any muck on our low meadows.

Dr. Lee, of Hartford, Conn., who has practiced extensively at the South, states that he has treated five cases of rattlesnake bite, and all them successfully. His remedy is alcoholic liquor—either rum, brandy or gin—given in large doses. A half pint in every fifteen minutes, making a quart in an hour, is not too much, to be given as soon as possible after the bite. This remedy has been used at the South to a great extent, and has never been known to fail of a cure. The liquor absorbs or deadens the fatal virus, and never intoxicates the subject so long as the virus of the reptile is in the system.

The tolls on the Welland Canal have netted $120,000 this year—a great increase. Many new vessels have been added to the lake trade, of 200 to 400 tons burden. The canal was free of ice on the 10th inst. Now that the Welland and St. Lawrence Canals are in a fit state to pass vessels of 400 tons from Lakes Michigan, Huron, Erie, or Superior, to the ocean, the trade will increase greatly.

At the City Hall, in New York, says the editor of the Courier, we met a soldier who served as a private in the battles before the Capital. At Churubusco, while crossing the corn-field, and within ten or fifteen rods of the enemy, just as he was biting the end from a cartridge to load his musket, a ball struck his temple, passed behind one eye, under the bridge of his nose, behind the other eye, and out at the other temple! Being exposed to a cross fire from our troops, he thinks the ball came from them. It did not knock him down, nor has he suffered any other result from it than the loss of sight, which is almost total. He can distinguish light from darkness, but nothing more. His eyeballs have fallen in, and the lids are closed; but his general health has not suffered at all.

A letter dated Washington, Dec. 25, says:—The sudden decease of Senator Fairfield, of Maine, has thrown a deep gloom over the city. By the event, the insecure grasp by which we hold on to life is made more manifest to every one—the abrupt termination of his career shows the common, urgent danger of all mankind. He died—as I learn—from the effects of a surgical operation. His affection was dropsy in the knee. This caused him pain, and qualified his usefulness. In the double hope of giving more comfort to himself, and more time to the Republic, he submitted to an experiment which has proved fatal.

The N. O. Picayune of Dec. 14 says that the *Arco Iris* of the 7th records a tragic affair which took place in the village of Medelin on the evening of the 4th inst. A detachment of American soldiers was quartered there for the night. About 11 o'clock some of them started for a ball in the village, but with perfectly peaceable intentions. Some of the party at the ball took alarm, however, and one of them, a black fellow, and a *guerrillero*, went to the door and discharged a pistol at the advancing Americans. The Americans immediately returned the fire, killing six persons and wounding ten, one of whom died shortly afterward. One of the wounded was a woman.

A correspondent at Angelica, Allegany Co., writes as follows, on the 20th inst.: "A horrible accident happened in this town on Sunday, the 19th inst. A team with four persons was crossing the Genesee River, near the residence of P. Church, Esq. The bridge fell, precipitating two young ladies, Miss Smith and Miss E. King, into the river, who were instantly drowned. The body of Miss King has been recovered; that of Miss Smith has not. About eleven rods of the bridge fell at a hight of about twenty feet. The horses, owned by Mr. Burrell, of Philipsburgh, were both drowned. Miss Burrell and Mr. Mathews escaped unhurt."

A daughter of Gov. Morton, (as we learn by the Springfield Republican,) who was visiting at the house of W. Thompson, Esq., of that village, was awakened by a strange man, who entered her bedroom at 2 o'clock last Friday morning, thoroughly searched the drawers, closet, &c., taking out such articles as he chose. Miss Morton at length asked him what he wanted, when he threateningly shook what glittered like a knife at her. She instantly called loudly on Mr. Thompson for help, and the thief fled.

It is said that Hon. J. R. Poinsett, formerly Secretary of War, and afterward Minister to Mexico, has recently written to Washington that the attempt to sustain our army by contributions derived from the external or internal commerce of Mexico, will prove ridiculous and futile. Mr. Poinsett has resided a long time in Mexico, and understands thoroughly the character of her people.

New Orleans and Philadelphia, as legatees of Stephen Girard, claimed 200,000 acres of land, situated in Louisiana—part of the Ouchita region, given to Count Bastrof in '96. A jury at New Orleans, in the U. S. Court, have declared the claim valid, and the decision affects the titles of many persons in New Orleans favorably.

Mr. S. B. Horton, of Nantick, was killed on the Worcester Railroad in that town on Saturday. He was thirty years old, and leaves a wife and two children. He was standing on one track, looking at the freight train, and knocked down by the train from this city. A man was also killed on the Old Colony Railroad at Middleboro'.

A bill is before the Ohio Legislature "to secure to every family a Homestead exempt from execution," and it provides that the articles of furniture, &c., at present exempted, as also a home owned by any person having a family, and not worth over $500, shall be exempt from seizure or sale for debt.

The Standard, at Salem, N. J., states that a noble bald eagle, measuring six feet five inches from tip to tip, and with beak, talons, etc. proportionably large, was shot by Mr. David Bassett, in Mannington Meadows, a few days since.

Vermont has decreed, that if any peddler carry and offer for sale any plated or gilded ware, jewelry, watches, or any patent medicine, the composition of which is kept secret from the public, he must pay $60 for a yearly license.

The editor of the New York Tribune heard, on Thanksgiving day, a preacher who said, "Some think that this matter of the war ought not to be touched in the pulpit. I do not agree with them. I think that the question of wars and fighting was a question of Chistian morality some time previous to its becoming a question of American politics. My right to it is prior to that of the politician, and I shall not waive my right."

It was a saying among the ancients, says R. Boyle, that even Jupiter could not please all. But we find now that the true God himself is not free from the imputation of his audacious creatures, who impiously presume to quarrel with his revelations as well as his providence, and express no more reverence to what he hath dictated than to what he doth.

The Emancipator says that in two only of the slave states are the slaves numerically equal to the whites. These are South Carolina and Mississippi. In the former the slaves are 145 to every 100 whites—in the latter 109 to 100. In Florida the slaves are eight per cent. less than the whites, and in Missouri, eighty-two per cent. less. Leaving Delaware out of view, and the Southern States that have the smallest per centage of slaves, are Kentucky, Tennesee, Maryland, Arkansas, and Missouri.

Theron Rudd, of the State of New York, died at St. Louis on the 2d inst., at the advanced age of 80 years. He leaves a widow and a daughter in a strange city to mourn his loss. The Organ says that the great benefit derived to the community from the publication of the money market, is attributable to this gentleman, who was the first to originate it.

The New York Tribune says that Gen. Taylor was detained in New Orleans until Sunday morning, when he left in the steamer Missouri, en route to his plantation at Baton Rouge. He would pass a few days in quiet with his family, and then visit his country seat in Mississippi, so that if needed in Mexico he can return immediately.

We think it was 58,000 persons (besides the slaves) who were reported in the census of 1840, as being unable to read or write, though over 20 years of age, in North Carolina. That State expended on the education of all classes last year, $105,978. Too little by far!

The Jefferson Inquirer states that Rev. Mr. Boone, of the Metropolitan, is not only Clerk of the Supreme Court, with numerous fees, and State Printer, with many *jobs*, but that he is Chaplain of the Missouri Penitentiary, and as such receives $150 per annum for his religious services.

The Halifax Courier says, that Abraham Tagg, the unhappy young soldier who was tried last week for a violent assault on the woman he loved, has breathed his last. After being conveyed to the Hospital, he tore open the yet unhealed wound in his neck.

It is stated in an English paper, that a jealous wife recently tied her husband in bed while he slept, and then poured boiling water over him. When arraigned for trial, which resulted in transportation for life, she boldly confessed the crime.

Dr. John Sappington, of Saline, (Mo.) proposes to give $10,000 towards establishing a Manual Labor School, whenever $28,000 more shall have been raised by subscription for the same purpose.

A horse is on exhibition at Cincinnati, whose body is covered with a thick coat of fine wool, in the place of hair. His color is between that of a mouse and dun color. He was brought from the Rocky Mountains.

An Anti-Chewing-Tobacco-Society was recently organized at Union Hall, Boston. Among those who signed the pledge were several hard chewers.

In the columns of the Barre Patriot, says the Pathfinder, W. A. Bryant, the Secretary, calls upon the members of 'The Barre Thorough Going Thief and Rogue Detecting Society,' to meet for transaction of business.

During the year ending 1st Nov. last, fifty-six steamboats were built in Pittsburg, their aggregate tonnage being 9,554. Tonnage owned in Pittsburg 1st Sept. last, 27,018, viz: Steam 24,472 tons; other kinds, 2,546.

'There are two things,' says a noble historian, 'which are generally popular in their beginning; the first is war, and the second peace.'

Population of Chicago, by the census just taken, 16,841. Of Norfolk, Va., 15,000, an increase of 4,000 within seven years.

The Rev. Dr. Chapin, of Rocky Hill, has resigned his pastoral relation with the Congregational Church in that town. Dr. C. has officiated as pastor of that church fifty-four years.

The Ellicottville (N. J.) Whig says that as Rev. S. Cowley of that village was writing in his study last week, a rifle ball grazed his head, which was fired from a rifle by a young man of that village who was shooting some fowl.

The New Haven Palladium says that the very rare phenomenon of a rainbow in the north at noonday was seen there on Thursday last, with unusual distinctness. The prismatic colors were well exhibited, and the circle was unbroken.

It is said that $200,000 have been expended "by an old and respectable citizen" of Cincinnati in the purchase of marble in Italy for the entire front of a house he is erecting in that city.

The ex-editor of the Madisonian has started a little paper in Philadelphia, called "The Compact," in aid of Slavery.

Commander Wilkes, U. S. N., states that the depth of the ocean has never been ascertained. Capt. Ross, at 37,000 feet, found no bottom.

The editor of the Lebanon Courier says that Thomas M. Myers, who recently married a Mexican Senorita worth $300,000, is a printer, and a graduate of the Record office at West Chester, Pa.

Of U. S. soldiers, 503 have died in the general hospital, Perote Castle—nearly all of them victims to the climate.

Eggs wholly embedded in salt, the small end downwards, will keep from one to three years perfectly fresh.

Queen Victoria has consigned to the British Museum a tortoise-shell bonnet, sent to her from the Navigator's Islands.

LETTERS.

Wm. M. Fahnestock, Geo. H. Perry, S. P. Stillman, Jos. L. Bliven, Geo. Crandall, Wm. T. Morgan, Albert Utter, Ephraim Maxson (please send us the law.)

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Miscellaneous.

GIE ME THY BLESSING, MITHER.

BY GRETA.

"Gie me thy blessing, mither,
For I must now away,
To meet my bonnie Agnes, mither,
Upon her bridal day.
I've luved her lang and weel, mither,
And thou my luve hast known;
Then lay thy hand upon me, mither,
And bless thy kneeling son."

"Ah! Willie, how my heart o'erflows
When thus I hear thee speak;
My tears are glistening on thy hair,
And dropping on thy cheek.
And oh! how memory calls up now
The days of auld lang syne,
When I, a winsome bride, first called
Thy sainted father mine.

"Ye look sae like him, Willie dear,
Ye look sae like him now;
Ye hae the same dark, tender een,
The same broad, noble brow.
And sic a smile was on his face
When he that morning came,
To bring awa, as ye maun do,
A lassie to his hame.

"Puir child, her heart is beating now,
As it never beat before;
Puir child, I ken her hazel een
Wi' tears are running o'er.
She luves thee, Willie; but she feels
To wed's a solemn thing—
I weel remember how I felt,
When looking on the ring.

"I weel remember, too, the hour
When, wi' a heavy sigh,
I turned, a wife sae young and sad,
To bid them a' good bye.
The tears were gushing then, I know,
For I luved my kindred weel,
And though my ain was by my side,
I could na' help but feel.

"But then, how kind he took my hand,
And gently whispered—'Come,
The same soft star shines o'er my cot
That shines above thy home.'
And, Willie, aften, since he's dead,
I've watched that distant star,
And thought I saw his gentle face
Smile in it from afar.

"We luved ilk ither weel, Willie,
We luved ilk ither lang;
Ah me! how happy was the heart
That thrilled the even sang.
We luved ilk ither, Willie, right;
And may God grant it so
That ye maun luve as we twa luved,
In days lang, lang ago.

"Oh! fondly cherish her, Willie,
She is sae young and fair;
She has not known a single cloud,
Or felt a single care.
Then, if a cauld world's storm should come,
Thy way to overcast—
Oh! ever stand (thou art a man)
Between her and the blast.

"When first I knew a mither's pride,
'Twas when I gazed on thee;
And when my ither flowers died,
Thy smile was left to me.
And I can scarce believe it true,
So late thy life began,
The playful bairn I fondled then
Stands by me now a Man.

"Then tell thy bonnie bride, Willie,
She has my first-born son;
I tak' the darling from my arms,
And gie him to her own.
Oh! she will cherish thee, Willie;
For when I maun depart,
She, only she, will then be left
To fill thy lonely heart.

"I dinna fear to die, Willie—
I ever wished to gang;
The soft green mound in yon kirk-yard
Has lanely been too lang.
And I would lay me there, Willie,
And a' Death's terrors brave,
Beside the heart sae lael and true,
If 'tis within the grave.

"Then gang awa', my blessed bairn,
And bring thy gentle dove,
And dinna frown if a' should greet
To part wi' her they luve,
But if a tear fills up her ee,
Then whisper, as they part,
'There's room for thee at mither's hearth—
There's room in mither's Heart.'

"And may the God that reigns above,
And sees ye a' the while,
Look down upon your plighted troth,
And bless ye wi' His smile.
And may'st thou ne'er forget, Willie,
In a' thy future life,
To serve the Power that gave to thee
Thy kind and guileless Wife."

PERSONAL APPEARANCE OF DISTINGUISHED MEN.

Samuel Adams was of common size, of muscular form, light blue eyes, light complexion, and erect in person. He wore a tie wig, cocked hat, and red cloak. His manner was very serious. At the close of his life, and probably from early times, he had a tremulous motion of the head, which probably added to the solemnity of his eloquence, and this was in some measure associated with his voice. He was one of the most ardent of the patriots before and during the Revolution. He was Governor of Massachusetts from 1794 to 1797, and died in 1803, at the age of 81.

Fisher Ames was above middle stature, and well formed. His features were not strongly marked. His forehead was neither high nor expansive. His eyes blue, and of middling size; his mouth handsome; his hair black and short on the forehead, and in his latter years unpowdered. He was very erect, and when speaking he raised his head, or rather his chin, which was the most prominent part of his face. His air, manner and countenance, were those of an honest and sincere man. He died at Dedham, July 4, 1808, at the age of 50.

James Bowdoin was tall and dignified in appearance. His usual dress, as Governor, was a gray wig, cocked hat, white broadcloth coat and waistcoat, red small clothes, and black silk stockings. His face was without color, his features small for his size, his air and manner quietly grave. He was Governor in 1785 and '6, during the period of Shay's rebellion, and died in 1790, at the age of 63.

John Brooks was of middle stature, well formed, and of soldierly dignity of manner. He was Governor from 1816 to 1823, and died in 1825, at the age of 73.

George Cabot was a tall man, well formed, of courteous and elegant manners, and refined aspect; his complexion light, his eyes blue. He was born in Salem in 1752, was several years Senator in Congress, President of the Hartford Convention, and died in 1823, aged 71.

Samuel Dexter was nearly six feet in stature, of well proportioned, muscular frame. His hair was black, loose, unpowdered, and worn rather long; it came lightly over his high, expansive forehead. His face was long, his complexion dark, his eyes large and light blue. He was Secretary of War and of the Treasury under John Adams, and served in both Houses of Congress, and died in 1816, aged 55.

Christopher Gore was rather tall, and in middle age of full person and erect, but began to bend forward at an earlier age than common. He was bald on the whole upper surface of the head, at an unusually early period. His hair was tied behind and dressed with powder. His face was round and florid, his eyes black, his manners courteous and amiable. He was Governor in 1809, and Senator in Congress for three years from 1814. He died in 1827, aged 69.

CURIOSITIES OF ART.

It is singular how many men have directed their energies of mind to perfecting toys, which, although displaying wonderful inventive powers, yet have never conferred any benefit on mankind, nor ever been even used for any other purpose than as a piece of amusement—the childish exhibition of masculine mind, the fame of foolery, the foolery of fame.

Thus, Jerome Faba, an Italian priest, and a native of Calabria, exercised himself in a species of industry, wonderful from its difficulty. He finished a work of box-wood, which represented all the mysteries of the Passion, and which might be put into the shell of a walnut. To him was attributed a coach the size of a grain of wheat, within which there were to be seen a man and a woman, a coachman who drove it, and horses that drew it. These were presented to Francis I. and Charles V.

In China, the tomb of Confucius has been made in small miniature, no larger than a nut, but wonderfully composed of precious metals, and adorned with a profusion of gems, but its value consists of the labor expended on its execution. Its landscapes, dragons, angels, animals, and human figures, would require several pages of description, which would, after all, without a view of the model, prove tedious and unintelligible.

Charles V., of Spain, had a watch which was confined in the jewel of his ring, and a watchmaker in London presented George III. with one set in the same manner. Its size was something less than a silver two-pence, and it contained one hundred and twenty-five different parts, and weighed altogether no more than five pennyweights and seven grains.

The tomb of Raphael, executed by an Italian named Raccavalva, is indeed a wonder. It is only twelve inches in height, and from an inch to four inches in diameter. It is adorned with various architectural ornaments in the richest style of Gothic, and also figures of the Virgin and child. The work is said to be of unrivaled merit and beauty. The model is contained in a case of wrought gold, and is itself of box-wood. The general design may be regarded as architectural, embellished with several compartments of sculpture or of carving, consisting of various groups of figures. These display different events in the life of Christ. Some of the figures are less than a quarter of an inch in height, but though thus minute, are all finished with the greatest precision and skill; and what renders this execution still more curious and admirable is, the delicacy and beauty with which the back and distant figures are executed. [Sc. Am.

LEARNING TO BACK.

If you would have your cattle learn this art, put them to an empty cart and let them back it down hill. Never pound their noses, for this gives them pain and wens, and makes them hold their heads down to avoid your blows. In such a position of the head the ox has no power over the yoke, for his throat is brought to bear on the lower part of the bow, and he can not do much if he would.

By all means keep his head up, and then the yoke itself will bear against the upper side of the neck—the tough side—and against the horns. If you use a stick or whip, touch the fore legs with it; keep your stick under, and your steers will not put their heads down to come in the way of it. At first they will refuse to walk backwards, and will straddle away from the cart tongue in order to go sideways and see where they are to step.

But while the cart is drawing them back, it will be your principal business to keep the steers in a line, that they may track after the cart. Be patient now, the cart is helping you, and the steers will soon choose to go backwards after the cart, rather than to stand still and hold it. In a short time your steers will learn to step backwards and keep their bodies close to the tongue, with their heads up. Soon you will teach them to run an empty cart back, on level ground; and eventually your cattle will run back any decent load, with nearly as much ease as they will draw it forward.

Mr. Jonathan Rice, of Marlborough, recently told us that he taught his steers to back by hitching them to a rock in front of them, and then inviting them to back away from the rock, making them haul it after them and endeavor to avoid it as it comes along. He says they will hold up their heads and pull stoutly to get away from their load in front. We have no doubt this is a good mode of using cattle to run a load back. [Mass. Ploughman.

FASCINATION OF THE RATTLE-SNAKE.

'When I was a boy, about fourteen years old,' says Mr. Willard, 'my father sent me into the fields to mow briers. I had not been long employed, when I discovered a large rattle-snake, and looked for something to kill him; but not readily discovering a weapon, my curiosity led me to view him. He lay coiled up with his tail erect; and making the usual singing noise with his rattles. I had viewed him but a short time, when the most vivid and lively colors that imagination can paint, and far beyond the powers of the pencil to imitate, among which yellow was the predominant, and the whole drawn into a bewitching variety of gay and pleasing forms, were presented to my eyes; at the same time my ears were enchanted by the most rapturous strains of music, wild, lively, complicated and harmonious, in the highest degree melodious, captivating and enchanting, far beyond anything I ever heard before or since, and indeed far exceeding what my imagination in any other situation could have conceived. I felt myself irresistibly drawn towards the hated reptile; and as I had been often used to seeing and killing rattle-snakes, and my senses were so absorbed by the gay vision and rapturous music, I was not for sometime apprehensive of much danger; but suddenly recollecting what I had heard the Indians relate (but had never before believed) of the fascinating power of these serpents, I turned with horror from the dangerous scene: but it was not without the most violent effort that I was able to extricate myself. All the exertions I could make with my whole strength were hardly sufficient to carry me from the scene of horrid yet pleasing enchantments; and while I forcibly dragged off my body, my head seemed to be irresistibly drawn to the enchanter by an invisible power. And I fully believe that in a few moments longer it would have been wholly out of my power to make an exertion sufficient to get away.

DRESS OF THE NEW-ENGLANDERS.

The boots and shoes worn by the earlier settlers of New England, were coarse, clumped, square-toed, and adorned with enormous buckles. If any boots made their appearance, prodigious was the thumping as they passed up the aisles of the church; for a pair of boots was expected to last a man's life. The tops were short, but very wide; formed, one might suppose, with a special adaption to rainy weather; collecting the water as it fell, and holding an ample bath for the feet and aukles!

The women, old and young, wore flannel gowns in winter. The young women wore, in the summer, wrappers or shepherddress; and about their ordinary business, did not wear stockings and shoes. They were usually contented with one calico gown; but they generally had a calimanco gown, another of camlet, and some had them made of poplin. The sleeves were short, and did not come below the elbow. On holidays, they wore one, two, or three ruffles on each arm—the deepest of which were sometimes nine to ten inches. They wore long gloves coming up to the elbow. Round gowns had not then come in fashion; so they wore aprons. The shoes were either of thick or thin leather, broadcloth, or worsted stuff, all with heels an inch and a half high, with peaked toes turned up in a point. They generally had small, very small muffs, and some wore masks. [Book of the Feet.

Mummy Cloths for Paper.—The latest idea of the Pacha of Egypt for a new source of revenue is the conversion of the cloths which cover the bodies of the dead into *paper*, to be sold to add to the treasury. It is estimated that from the year 2097 B. C. to the year 1 of our era, four hundred and twenty millions of Egyptians have died in the "Valley of the Nile." All these millions were embalmed, and all wrapped more or less fully in linen, furnishing 8,400,000 metrical quintals of cloth, which may be used for the manufacture of paper. This calculation does not include the land of Ethiopia, nor the three centuries that elapsed before Egypt began to bury its dead with spices, &c. And, as to the value of the resuscitated wrappings, the estimate is as follows:—

The cloth which encloses the mummies is all of the finest linen; and every body knows how superior the paper manufactured from yarn is to that made from other substances. The rags that serve for the preparation of paper are now sold in France at the rate of £70 per metrical quintal. Subtracting from the sum 100 piastres for expenses, there will nevertheless remain a total of 420,000,000 piastres, or 21,000,000 dollars, (about £4,000,000 sterling.) Only admitting the half of this result, viz., 10,500,000 dollars, every one will agree that this industrial resource, reduced to its very lowest proportions, would, nevertheless, yield an immense profit to the government of his Highness, the Pacha of Egypt.

Female Dress of the Present Day.—We are inclined to think that the female attire of the present day is, upon the whole, in as favorable a state as the most vehement advocates for what is called nature and simplicity could desire. It is a costume in which they can dress quickly, walk nimbly, eat plentifully, stoop easily, loll gracefully, and, in short, perform all the duties of life without let or hindrance. The head is left to its natural size, the skin to its native purity, the waist at its proper region, the heels at their real level. The dress is calculated to bring out the natural beauties of the person, and each of them has, as far as we see, fair play. Flounces are a nice question. We like them when they wave and flow, as in a very light material—muslin or gauze or berege—when a lady has no outline and no mass, but looks like a receding angel or a dissolving view; but we do not like them in a rich material, where they flop, or in a stiff one, where they bristle; and where they break the flowing lines of the petticoat, and throw light where you do not expect it. In short, we like the gown that can do without flounces, as Josephine liked a face that could do without whiskers, but in either case it must be a good one. [Quart. Rev.

Cameos.—Cameo breast-pins are made of conch-shells. The art was confined to Rome for near half a century, and to Italy until the last twenty years. The first cameo made out of Italy was by an Italian in Paris, and now about two hundred are employed in making cameos in that city. The number of shells used annually thirty years ago, was about three hundred, the whole of which were sent to England, the value of each in Rome being about seven dollars. The number used in France last year was 1,000,500, in vulue (shells) $44,800. The average value of large cameos made in Paris is about one dollar twelve and a half cents each. The whole value of cameos made in Paris last year was about $200,000. In England not more than six persons are engaged in the trade. In America about the same number; but Yankee genius has entered the field of cameo art, and soon we shall be provided with republican gems, carved with republican hands.

Chinese Kites.—In our evening walk on the wall we saw a curious specimen of the kites they use. Looking at it from the front, it had precisely the appearance of an enormous worm, twenty or thirty feet in length, with long tentacula stretching out on each side. It was black on the back, and white underneath, and the whole representation was horribly natural. To see it wriggling about in the air, its tail floating aloft, and its enormous head moving about as if in search of its prey, and apparently just ready to drop upon you, might call forth an involuntary shudder from one of ordinary strength of mind. It was composed of elliptic pieces of stiff paper, attached, at short intervals, to a string; with light strips of bamboo passed through them, to constitute the feelers. A common form of the kite is that which is so cut as to resemble a large bird on the wing. The delusion is so perfect that it requires some scrutiny to distinguish the kite from the bird when seen together. The wings are sometimes constructed of light silk, and so attached as, with a little management, to flap like a bird flying. To lend a greater interest to this sport, it is common to attach an Æolian harp, which gives forth a loud musical sound, so that we are sometimes entertained for days with the music of three or four kites.

Crib-Biting.—Horses sometimes contract the habit of biting their mangers, or whatever hard substance they can lay hold of. The habit results in considerable injury to the animal, in consequence, as is commonly supposed, of his sucking or drawing in air. Mr. Youatt says the crib-biting horse is notoriously more subject to the cholic than other horses. He says also, that this is one of those tricks which are very contagious and difficult to cure. The habit is so inveterate that when horses addicted to it have been turned to pasture for the purpose of curing it, they have been known, according to Mr. Youatt, to gallop across a field for the mere purpose of having a gripe at a rail. Mr. Y. suggests that a strap buckled tightly round the neck, by compressing the wind-pipe, will prevent the horse from "cribbing."

Wells Lathrop, Esq., of South Hadley, Mass., had a very valuable horse which had this habit for some time; but by the use of a small strap, fastened round the neck just so tight as to bear on the wind pipe, he is effectually prevented from biting, and the horse is not in the least injured. [Albany Cultivator.

Butter Consumed in London.—Butter was unknown to the ancient Greek and Romans in cooking. The ancient medical writers do not mention it as an article of food, though they, as well as writers on agriculture, have given us particular notices of milk, oil and cheese. It is very little used in Spain, Portugal, and the isouth of France, but in England its consumption s very great, both for food and culinary purposes. It is believed that in London, the yearly consumption, for each individual, is no less than 26 pounds; and supposing the metropolis to contain 1,450,000 inhabitants the total consumption would be 16,830 tons. Add to this 4,000 tons for victualling ships, and we arrive at otal of 21,000 tons, which, at ten pence per pound, would be worth $8,002,400.

It is estimated that a good cow will produce in a year 168 pounds of butter, on which calculation, 280,000 cows would be a requisite for the supply of London market, alone, in this one article of food and luxury.

VARIETY.

A distinguished physician, in a work on physiology, says:—"The transmission of food through the gullet should be gradual; and when persons eat rapidly, the food does not pass immediately into the stomach, but is retained in the gullet, which thus becomes distended, causing pressure upon the arterial trunk, which lies close at its back. This impediment to the flow of blood in one of its chief canals, in persons predisposed to such calamity, causes ther upture of one of the vessels of the brain, an effusion of blood takes place, and death from apoplexy is the result."

An exchange notices a new method of paving, which is said to have been substituted for the old mode. The stones are now placed two or three inches asunder, and the intervals are choked with small gravel, through which aspalte is poured so as to render the whole impenetrable to water from above, and afford a firm footing for horses.

A stranger passing through one of the mountainous towns of New England, inquired, "What can you raise here?" The answer was, "Our land is rough and poor; we can raise but little produce, and so we build school-houses and churches, and raise MEN."

At a late sale of books in England, the auctioneer put up "Drew's Essay on Souls," which was knocked down to a shoemaker; who very innocently, but to the great amusement of the crowded room, asked the auctioneer "if he had any more works on shoemaking to sell."

"Once," said a Quaker, in a dispute concerning the propriety of titles, "I had the honor of being in company with an Excellency and a Highness. His Excellency was the most ignorant and brutal man I ever saw, and his Highness measured four feet eight inches."

He who forgets the fountain from which he drank, and the tree under whose shade he gamboled in the days of his youth, is a stranger to the sweetest impressions of the human heart.

Have a place for every thing, and when you have done using it, return it to its place. This will save much time in hunting after articles which are thrown carelessly aside, and lie you know not where.

"I have been talking some time to D——s," said an artist to Northcoat, "and I find there is nothing in him." "You have been lucky," was the reply, "for I have found the man full of *himself*."

Beware of the man who finds every thing to be well; of him who meets with every thing wrong; and, still more, of the man who is indifferent to every thing.

On the 19th ult., H. & H. Freeman, of New-Haven, (says the Courant,) mailed $700 to Bultrick & Cobb, Boston. It never reached them. and $690 of the money has been paid into the Suffolk Bank.

Wm. Paulin and a companion, of Salem, West Jersey, bought a quart of rum on Sunday morning, and started on a spree. Next day Paulin's body was found in a neighboring meadow, dead. He left a wife and two children.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. I speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the psess of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, }
IRA SAYLES, } Principals,

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

The Sabbath Recorder,
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TERMS.

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JAMES A. BEGG ON THE SABBATH.

SECTION VII.

On an asserted change of the Sabbath prior to the promulgation of the Law from Sinai, and on two alledged predictions of another change since. [Continued.

As we have seen, God says that he rested on the *seventh day*, and therefore blessed it; the erring creature of His hand, (in the quotation reviewed,) says, the first day of the week was and is the Sabbath, having had "its original institution at the creation of the world." (Letters.) Yet although according to this same author the first day of the week "was on that account, as *a moral law*, BINDING *on* ALL *men*," its alledged rejection by the Israelites, and substitution by them of a different day, is justified on the ground of their *peculiarity* as a people. Very peculiar indeed they must have been, to be exempted on this ground from "a *moral* law" declared by himself to have been "binding on *all men*."

I has however been argued in support of the alledged change of the Sabbath in the wilderness, that a similar change was made to the Israelites in regard to *the year*. It is indeed true that, in commemoration of their deliverance from Egypt, the commencement of the year was to be computed from the month Abib, instead of Tizra, as had previously been done, (Ex. 12: 2,) but the fact that they were so commanded forms no ground for argument of a change of the Sabbath in the wilderness. It is on the contrary all against that view. For the very fact of such a memorial of the exodus having actually been instituted by divine authority, rendered another the less necessary. Neither had there been a previous commemoration of any event in connection with the commencement of the year, which could be affected by the change as respects the Sabbath as commemorative of creation.

Besides, the illustration actually tells most forcibly against those by whom it is adduced. For there is express revelation of the divine authority under which the commencement of the year was to be thenceforward computed. *This was their warrant.* The law was given them; and was by them obeyed. To establish an analogy between this case and that of a changed Sabbath, it would be necessary that we should find an equally authoritative injunction by the Supreme. No such injunction is shown; none such was ever dreamed of by those for whom the change is alledged to have been made. If in regard to a change of the Sabbath we had the authority which we have for the change of the first month of the year, argument in the matter would have been superfluous; obedience to the command would have been duty, and we should then have urged as strenuously the sanctification of the authorized day as we now denounce the attempt to discredit the divinely-appointed Sabbath by the folly of fanciful men. The very fact that when a change of the beginning of the year was intended, intimation of the change was made, is the evidence that if a change of the Sabbath had been designed, equally explicit authority would have testified the divine purpose in regard to it also.

But while to and by the Israelites one change of the Sabbath is thus alledged to have been effected by divine connivance, inspired prophecy given to the Israelites, it is also alledged, contained intimations of a return to the day from which they had unconsciously swerved.

One of these prophetic announcements, it is admitted by those who claim it, is indeed in very general terms, making no mention of any day of the week. It says not a word of any change of the Sabbath; neither, when examined, does it in any way imply this. Any allusion which it makes to the Sabbath is prophetic of its true sanctification. Still a distinguished Sunday advocate says concerning it, "The word of prophecy does not, indeed, expressly announce a change of the day of the Sabbath, but it affords such intimations as are quite consistent with such a transfer. The 'old creation'—the state of things under the law—shall not be remembered; but the new creation—the state of things under the Gospel—shall. The Christian Church shall have her ministers, solemnities, Sabbaths, and holy ordinances, all referring directly to the Messiah. A new dispensation shall be introduced, in which the alteration shall be so great and extensive as to be fitly compared to 'new heavens and a new earth,' which shall efface the memory of the old. Read the glowing language itself: 'Behold I create new heavens and a new earth; and the former shall not be remembered nor come to mind.' 'As the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.'" *Rev. Daniel Wilson's Sermons on "the divine authority and perpetual obligation of the Lord's day."*

The prediction referred to, is the conclusion of the prophecies of Isaiah. Let us look a little more closely at its statements. "For, behold," says the Lord, by the mouth of the prophet, "I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." Is. 65: 17—19.

An important and blessed prediction this truly is; Jerusalem redeemed from her sin and sorrow—her sons and daughters recalled from their wandering—their strains of lamentation exchanged for those of joy and gladness—new heavens and a new earth created by the Lord! But where, in all this, is the change of the Sabbath? Are "new heavens" a new Sabbath? Is a "new earth" a new Sabbath? Is Jerusalem, or the joy of her people a new Sabbath? The prediction relates to the events of a future time, when Israel, restored to their land and the favor of their God, shall enjoy the smile of His countenance and the blessing of His hand. In the earlier verses of the chapter, the Lord complains of their iniquities, yet he declares, "I will bring a seed out of Jacob, and out of Judah an inheritor of my mountains." Ver. 9. Those of them that forsake the Lord, it is added, shall be numbered to the sword, and a better and a happier time for Israel shall follow, when "he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes." Ver. 16. Not yet have the sins and the sorrows of Jacob and Judah ceased; still less are they forgotten. But the whole prophecies are replete with promises of this holy and happy state as yet in store for them. We have already had occasion to quote Deut. 30 as containing a similar promise of blessing; and a second witness we point to, in Jer. 13: 7—14, but must not amplify here upon the subject.

Now it is in reference to those times and circumstances that God says, by the prophet, "For, behold, I create new heavens and a new earth." The "for" with which the promise is given, intimates its connection with the times when the former troubles shall be forgotten, predicted in the preceding verse. The following portion of the prophecy also no less clearly carries forward our faith and attention to the period when the great Adversary of man shall be bound, and blessings shall be poured upon the human race in magnitude far beyond what has ever been known since sin found a place in our world. "For there shall no more thence be an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Is. 65: 20—25.

Glorious, indeed, are these promises, and our faith is pointed forward, by the Apostle Peter, to their fulfillment, as the "times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world begun." Acts 3: 21. And the same apostle, in his Epistle, refers expressly to this prediction of Isaiah, when speaking of our "looking for, and hasting unto, the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat," he adds, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2d Peter 3: 12, 13.

The only "promise" of new heavens and a new earth, which was on record when Peter wrote, was that by Isaiah, which the objector has converted into a promise of a new Sabbath. But as Peter shows the promise to have been still unfulfilled when he penned his second Epistle, such new Sabbath could not be coeval with the Christian era. The new heavens and new earth are still future; and therefore, if we will transmute the promise into a new Sabbath, the time has not yet arrived in which the changed Sabbath would be acceptable. Even according to the interpretation made by the objector, the time to which the prophecy relates proves the present and past observance of Sunday, as founded upon it, to be premature. We, according to His promise, do look for the new heavens and new earth, wherein dwelleth righteousness, and the blessing consequent on a righteous state predicted by the prophet; but we do not look for a change of the Sabbath, as being *then* to be authorized, any more than we believe such a change to have *now* the divine sanction.

With the author quoted, we do believe that then "the Christian Church shall have her ministers, solemnities, Sabbaths, and holy ordinances, all directly referring to the Messiah." But this is a truth confined neither to the present nor the future. All God's appointments in past times have equally had that reference. And we deplore the Church's apostacy as one which especially derogates from the honor of the Messiah as the Creator. And we rejoice in the happy anticipation of the fulfillment of the text, when "it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." The text points our faith and hope to a time when all flesh shall sanctify the Sabbath which the Lord has blessed; not that universally another, and an unblessed day, shall be substituted for it. The prophetic spirit contemplates the Sabbath of the Lord finding its appointed place in the hearts of men, and gives not the shadow of countenance to the church's departure from God's appointment.

[To be continued.

HOW IT STRIKES THE HEATHEN.

The following is an extract from the Address of Rev. George Smith, missionary to China, at the late Anniversary of the British and Foreign Bible Society:—

"During my residence in the city of Ningpo, I found continual opportunities, as also in every other part of China, of distributing copies of the word of God, and Christian tracts; and it was pleasing and delightful to see with what candor and with what liberality the natives, who were either atheists or idolaters, would receive the Word of God, and peruse the contents, and discuss the subject contained in it. On one occasion a native merchant came to my house, and he received a number of Christian tracts, which he was soon reading in an adjacent room. One morning I gave him a copy of St. James' Epistle in Chinese; and I observed that he immediately withdrew, and appeared to be diligently employed in perusing its contents. Soon after, I took a walk into the city; and on my return I saw a poor beggar lying in the last extremity of destitution and disease, and at the point of death, at the entrance of one of their heathen temples. On my return to my house, I sent my servant with a few copper coins to this man—though, alas! he was removed beyond the reach of any human remedy—just sufficient to relieve his present distress. As I had not sufficient to make up the sum I wanted, I borrowed a few coins from my Chinese friend. He asked me for what purpose I wanted it, and why I showed such anxiety in behalf of a youth of whom I knew nothing. I told him that the Supreme Ruler of heaven commanded us to do good to all men. He returned, after a little time, and repeated his inquiry, 'Why do you take such interest in this beggar? he is no relation of yours.' I again told him that the doctrine of Jesus commanded us to regard all men as brethren. He thought this very strange, and retired to his room; and then commenced reading this Epistle of St. James, as if something had previously struck his mind. He soon after came to me, with feelings of pleasure depicted on his countenance, as if he had made some great discovery, and pointing to the 2d chapter and 8th verse, said, 'Teacher, I now understand it.' I looked at the passage; The translation is this: 'If ye fulfil the royal law, according to the Scriptures, thou shalt love thy neighbor as thyself, ye do well.'"

OMNIPRESENCE.

E'en now, while voiceless Midnight walks the land,
And spreads the wings of Darkness with her wand,
What scenes are witnessed by Thy watchful eye!
What millions waft to Thee the prayer and sigh!
Some gaily vanish to an unfeared grave,
Fleet as the sun-flash o'er a summer wave;
Some wear out life in smiles, and some in tears,
Some dare with hope, while others droop with fears;
The vagrant roaming in his tattered vest;
The babe is sleeping on its mother's breast;
The captive mutt'ring o'er his rust-worn chain;
The widow weeping for her lord again;
While many a mourner shuts his languid eye,
To dream of heaven, and view it ere he die.
And yet no sigh can swell, no tear-drop fall,
But Thou wilt see, and guide, and solace all!

From the People's Journal.

THE HOLY LAND.—BY HARRIET MARTINEAU.

JERUSALEM—A MORNING'S WALK.

There is little pleasure in visiting the places within the walls of Jerusalem which are reported by the monks to be the scenes of the acts and sufferings of Christ. There is no certainty about these; and the spots regarding which there can be no mistake are so interesting that the mind and heart of the traveler turns away from such as may be fabulous. About the site of the Temple there is no doubt; and, beyond the walls, one meets at every turn assurance of being where Christ walked and taught, and where the great events of Jewish history took place. Let us go over what I found in one ramble; and then my readers will see what it must be to take walks in the neighborhood of Jerusalem.

Leaving the city by the Bethlehem Gate, we descended into the Valley of Hinnom or Gehenna. Here there are many tombs cut in the rock, with entrances like door-ways. When I speak of Bethany, I shall have occasion to describe the tombs of the Jews. It was in this valley, and close by the Fountain of Siloam, that, in the days of Jewish idolatry, children passed through the fire, in honor of Moloch. This is the place called Tophet in Scripture—fit to be spoken of as it was, an image of hell. Here, in this place of corruption and cruelty, where fires hovered about living bodies, and worms preyed on the dead—here was the imagery of terror—"the worm that dieth not, and the fire that is not quenched." The scene is very different now. The slopes are terraced, that the winter rains may not wash away the soil; and these terraces were to-day green with springing wheat; and the spreading olives and fig-trees cast their shadows on the rich though stony soil. Streams were led from the Pool of Siloam among the fields and gardens; and all looked cool and fresh in the once hellish spot. On the top of the opposite hill was the Field of Blood—the field bought as a burial place for strangers, by the priests to whom Judas returned his bribe. For the burial of strangers, it was used in subsequent ages; for pilgrims who died at the Holy City were laid there. It is now no longer enclosed; but a charnel-house marks the spot.

The pools all around Jerusalem are beautiful; the cool arching rock-roof of some, the wood-tufted sides and clear waters of all, are delicious. The Pool of Siloam is still pretty—though less so, no doubt, than when the blind man, sent to wash there, opened his eyes on its sacred stream. The Fountain of Siloam is more beautiful than the pool. It lies deep in a cave, and must be reached by broad steps which wind down in the shadow. A woman sat to-day in the dim light of reflected sunshine—washing linen in the pool. Here it was, that in days old the priest came down with his golden pitcher, to draw water for the temple service; and hither it was that the thought of Milton came, when he sang of—

Siloa's brook, that flowed
Fast by the oracle of God.

We were now in the Valley of Jehoshaphat; and we crossed the bottom of it, where the Brook Kedron must run when it runs at all, but it seems to be now merely a winter torrent, and never to have been a constant stream. When we had ascended the opposite side of the valley, we were on the Mount of Olives. The ascent was steep—now among tombs, and now past fields of waving barley, decked with the shade of olive trees. As we ascended, the opposite hill seemed to rise, and the city to spread. Two horsemen in the valley below, and a woman with a burden on her head, mounting to the city by a path up Moriah, looked so surprisingly small as to prove the grandeur of the scenery. Hereabout it was, as it is said, and may reasonably be believed, that Jesus mourned over Jerusalem, and told his followers what would become of the noble city which here rose upon their view, crowning the sacred mount, and shining clear against the cloudless sky. Dwellers in our climate can not conceive of such a sight as Jerusalem seen from the summit of the Mount of Olives. The Moab mountains, over towards the Dead Sea, are dressed in the softes hues of purple, lilac, and gray. The hill country to the north is almost gaudy with its contrasts of color; its white or gray stones, red soil, and crops of vivid green. But the city is the glory—aloft on the steep, its long lines of wall clearly defining it to the sight, and every minaret and cupola, and almost every stone, marked out by the brilliant sunshine against the deep blue sky. In the spaces unbuilt on within the walls, are tufts of verdure; and cypresses spring here and there from some convent garden. The green lawns of the Mosque of Omar, are spread out small before the eye, with their groups of tiny, gay, moving people. If it is now so glorious a place to the eye, what must it have been in the days of its pride! Yet in that day, when every one looked for the exulting blessing, "Peace be within thy walls, and prosperity within thy palaces!" there came instead the lamentation over the Jerusalem that killed the prophets and stoned the messengers of Jehovah, and whose house must be therefore left desolate.

The disciples, looking hence upon the strength of the walls, the massiveness of the Temple buildings, then springing 480 feet from the bed of the brook below, and the depth and ruggedness of the ravines surrounding the city on three sides, might well ask when those things should be, and how they should be accomplished. On the fourth side, the north, where there is no ravine, the Roman army was encamped. We could now see that rising ground, once covered with the Roman tents, but to-day with corn-fields and olive-grounds. The Romans encamped one legion on the Mount of Olives; but it could not do any harm to the city; and the only available point of attack—the north side—was guarded by a moat and three walls. The siege was long; so long that men's hearts failed them for fear, and at least one famished woman ate her own child; and at last the city was taken and nearly destroyed; and of the Temple, not one stone was left upon another. Here we were in the midst of these scenes to-day! We stood where the doom was pronounced, below us was the camp of the single legion I have mentioned; opposite was the humbled city, with the site of the Temple courts; and over to the north was the camp of the enemy. Here was the whole scene of that "great tribulation, such as was not known from the beginning of the world."

From the summit of Olivet, we went down to the scene of that other tribulation—that anguish of mind which had perhaps never been surpassed from the beginning of the world. "When Jesus had spoken these words," (his words of cheer after the last supper,) "he went forth," we are told, "with his disciples over the brook Kedron, where was a garden." This garden we entered to-day from the other direction, and left it by crossing the bed of the brook. It is a dreary place now, very unlike what it must have been when "Jesus oft times resorted thither with his disciples." It is a plot of ground on a slope above the brook, enclosed with fences of loose stones, and occupied by eight extremely old olive trees—the oldest, I should think, that we saw in all our travels. I do not mean that they could have been growing in the days of Christ. That is supposed to be impossible; though I never could learn what is the greatest age known to be attained by the olive tree. The roots of these were supported by little terraces of stones, that neither trees nor soil might be washed down the slope by the winter torrents. But little remains of these once fine trees but hollow trunks and a few straggling branches. It is with the mind's eye that we must see the filling up of this garden enclosure where Jesus "oft times resorted thither"—its orchard of fig, pomegranate, and olive trees, and the grass or young springing corn under foot. From every part of it the approach of Judas and his party must have been visible. By their "lanterns and torches and weapons," gleaming in the light, they must have been seen descending the hill from the city gate. The sleeping disciples may not have heeded the lights and footsteps of the multitude; but step by step, as it wound down the steep, and then crossed the brook, and turned up to the garden, the victim knew that the hour of his fate drew on.

By the way the crowd came down, we now ascended towards the city, turning aside, however, to skirt the north wall, instead of returning home through the streets. Not to mention now other things that we saw, we noted much connected with the siege—the nature of the ground—favorable for the encampment of an army, and the shallow moat under the walls, where the Romans brought two great wooden towers on wheels, that the men in the towers might fight on a level with those on the walls, and throw missiles into the town. This scene of conflict is very quiet now. A crop of barley was ripening under the very walls; and an Arab, with a soft, mild countenance, was filling his water-skins at the pool, called the sheep-pool, near the Damascus gate. The proud Roman and despairing Jew were not more unlike each other than this Arab, with his pathetic face, was unlike them both. As he stooped under the dim arches of the rock, and his red cap came into contrast with the dark gray of the still water below, and the green of the dangling weeds over his head, our thoughts were recalled to our own day, and to a sense of the beauty we meet in every nook and corner of the Holy Land.

PREACHERS MUST BE IN EARNEST.

"He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should
Beware of lightness in his speech."

To be born, to live, and to die, are real events. Pain, grief, and dissolution, are serious things. The Saviour of the world was serious and earnest in all his labors, both as a teacher and worker of miracles. The Prophets and Apostles were serious, solemn, earnest, pointed, conscience-awakening, and soul-stirring preachers. It is said that Jerome used to say, "that he never entered the pulpit but the trumpet of the judgment day seemed to be sounding in his ears." The most successful ministers of the gospel have not been eminent as school-trained rhetoricians, but eloquent in their own way. Eloquent because they loved the souls of men, and loved the truth by which they were to be saved, and earnest in presenting it to them. We believe the want of point, plainness and earnestness, to be an error of many of the preachers of our times. They are not successful, because they are not in earnest. They do not realize the full meaning of their message, and the awful responsibility of their vocation. Eminent orators have always been earnest speakers. Hall, Chalmers, Griffin, and Payson, were serious, earnest, impassioned preachers.

Eternity, and the rewards of a well or ill-spent life, are serious realities. Surely, if men should ever be serious and earnest, it is when they are addressing their fellow-men about their eternal welfare. [N. O. Protestant.

TRANSLATIONS OF THE LORD'S PRAYER.

Few of our readers are perhaps aware of the great changes which have taken place in our language since its formation. We give below specimens of the Lord's Prayer at different periods:—

1300.—Fader our in hevene, Haleweyed be thi name, come thi kingdam, Thi will be don as in hevene and in erthe, Our uche dayes bred give us to day, Au forgive us our dettes, as we forgeven our dettoures, And lede us not into temptation, Bote delyvere us of yel. Amen.

1379—WICKLIFF'S BIBLE.—Our fadyr that art in heavenes, Hallowed be thy name, Thy kingdom come to, Be thy will done in erthe as in heavene; Give to us this day our bread over other substances; And forgif to us our dettes as we forgiven to our detters; and leed us not into temptation; But deliver us from evel. Amen.

1526—TINDAL'S TESTAMENT.—O oure father which art in heven, hallowed be thy name, Let thy kingdom come. Thy will be fulfilled as well in erthe, as hit ys in heven! Give vs this daye oure dayly breade. And forgeve vs oure tresspasses, even as we forgeve them which tresspass vs. Leede vs not into temptation, but delyever vs from yveh. Amen.

1589—COVERDALE'S BIBLE.—Our father which art in heauen, hollowed by thy name. Thy will be done even in earth as it is in heauen. Giue us this day our daily bread. And forgive us our detts as we also forgeve our detters. And lead us not into tentation, put deliuer us from euill; for thine is the kingdom and the power and glorie for euer. Amen.

SCIENCE AND MISSIONS.

Missionary travels form an interesting and important part of our modern evangelical literature. No travels that have ever been written can be fairly said to equal them in thrilling incident, or worthy object, or real value. They are generally the productions of men of disciplined minds, trained to habits of discriminating observation, and capable of taking comprehensive views of the countries and tribes which they visit. The accurate scholarship of many of our missionaries qualifies them, in an eminent manner, for the responsible but useful task. Their knowledge of geography, history, and literature; their acquaintance with the elements of diverse language, their intellectual culture, guiding them to investigations which promise the most beneficial results, and directing their attention to points of the highest consequence, render their works the most interesting contributions of this department of learning. They know what discussions will be most acceptable to men of letters. They know on what points information is demanded. Their religious character and object give them an element of qualification for their work, raising them above the sphere of common travelers, and securing to us a series of interesting investigations and observations, which in the notes of merely worldly travelers, would be sought for in vain. They go abroad with the eye of scholars, and the hearts of Christians. We trust the time is not distant, when science will more fully acknowledge its obligations to missions; when it will be universally understood, that while this great enterprise is raising human beings from degradation and sin, and preparing them to be "partakers of the inheritance of the saints in light," it is at the same time contributing to enlarge the treasures of learning, the extent and profit of commerce, the benefits of international intercourse, and all the salutary results of mutual sympathy and communication between man and man. In the journeys undertaken for the promulgation of the gospel, while this primary end is accomplished, the boundaries of human knowledge are also increased, the safety and virtue of our mariners are secured, national honor and influence are extended, the foundations of new literature are laid, the cause of morality and human happiness is advanced, new intellectual energies are aroused, mind acts upon mind, both by a direct and reflex influence, evangelical truth is illustrated and confirmed, and the period of the world's highest prosperity, peace and joy, is hastened. [Chris. Review.

The Sabbath Recorder.

New York, January 6, 1848.

MINISTERIAL SUPPORT.

The Good Book says, "There is that withholdeth more than is meet, but it tendeth to poverty." We do not suppose the passage was written with special reference to the support of ministers. It sets forth a principle, however, which we deem quite as applicable to that subject as to any other. Many churches seem not to understand it so. Accordingly they appropriate only a comparatively insignificant sum to the support of their ministers, and insist upon their adapting their expenses to this short allowance, or making up the deficiency in some way which their own ingenuity can invent. For our part, we seriously question whether such a course is consistent with the gospel rule of doing as we would be done by. But whether it is or is not, we think a little candid consideration will show that its effects are extremely disastrous to the minister, the people, and the church.

Insufficient support necessarily cripples a minister, and hinders his usefulness. In order to the greatest success of the gospel ministry, certain qualifications and conditions are indispensable. The minister must be in all respects a worthy example to the flock. He must be characterized by the strictest integrity, always meeting his engagements with such entire punctuality as to give no occasion for complaint from those who are without. He must be ready to engage heartily and practically in the various benevolent movements of the day, so that his brethren can never charge him with urging them to contribute for that towards which he does nothing himself. He must devote his undivided energies to his work, giving himself "to prayer, to reading, to meditation, to study, in order that his profiting may appear unto all." By pursuing such a course, and in that way only, can he reasonably hope that his labors will be crowned with the highest success. But how is it possible for a minister who is but half supported to comply with all these requirements? Who can always meet his engagements promptly, and contribute to the various benevolent objects so as to be an example for others, while his income is not equal to his expenses? Who can devote himself with undivided energies to the ministerial work, while he feels a necessity constantly pressing upon him to make provision for the temporal wants of himself and those connected with him? To do so is impossible. Those, therefore, who think a minister ought to be entirely devoted to his work, and yet do not furnish him an adequate support, are chargeable with grievous inconsistency.

The evils attendant upon inadequately supporting the ministry, are not confined to ministers themselves; they are felt by the people also. Many cases there are, in which such support is refused by people who are in easy circumstances, with enough for the present and the future. They can look upon their well-furnished homes; and can provide their children with similar homes when they have occasion for them. But the man who ministers for them in holy things—and who has perhaps spent his patrimony and his best days in preparing for that work—has no place which he can call *home*; and as to making provision for the future wants of his children, that is out of the question, he being quite satisfied if he can provide for their present wants. Now what is the natural result of this state of things? The minister's confidence in his brethren is seriously impaired. He does not feel assured of their sympathy, and he sees that he is treated as a dependent rather than as an equal. The character of his addresses becomes less free and bold, and the people are finally treated to little else than religious declamation.

The church also suffers from the existence of such a state of things as we have described. In these days, one of the greatest hindrances to the prosperity of many churches is believed to be the frequent change of ministers. This is produced in two ways by insufficient support. Sometimes the minister, finding that he is not provided for according to his necessities and the abilities of his brethren, feels constrained to close his labors and seek another place. At other times the people, finding that the minister devotes a considerable portion of his attention to secular pursuits—(to which, by the way, their own illiberality has driven him)—become dissatisfied, dismiss him, and obtain another to go through the same process. No matter in which of these two ways the change is produced, it will be found to be injurious to the church in nine cases out of ten where no other good reason exists for separation.

Most of these evils might be prevented by a change of policy in relation to ministerial support. Let the people treat the minister as though they regarded their interests as identified with his; and let them contribute for his support, not according to what they have been accustomed to do, but according as God has prospered them. Under such treatment, they need not fear that he will get above his station, and enrich himself at their expense. He will be altogether more likely to feel so anxious to honor his station, that he will sooner find fault with himself for his deficiencies than give place to pride.

The Evangelical Alliance.—A learned Presbyterian minister in England, of high standing in the denomination to which he belongs, has recently published a work, dedicated to the Evangelical Alliance, and entitled, "Sectarianism the bane of Religion and the Church, and the necessity of an immediate movement towards Unity." "The Church" newspaper speaks of the work as calculated to do much good among thoughtful Dissenters. But in relation to the Alliance to which it is dedicated, the paper in question uses the following language, which we regard as expressing very near the truth: "This Alliance has proved a total failure, mainly owing, we believe, to the circumstance, that the parties composing it shrink from the task of going to the root of the evil, and probing the wound to the bottom. In their own most unscriptural and meaningless phrase, they 'agreed to differ;' in other words, they met with a preformed determination to leave matters precisely where they found them, so far as any abatement of the evils of *denominationalism* was concerned."

ATHEISTIC FRANCE AND SUNDAY.

All attempts to repeal the compulsory part of the Sunday Laws of our Republican States, are regarded by many persons as of a character not only to endanger the Sunday observance, but the peace and even the existence of civil society. Our own efforts to induce the several State Legislatures to repeal the compulsory and penal parts of the Sunday Statutes, are often classed with the atheistic acts of the French Republicans of the latter part of the last century; and a superstitious fear of provoking the hot displeasure of Jehovah's providence, is really produced in many professors of religion at the thought of revoking the Sunday ordinances of the land. Nothing else has probably contributed so much to awaken and foster this fear, as the manner in which men in repute for learning and sagacity have associated the abolition of Sunday in France with all the enormities of the French Revolution. Thus, President Dwight, in his "Theology Explained and Defended," says in reference to this subject:—

"Elevate them to power, and the Sabbath is changed into the *decade*, and the house of God into a stable; the Bible is paraded through the streets on an ass, and consumed upon a bonfire; immortal existence is blotted out of the divine kingdom; the Redeemer is postponed to a murderer; and the Creator to the prostitute, styled the Goddess of Reason. The end of this progress might easily be foreseen. Legalized plunder, legislative butchery, the prostitution of a kingdom, fields drenched in human blood, and cities burnt by human incendiaries, fill up the tremendous measure of iniquity; bewildering the gaping world with astonishment; awakening the shouts of friends; and covering heaven itself with a robe of sack-cloth." *Ser.* 109.

"France, while she was observing her tenth-day Sabbath, was one scene of commotion and bloodshed." *Kingsbury on the Sabbath.*

"One of the first acts of avowed atheism in revolutionary France, was to abolish the *Christian Sabbath;* and the Lord came out against her with fire, and with chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire." *Dr. Humprey on the Sabbath.*

"Allow me also to refer to the case of the total abrogation of the Sabbath by revolutionary France. The abrogation was accompanied by a general corruption of morals, and even by the breaking up of the conjugal relation, under the law allowing an unlimited divorce at mere will of the parties; when, as the Abbe Gregoire states, upwards of twenty thousand divorces were registered in the short space of eighteen months; and those in the city of Paris were nearly equal to the number of marriages. There again the headless trunks of unnumbered thousands of contending factions attested the righteous indignation of the God of the Sabbath, at this national desecration and abrogation of his holy day, and the total extinction of all religion." *Chancellor Walworth;* Permanent Sabbath Documents, No. 2, 1845.

The same manner of treating this matter is common with the greater part of a certain class of the religious presses of the Protestants of America and Great Britain; and the same representations are frequently thundered forth from their pulpits and platforms. The subject therefore requires a little calm investigation. If the facts really occurred as they are above represented, and the inference drawn from them is just, that "to abolish the *Christian Sabbath*" was the first and chief act of impiety in atheistic France, and the cause of all the turbulence and bloodshed of that factious period—and if that was one and the same thing with abrogating the compulsory and penal parts of our own Sunday Statutes—then, indeed, ought we all seriously to consider before we proceed any farther with our efforts to effect this object. But let the matter be fairly stated, and candidly examined, and it will be seen that the facts are misplaced, and that the inferences are the offspring of prepossessions, or of some other paternity that need neither be feared nor favored when misapplied to the Sunday Statute question.

A writer of some eminence, belonging to the Church of England, has summed up the facts respecting the rise of the French Republic in the following brief and perspicuous manner:—

"A. D. 1789. On the 5th of May, the States-General opened their sittings at Versailles. On the 16th of June, the formation of the National Assembly was decreed. On the 27th it was formed. On the 13th of August, but *three months* from the commencement of the Revolution, the Gœllican Church was overthrown by the Decree for the abolition of tithes. The whole of the parochial clergy of France were instantly pauperized. The succeeding measures, the seizure of the church lands and houses, the confiscation of funds, the exile and massacre of the priesthood, were but the practical execution of the decree. The blow was struck in 1789. The Church of France was the first public body subverted by the Revolution. A. D. 1793, Jan. 21, the King was murdered. He had been deposed, August 14, 1792. June 23, the Constitution of the Republic was proclaimed; its three principles being, the sovereignty of the people, the indifference of the government to all distinctions of religion, the levee *en masse*, or summons of the whole population to arms.

"August 8, the levee en masse was ordered. 'All Frenchmen were commanded to hold themselves in permanent readiness for the armies.'

"September 28, the Christian era was abolished. The era of the Republic was substituted. Sunday was to be observed no more. Olympic games, every fourth year, were appointed in honor of liberty.

October 16, the sections of Paris demanded at the bar of the Convention the total suppression of religious worship. They passed through the Hall shouting, 'No more altars, no more priests, no god but the god of nature.' This blasphemy was followed by a demand, that the Cathedral of Paris should be made *the temple of reason.*

"November 1, Gobet, the Vicar-General of Paris, attended by a body of his priesthood, abjured his functions and Christianity, uttering the fearful words, 'All religion is an imposture.' The blasphemer was shortly guilotined.

"November 19, it was ordered that in all burial places, a monument should be erected, representing sleep, with the inscription, '*Death is an eternal sleep.*'

"The republican system was now complete. Immorality and infidelity had produced their natural fruits, in rebellion, regicide, and natural atheism."

Thus it appears, that the "*first acts*" of the *infidel, atheistic* republic of France, were not the "abrogation of the Christian Sabbath," but the abolition of church tythes, the subversion of the state church of France, the murder of the King, and the abolition of the Christian era. All these were prior to the suppression of Sunday. And in the eyes of an English clergyman, the great and damning sins of that Republic, were, first rebellion, second regicide, and third atheism. So far as appears in this and other histories of those times, there is no evidence that Sunday was abolished by one single ordinance aimed at it specifically. It was suppressed in the suppression of the Christian era, the substitution of the era of the Republic of France, the division of time into decades, and the abolition of the Christian religion.

We ask, then, why this one feature of the great French drama of sin is singled out as the most God-provoking of the whole series? Is it more iniquitous to abolish Sunday, than to suppress all religion? To declare the non-existence of Jehovah, and set up the "goddess of reason," and affirm death to be an eternal sleep, are these things of so much less enormity, that Jehovah overlooks them in pouring out his fiery indignation upon republican France for "abolishing the *Christian Sabbath?*" Could such a representation have been put forth by great and wise men, except under very strong prepossessions, or else while actuated by hot-headed zeal to serve a purpose? We leave it to the common-sense of our readers to solve these problems.

We have another serious complaint to make against this manner of associating atheistic France with the question of seventh-day people's rights. The French Republicans PROHIBITED the exercise of all Bible-revealed religion whatever. The observers of the seventh-day Sabbath claim the right, and declare their sense of duty, to practice religion as it is revealed in the Bible; and ask the State Legislatures to let their religious faith alone. They never have asked for the prohibition of a single religious tenet or observance of their fellow citizens; on the contrary, they uniformly avow their belief that the great business of human governments is the protection of the persons and estates of the citizens, whatever may be their religious observances. When it suits their purpose, their opponents can represent these observers of the seventh day as being "as moral and religious a people as any in the United States." With what justice, then, we ask, can any one ever associate the question of the constitutionality of the penal parts of the Sunday statutes with the principles or issues of the atheists of France? We would ask the advocates of Sunday observance, who set up false issues respecting the French Republic and Sunday, to scare people from a candid investigation of the sabbatic question, or to quiet them under the penal restraints of the Sunday statutes, if there be any difference between tying the Bible to an ass' tail, and defending the right of private interpretation of it? Whether proclaiming religion an imposture, and maintaining one's own conscientious views of it against orthodox standards, human authorities, and the statutes of state religionists, be equally damnable in their eyes? When these latter questions are answered in the affirmative, there may be a show of consistency in that man's creed who so affirmeth, and in his classing opposition to the penal parts of the Sunday statutes with the principles and issues of the atheistic Republic of France. Till then there can be none. S. D.

Scarcity of Theatres.—One of the religious papers says: "The city of Houston has no theatre, but four evangelical churches. Galveston has six evangelical churches, but no theatre. Texas is taking an honorable stand in morals, in advance of many of the old States."

Mission to Oregon.—The Board of Missions in the Presbyterian Church have resolved to send a mission to Oregon, so soon as suitable men can be obtained, and the necessary preparations be made. The plan of the Board is to send at least three missionaries to that territory with as little delay as practicable.

Letters in favor of Catholicism.—For several months past many of the religious newspapers have been publishing a series of letters addressed to Bishop Hughes, of New York, by some one who signs himself "Kirwan." It is now said that the author of those letters is the Rev. Mr. McMurray, of Elizabethtown, N. J., formerly an adherent of the Roman Catholic Church. His object has been to show the reasons why he left that church, and the reasons why he can not return. In a letter to the editor of the Freeman's Journal, Bishop Hughes declares his determination to publish in that journal a series of letters, on the same great topic which Kirwan has discussed; and whereas Kirwan has published reasons for having left the Catholic Church, and for refusing to return, the object of the Bishop's letters will be to show that no Catholic ought to forsake his Church, and that all Protestants who have a zeal for their salvation ought to enter her communion with as little delay as possible. Such are the abilities and standing of Bishop Hughes, that we are sure these letters will be looked for and read with uncommon interest. We hope that some of the papers in which the first series appeared will publish these also.

Death of Rev. Walter M. Lowrie.—Willner & Smith's European Times, of Dec. 4, says that Rev. Walter M. Lowrie, an American missionary at Ningpo, a gentleman of eminent attainments, has been cruelly murdered in the Chinese seas by pirates. The reverend gentleman took his passage in a Chinese boat from Shanghai to Ningpo, and during the voyage was attacked by a piratical vessel. At first, it would appear that the pirates only meditated robbery, but fearing that Mr. Lowrie might bring them to justice, they resolved to throw him overboard. Two of the ruffians seized him for that purpose, but not being able to accomplish it, a third joined in the murderous attack, and they succeeded in throwing him into the sea. As the waves ran high, though he was seen two or three times, he soon sank to rise no more. Mr. Sullivan, the English Consul at Ningpo, proffered every aid his official station enabled him to render, and steps were being taken to recover the remains if possible.

Presbyterianism at the West.—The members of the Presbyterian Church throughout the United States are exerting themselves with commendable zeal to extend their denominational limits at the West; and as they are an efficient and disciplined body, there is reason to expect that their efforts will be to a considerable degree successful. Twenty members of a Presbyterian Church in Louisville recently contributed one thousand dollars for domestic missions; while another church in the same city contributed four hundred dollars. With this money schools are established and feeble churches assisted. The Presbyterian Herald says, "there never has been a time when the prospects for the diffusion of sound Presbyterianism throughout the great West were so flattering." No doubt the field open to Christian effort at the West is a most inviting one. The Catholics, at least, so regard it. Would that Protestants were as much awake to its claims and encouragements as the Catholics are.

Protestant Churches in Turkey.—Rev. Mr. Dwight, in a communication from Constantinople to the American Board of Missions, states that the present aggregate of communicants in the four reform churches is one hundred and thirty-nine, of whom eighty-nine are connected with the church at the Capital. The number of Armenians, men, women, and children, who are actually separated from their former church, and now openly profess Protestantism, in Turkey and Syria, is reckoned at one thousand and seven. Beside these, there are nearly three thousand who are known to their own people and to others to be of Protestant sentiments, but who still retain a loose connection with their former churches. A much larger number must be more or less desirous of seeing the reformation advance.

Colony of Blacks.—There is a colony of colored people, principally fugitives from slavery, settled in the fertile part of Canada, lying between lakes Huron and Erie, which seems to be in a flourishing condition. They have a manual-labor school—the British American Institute—at Dawn Mills, the head of navigation on the Sydenham river, 60 miles from Detroit, with a tract of 300 acres attached, and 7 buildings. Some 80 pupils are engaged for the winter. Among the new secular enterprises in progress is a large steam mill.

Missions without Bibles.—An exchange says that although Roman Catholics have had missions in Siam more than two hundred years, not a Bible, or even an entire Testament, in the language of the people, has been provided for them. The American missionaries in Siam believe this to be substantially true in regard to their labors throughout the East. If so, it is certainly a very instructive and significant fact.

The Church in Waterford, Ct., we rejoice to learn, is enjoying a very pleasant revival. Bro. Alfred B. Burdick has been holding a series of evening meetings there, in the course of which Christians were much awakened, and the impenitent were led to inquire what they must do to be saved.

"Desecration of the Sabbath."—Under this head the New York Tribune says that Francis H. Devoe, Henry Walton, Mary Ann Johnson, Jane Patterson, Nancy Thompson, Elizabeth Stevans, and Elisha A. Greely, were severally arrested on Sunday evening for desecrating the Sabbath by giving a series of performances at Pinteux's Saloon, in Broadway, New York. Justice Drinker held the parties to bail each in the sum of $300 for their future good behaviour.

Sunday Schools in Texas.—A letter from Huntsville, Texas, states that Gen. Houston and his lady are regular attendants on the Sunday-school in that place, as are also many other influential citizens. In October, the General was announced as preparing an Address, to be delivered before the school at its annual examination.

Another Mission in Africa.—An opulent merchant in Liverpool has recently sent off the mission ship Warren to the western coast of Africa, for the purpose of establishing a Scottish mission. The Society has sent out a number of missionaries, four of whom are colored men, provided with every thing necessary for successful operations in that field.

Family Religion in Arkansas—The Southern Churchman copies from the Banner of Peace the following account, by Mr. R. Wallace, of family religion as he finds it in Arkansas:

"Many members of the church do not maintain family prayer, or pray in meeting, or say grace at the table. Indeed you would not know that they were members of the church from their walk and conversation. I am seldom asked to hold family worship, even at professors' houses. I make it a rule to ask permission. Very few can join in singing—sometimes none will kneel with me. I have knelt alone and made the first prayer in the house of a professor of religion, and members of the family 15 years old whispering and laughing."

Horrible.—A Maryland paper publishes the following extract from a letter of a "Hancock Boy," now serving in the ranks of the army in Mexico. It is dated at Mexico, Nov. 17, 1847. How completely does war transform men into demons! He says:—

"I myself got a buckshot through the cheek and upper lip, also a piece of one of my friends' *skull-bone running into the other cheek and pointing out at the eye;* but, thank God, I have now got well; but worse than all, a twelve pound shot struck my gun and blew it all to atoms, out of my hands. I picked up another, belonging to a man who had just had his head blown off, and kept up shooting until I went into the city, where I was chosen as one of Gen. Worth's body guard and took up quarters in the Halls of Montezuma for the night, where I laid the wearied limbs of a soldier to rest. You may rest assured of that, after losing three nights' sleep and driving the Greasers from Molino del Rey, from the great castle of Chepultepec, from the fort Causeway, and from the gates of the city, by *slaughtering and killing them like hogs at a butchering.*"

EDUCATION AMONG THE INDIANS.

Mr. W. Medill, Commissioner of Indian Affairs, has prepared a long report upon the condition and prospects of the Indians. The following extract from the N. Y. Tribune will show what is doing to promote education:—

In every system which has been adopted for promoting the cause of education among the Indians, the Department has found its most efficient and faithful auxiliaries and laborers in the societies of the several Christian denominations, which have sent out missionaries, established schools, and maintained local teachers among the different tribes.

The Cherokees are represented to have appropriated the sum of $35,000 for the establishment of two seminaries near Tahlequah—one for males, and the other for females—and to be now engaged in erecting the buildings. Besides the neighborhood schools, which are located in the various precincts, the Choctaws have three academies for the instruction of boys, and five seminaries for females; in carrying on and maintaining which, they annually expend $30,000. The manual-labor school established among the Osages, which was placed under the care and superintendence of the Catholic society, went into operation on the 1st of June last, and promises to be attended with the most beneficial results.

Arrangements were made during the past summer with the Missionary Society of the Methodist Episcopal Church, for the establishment of a manual-labor school among the Chickasaws, that tribe having appropriated from their own means the sum of $6,000 for the erection of the necessary buildings, and $6,000 annually for carrying on and maintaining the school. Contracts were entered into—one with the Methodists, and the other with the Presbyterians—for the establishment of two manual-labor schools at different and convenient points among the Creeks. The sum of $6,000 was appropriated for the buildings and improvements, and $4,000 annually for their support, in each case. Provision has likewise been made for a manual-labor school among the Quapaws, which will probably be ready to go into operation in the spring, under the superintendence of the Methodist Church; and a contract has just been closed with the Catholics for a similar institution among the Miamies, for which they have consented to make an annual appropriation from their annuities of $2,000. These societies, by the terms of the several contracts, are to receive fifty dollars for every scholar which they shall maintain and educate. This is to include boarding, clothing, stationery, medical attendance, and every other necessary expense.

But thirty-four years have elapsed since the first religious newspaper was started in the United States. Now there are upward of one hundred of this character, published by the different Christian denominations, many of which have a wide circulation.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

In looking over the proceedings in Congress last week, we see but little to report. On Tuesday both Houses were occupied in attending the funeral of Senator Fairfield. He was in good health on the previous Thursday. On Friday morning he received the visits of friends with accustomed cheerfulness, and at noon submitted to a surgical operation for an infirmity of the knee. His physical strength, however, was insufficient to sustain the agony which the operation produced, and he died at twenty minutes before eight o'clock the same evening. The death of Mr. Bradley, of the House of Representatives, was announced on Wednesday. He was attacked by a pulmonary affection, and in July he left home in pursuit of health and eminent medical advice. He arrived at New York with the intention of taking his seat in the House before returning to Michigan, but died in New York on the 5th of August.

In the SENATE, a bill was passed authorizing the purchase of the Madison papers. A resolution was also adopted, calling for the number of volunteers received into the service since the beginning of the war, number of deaths, number killed, &c. An attempt was made to postpone all prior orders, and take up the bill to increase the army; but it was strenuously opposed by Mr. Calhoun, who desired that his resolutions before the Senate might be discussed previous to acting upon the bill. The 4th of January is the day for taking up Mr. C.'s resolutions, after which there will no doubt be much more interest in the proceedings of the Senate.

In the HOUSE OF REPRESENTATIVES, a petition was presented from the American Peace Society, at Boston, praying the adoption of measures to restore peace. A resolution of inquiry was adopted as to the expediency of excluding white traders from the Indian territories, and confining the trade therein exclusively to Indian residents. A petition was presented from citizens of Indiana for the abolition of slavery in the District of Columbia and territories of the United States, and the suppression of the internal slave trade; it was laid on the table. Three anti-slavery memorials from Philadelphia were presented. The first was referred to the Judiciary Committee, and the others were laid on the table.

DARING HIGHWAY ROBBERY.—One of the most daring robberies that has occurred within our knowledge in New Jersey, was committed yesterday, in the vicinity of Metuchin, between Rahway and New Brunswick. The circumstances, as communicated to us from authentic sources, are as follows: Mr. Benajah M. Crowell, of New York, being at the house of some relatives in the village of Metuchin, (the family of the late Lewis Campbell, Esq.,) took their horse and wagon between 1 and 2 o'clock in the afternoon to take a ride to New Brunswick. After having traveled about a mile and a half, he was accosted in the edge of a piece of woods by a man apparently coming from New Brunswick, who beckoned for him to stop, which he immediately did, supposing that he wanted to make some inquiries about the way, or to get a ride. In coming up before Mr. Crowell he presented a pistol to his breast, demanding his money. After a moment's reflection, Mr. C. handed him his pocket-book, containing $37; whereupon the ruffian immediately demanded a surrender of the horse and wagon, threatening at the same time to shoot him dead if he did not yield. Mr. C. accordingly surrendered it, and the villain took the reins, and turning round, made off.

Mr. C. followed him back as fast as he could, alarming the inhabitants, who had observed the wagon return and pass through Metuchin, apparently in a great hurry. A number of men immediately followed in pursuit, and when about 4 miles from Metuchin, on the road to Woodbridge, he was overtaken by Rev. P. H. Burghardt. When the villain had turned a corner and saw Mr. B. on horseback, pursuing him closely, he put the horse under a full run for some distance; but finding it impossible to escape with the horse and wagon, he abandoned it and took across the fields on foot, but was soon headed off and compelled to stop. Upon searching him, there were found upon his person a dirk-knife, two pistols, both heavily charged with ball, a lot of silver pencil-cases, and a stamp bearing the name of C. Henrie. The pocket-book was found under the fence where he crossed.

Upon being examined before Justice Runyon of New Brunswick, he gave his name as Charles Williamson—says that he resides in New York, is about 19 years of age, and was out in the country peddling pencil-cases, and that he carried the pistols for his own personal protection. He was fully committed to await his trial of the Middlesex Oyer and Terminer in March next. [Newark Adv. 30th.

REMARKABLE ARREST OF A ROGUE.—We mentioned, says the Newark Advertiser, that a lady of this city had been robbed of a gold watch and trinkets by a forged note handed to her by a little boy, purporting to come from a friend asking the loan of it. On inquiry it appeared that the unsuspecting little fellow was accosted in the street by a man with his face half muffled, and solicited to take the note. On returning to him with the watch, the villain gave the boy a two shilling piece and left. The husband of the lady robbed, (S. S. Morris, Esq.,) on being informed of the circumstances, suspected the fraud, and a slight circumstance pointed to a young man in New York; whither he went in company with officer Southard, taking along the lad, only about ten years of age, in pursuit of him. While passing up Broadway with a New York officer, they met a stranger whom the lad identified as the villain who had deceived him. The fellow was soon brought to a confession by the address of the officer, the watch and its appendages were restored, and he taken into custody to answer for his crime. The arrest is certainly a remarkable case.

STEAMBOAT EXPLOSION—SIXTY TO SEVENTY LIVES LOST.—The steamer A. N. Johnson, bound to Wheeling, burst her boiler, Dec. 29, with a tremendous explosion, near Maysville, Ky., from some unascertained defect in the machinery. Between 60 and 70 persons were killed on the spot, and a large number scalded, of whom some 30 are so horribly injured that their recovery was considered doubtful.

So rapid was the progress of the flames after the explosion, and so complete the devastation, that hardly an effort could be made for self-preservation. The boat was soon in one sheet of fire, and burned to the water's edge.

The number of passengers on board the A. N. Johnson when this appalling accident occurred, was one hundred and sixty, not more than one quarter of whom escaped injury. So dreadful an accident has rarely, if ever, occurred on the Ohio. [Tribune.

THE LIBERIA PACKET.—We learn from the Colonization Journal, that the time for the sailing of the bark "Liberia Packet" for Liberia, on her third voyage, is fixed for the 15th of January. She is now daily expected home (at Baltimore) from her second voyage; all those who therefore intend going out in the Packet must be ready, and give notice of their intention by that time. "The terms on which the Society takes emigrants are as follows: Passage out, free; provisions on the voyage, free—house rent and provisions for six months after arrival in the colony, free; medical attendance, medicine and nursing, if sick, during the first year, free; five acres of good land contiguous to that already appropriated to other colonists and under cultivation, free; schooling for children, free; government and religious worship, all free." For those who go out on their own account, the cabin passage (either way) is $100, steerage do. $40.

SUMMARY.

The New York Tribune learns that the negotiation which has been pending since the appearance of the copyright article in the October number of Blackwood, between the Edinburgh proprietors by their Attorney, John Jay, Esq., of this City, and Messrs. Leonard Scott & Company, the republishers, has resulted in an amicable arrangement. By this arrangement the reprint establish on a legitimate basis will be continued in its complete and unmutilated form, and an early copy furnished to Messrs. Scott so as to enable them to bring out the Magazine at New-York at about the same time it will appear in Edinburgh and London.

There was quite a panic in Wall-st., N. Y. last week, on account of the failure of four or five banks, whose bills are in pretty general circulation. The New Hope and Delaware Bridge Co.'s Bank, and the Susquehannah Bank, failed, and their bills were selling for about 30 cents on the dollar. The Atlas Bank, at Clymer, Chatauque Co., N. Y., and the James Bank, also failed, creating considerable unnecessary suspicion in relation to all of the free banks of New York State.

The Executive of New Jersey has made a demand upon Gov. Young of New York, for the surrender to justice, for trial, of two young gentlemen, sons of Moses Y. Beach, of this city, who have been indicted by a grand jury of the sister State, and stand charged with embezzling the funds or money of the Plainfield Bank, to the loss and injury of its bill-holders. Gov. Young has not yet given a decided answer.

The North American of the 14th ult., gives an account of a serious affray which occurred at the Capital of Mexico on Sunday the 12th. Three men of the 1st and 2d Pennsylvanians were attacked in the street by a mob of *leperos*, in the western part of the city, and one of them, Luke Floyd, was badly wounded. Two of them escaped, and having procured the assistance of the guard, they shot three of the Mexicans, and wounded several others.

The schooner Effort, Bartlett, master, from Philadelphia for Newburyport, was run into at midnight on the 24th ult., off the Isle Shoals, by the schooner Bellona,, Allen, master, of Boston, for Sedgwick. Henry Stickman and J. H. Brown got on board the Bellona; the Effort sunk shortly after. Capt. Bartlett, Gideon Hickman, mate, and Jno. Macar, were lost.

The Official Report of the Senate's Proceedings, on Thursday last, as copied into the Union, includes a long debate on a motion, by General Cass, to raise ten regiments for the war in Mexico, immediately, in addition to the 43,000 United States troops now occupying that unfortunate Republic, and with a view to farther levies hereafter.

Wm. Jones, well known as a Chief of the Seneca Nation, died at the Cattaraugus Reservation on the 10th ult. He was the son of Capt. Jones, who resided on the Genesseo Flats, near the village of Geneseo, and was much respected, not only among the people of his own nation, but by a large circle of white acquaintances.

The owners of the Phœnix make the following statement of the number of souls on board the propeller at the time of her conflagration, Nov. 31, 1847: Hollanders, 154; cabin and other American passengers, 32; crew, including officers, 20. Total, 203. Number saved, 45. Total lost, 161.

The Pictou Chronicle records the death of a little girl, eight years of age, who was attacked and eaten by bears. Parts of her clothing, covered with blood, as well as some bones and mangled remains of her person, have been discovered.

Since the closing of the Hudson River, the most convenient mode of communication between Albany and New-York is by the Housatonic railroad. Boats leave New-York in the morning for Bridgeport, Ct., where passengers take the cars, which reach Albany in the evening.

Among the shipments to the eastward, from Rochester, by the Erie canal during the present and past seasons, were several packages of domestic cotton goods, as follows: In 1846, 2,876 pounds, and in 1847, 141,621 pounds, thus showing an increased export in 1847, equal to 138,845 pounds.

Snow two feet deep prevails considerably in Cattaraugus county, and business of all kinds moves to the sound of the merry bell.

A Scientific Congress assembled at Venice during the present year, and fourteen hundred and seventy-two men of science, and about two thousand lovers of science, met in the Ducal Palace, commencing on the 18th of September, and continued three weeks. The assembly had under its consideration questions of physics, mathematics, mechanics, geology, mineralogy, geography, archæology, agriculture, technology, botany, vegetable physiology, chemistry, zoology, comparative anatomy, and medicine.

Two men named Austin Johnson and Thomas Martin were drowned just outside of Nashville on the 23d, while attempting to follow the Gallatin Turnpike while submerged by the great flood. A companion escaped. The water had fallen two feet from its highest point, and was still falling at our last advices. So throughout the West; but the loss of property is estimated at not less than ten millions of dollars.

The Nottingham (Eng.) Journal states that a singular fraud has been successfully attempted by some lace-workers, who have given to cotton the appearance of silk. Silk thread is dissolved by a strong caustic ley, and after the cotton thread has been drawn through the solution thus obtained, it has the gloss and appearance of silk thread, from which the eye cannot distinguish it.

The schooner Hamilton, Captain Wixon, says the Yarmouth Register, cost last spring $3,000. She has been engaged in the fishing business six and a half months of the past season, has brought into port 1295 barrels of mackerel, and has stocked the handsome sum of $10,386. Seven of the crew received for their wages $526 each, and thirteen more received $472 each.

The packing establishment of D. B. Allen, in Louisville, Ky., has capacity for the slaughtering of from 1,200 to 1,400 hogs, and fifty head of cattle, (rendering the lard and tallow) per day. The whole operation is carried on under one roof. The machinery is capable of producing daily one thousand kegs of prime lard.

Thursday, Dec. 16, was the 74th anniversary of the destruction of tea in Boston harbor. Over 340 chests were thrown overboard and destroyed. The late Judge Thatcher had in his possession a small quantity of this tea, which one of the actors inadvertently carried away in his shoes.

A destructive tornado passed over the counties of Perry, Tuscaloosa, and Greene, in Alabama, on the 10th inst., destroying a large amount of property. The town of Newbern, in Greene county, was entirely demolished, the tornado in its course destroying houses, trees, &c., and killing the sheriff (M. Stokes) of Perry county.

Says the Louisville Journal: "A bill has been introduced into the Legislature of Alabama, the object of which is to prevent the separation of the families of negroes, and to exempt them from sale by legal process. A motion was made to indefinitely postpone the bill, but it was lost by a large majority."

The Lady Kennaway, a fine new East India ship, with a cargo, from Bombay, valued at a million of dollars, was abandoned last month by her crew in the Bay of Biscay. Crew saved. She was owned by Miss Ward, only daughter of the late T. Ward, London.

We learn from the Conneaut (Ohio) Reporter that the Academy in Kingsville, Ashtabula County, was destroyed by fire on the 20th inst. Most of the apparatus connected with the school, a very flourishing one, was destroyed, and the loss will be severely felt by Mr. Graves, the Principal.

The house of Mr. James Brook, of Cheraw, S. C., a revolutionary soldier, aged nearly 100 years, was consumed by fire, and horrid to relate, its owner with it. Mr. Brook had no family living with him except his negroes.

An explosion of a boiler took place in the kitchen of the eating-house of Mr. Fox, in Baltimore, on Monday morning, immediately killing Mrs. Mary Ann Roden and seriously scalding Miss Nancy Quynn and Miss Sarah Healey, also a beggar woman and 2 colored persons.

The Washington correspondent of the Evening Post says he has seen a letter dated at Kalamazoo, Michigan, Dec. 15, stating that the spotted fever has appeared in that village and carried off fourteen victims in eleven days.

The N. O. Picayune of the 21st says the steamer Westwood, while going down the Mississippi to meet the English steamer Teviot, ran into the bank in a fog, burst her boilers, and killed from 12 to 15 persons—7 whites and the remainder negroes. All the firemen were killed.

The King of Sweden has directed the Minister of Justice to draw up a bill, which shall authorize the admission of Jews into the kingdom of Norway, from which they are now excluded, and to set forth the rights to which they are to be entitled. The bill is to be submitted to the Storthing at its next session.

The large pork-house of Mr. B. Wilson, on Deer Creek, near Cincinnati, was, with nearly all its contents, consumed by fire on the 22d inst. The loss is estimated at about $45,000.

Catharine Jane, daughter of Mr. Thomas Cunard of Indian Town, came to her death by playing with a heated poker, which ignited her clothes, and burned her so severely that the little sufferer expired in five hours after.

A census has been taken of the free white males in Ohio, who are 21 years of age or upward, and the return is about 350,000, Paulding containing only 274, and Hamilton 22,810.

In Syracuse, says the Star of the 25th, sleigh-rides are the order of the day, and the plank-road the chosen thoroughfare. One carriage establishment in that place has sold, within one week, cutters and sleighs to the amount of 700 dollars.

Three arctic expeditions are in preparation to go in search of Sir John Franklin: one to Behring's Straits, one to Baffin's Bay, and one to Canada.

On May, 1st, this year, 256,509 able-bodied men were employed in the construction of British Railways. Now there are 128,000 of these turned adrift idle.

Over 2,000 miles of Electric Telegraph wires are in operation in Britain.

The Military Committee of the Senate reported a bill, a few days ago, for adding ten regiments to the present twenty-five regiments of the regular army; and the same Committee have reported another bill authorizing twenty new regiments of volunteers. When all these regiments shall be raised, the army of the United States, regular and volunteer, will amount to some sixty or seventy thousand men.

The three German papers in Cincinnati published the President's Message in German, on the Thursday morning after its delivery. Thus, in about forty hours after it was sent into Congress, it was translated into German and printed at a distance of some 800 miles!

Maryland, within the last three years, has netted $68,000 of revenue by licensing and taxing lotteries, of which even European governments have refused to partake of the infamy since 1810 or '12.

All the New York State officers chosen at the last general election, (except Canal Commissioner Cook and Prison Inspector Gedney,) were introduced to their respective departments on New Year's Day, and took the usual oath of office.

Major I. McMickin, of Pottsville, Pa., has received the appointment of Post Master of the City of Mexico, with a salary of one hundred and fifty dollars per month.

A man named Shaw, near Cleveland, has invented a new style of spectacles. He has been successful in combining three sets of lenses in such a manner, that they can be readily adapted to seven distinct focal distances.

The Messenger says:—We recently announced the donation of $500 from a gentleman in New York, for colportage in Mexico. Another liberal donor in Baltimore has forwarded $250 for the same object.

An officer, writing from Mexico, says every thing is high in that city; he paid $40 for a new coat, a pair of shoes cost $4, a pound of tea $5, and every thing in proportion.

A new kind of penny has been lately issued from the English mint. It is a center of silver with a copper rim, with the inscription, model penny.

Thirty-four hands, in the slaughtering establishment of Messrs. Hand & Pattison, at Cincinnati, killed and dressed in three successive days 3,424 hogs.

Mr. Page, the popular and esteemed Principal of the Normal School at Albany, died Jan. 1st, universally lamented.

The large stone cotton factory at Fitchville, Conn., on the Colchester road, was destroyed by fire, on the 30th ult. Insured for $80,000.

Edwin Forrest is building a Gothic castle on the banks of the Hudson, near Kingsbridge. It is to cost $50,000.

A residence building at Quebec for the Roman Catholic Bishop, will cost, it is said, $200,000.

The new engine on the Western Railroad—the North Carolina—came into Springfield from the west, with a train of 118 cars!

Barzilla Howard, of Portland, Me., has recovered $2,500 damages of a Dr. Grover for malpractice.

The reception of General Taylor cost the municipal authorities of New Orleans more than $9,000.

A private letter from St. Petersburg states that the produce of the Russian mines for the year 1846 was 76,000 lbs. of gold, and 54,000 lbs. of silver.

MARRIED,

In Brookfield, N. Y., Dec. 21st, by Eld. S. B. Crandall, Mr. CLARK MILLARD, of Bolivar, Allegany Co., and Miss MARY DENISON, of the former place.

In Brookfield, on the evening of the 25th, by the same, Mr. BENJAMIN MILLER, of West Edmeston, and Miss MARTHA B. COON, of Brookfield.

In Genesee, Allegany N. Y., on the 5th of September, by Eld. Henry P. Green, Mr. ELLERY CRANDALL, of Persia, Cattaraugus Co., to Miss ANGELINE KENYON, of Genesee.

By the same, Oct. 17th, Mr. EPHRAIM FAIRBANKS, of Madrid, St. Lawrence Co., to Miss PHEBE T. LANGWORTHY, of Genesee.

By the same, Nov. 27th, Mr. BENJAMIN F. BURDICK to Miss JULIA A. CRANDALL, both of Genesee.

In Genesee, on the 21st of Nov., by Wm. P. Langworthy, Esq., Mr. JOSEPH BALLARD to Miss ORINDA DODSON, both of the town of Wirt, N. Y.

DIED,

In Milton, W. T., Dec. 4th, of quick consumption, SOPHRONIA TODD, wife of Julius M. Todd, aged 29 years. Sister Todd embraced religion when young, and became a member of the first-day Baptist Church, of which she was regarded as a worthy member. In the spring of 1842, she embraced the Sabbath. At the time of her death she was a living member of the Seventh-day Baptist Church in Milton, who will greatly feel the loss. Sister Todd had been for several years in a declining state of health, and toward the close of life she endured severe suffering with Christian fortitude. She called her companion to the bed-side and requested him to read the 486th hymn in the Seventh-day Baptist Collection, which she wished to have sung at the grave. She also selected the 57th verse of the 15th chapter of first Corinthians as the text for her funeral. After making other arrangements for her funeral, she fell asleep in Jesus. Z. C.

In Milton, W. T., Nov. 16th, SARAH A. M. COON, wife of Nathan L. Coon, aged 22 years. Sister Coon had been an observer of the Sabbath for the last three years, and was a worthy member of the Seventh-day Baptist Church in Albion. Z. C.

LETTERS.

Maxson Green, Andrew Babcock, E. D. Barker, Z. Campbell, Lucius Crandall, Calvin Waldo, Wm. P. Langworthy, Ephraim Maxson, G. W. Hinkly, J. Angell, D. North.

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THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, gilt edges, $1 25; ditto, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

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Miscellaneous.

From the Gem of the Season for 1848.

LAY OF THE WOUNDED HEART.

BY FRANCIS C. WOODWORTH.

O chide me not for weeping—
She's still the same to me,
Though she has long been sleeping
Beneath the willow tree.
That name, so lightly spoken,
Falls sadly on my ear—
Deem not that Death hath broken
A spell so strong, so dear.

Can the cold grave e'er smother
The heart's first, warmest flame?—
That heart enshrine another,
And still love on the same?—
Say not, she early perished,
As flowers in autumn die;
Say not the form I cherished
Dwells where her ashes lie.

No—oft when tears are flowing,
As tears are flowing now,
And Life's chill winds are blowing
Fiercely upon my brow,
That loved one, who before me
Flew to her native sky,
Is bending fondly o'er me,
As in bright years gone by.

How thin the curtain hiding
The spirit world from me!
How oft, like shadows gliding,
That cherished form I see!
My God! I thank thee ever,
That friends so fond and true
Not e'en the grave can sever,
Or shroud from human view.

Now comes she near and nearer!
Welcome, my spirit bride!
Methinks she should be dearer
Than erst before she died.
What though she has been sleeping
Long 'neath the willow tree,
Yet chide me not for weeping—
She's still the same to me!

From Chambers' Miscellany.

ANECDOTES OF THE HORSE AND THE ASS.

Occasionally equine attachment exhibits itself in a light as exalted and creditable as that of the human mind. During the peninsular war, the trumpeter of a French cavalry corps had a fine charger assigned to him, of which he became passionately fond, and which, by gentleness of disposition, and uniform docility, equally evinced its affection. The sound of the trumpeter's voice, the sight of his uniform, or the twang of his trumpet, was sufficient to throw this animal into a state of excitement; and he appeared to be pleased and happy only when under the saddle of his rider. Indeed he was unruly and useless to everybody else; for once, on being removed to another part of the forces, and consigned to a young officer, he resolutely refused to perform his evolutions, and bolted straight to the trumpeter's station, and there took his stand, jostling alongside his former master. This animal, on being restored to the trumpeter, curried him, during several of the peninsular campaigns, through many hair-breadth escapes. At last the corps to which he belonged was worsted, and in the confusion of retreat, the trumpeter was mortally wounded. Dropping from his horse, his body was found many days after the engagement, stretched on the sward, with the faithful charger standing beside it. During the long interval, it seems that he had never quitted the trumpeter's side, but had stood sentinel over his corpse, scaring away the birds of prey, and remaining totally heedless of his own privations. When found he was in a sadly reduced condition, partly from loss of blood through wounds, but chiefly from want of food, of which, in the excess of his grief, he could not be prevailed on to partake.

The generally received opinion, that asses are stubborn and intractable, alike unmoved by harsh or affectionate usage, is in a great measure unfounded, as appears from the following anecdote, related in Church's Cabinet of Quadrupeds. In most instances, their stubbornness is the result of bad treatment—a fact that says less for the humanity and intelligence of man, than for the natural disposition of the brute. An old man, who a few years ago sold vegetables in London, used in his employment an ass, which conveyed his baskets from door to door. Frequently he gave the poor industrious creature a handfull of hay, or a piece of bread, or greens, by way of refreshment or reward. He had no need of any goad for the animal, and seldom, indeed, had he to lift up his hand to drive it on. His kind treatment was one day remarked to him, and he was asked whether his beast was apt to be stubborn. "Ah! master," replied he, "it is of no use to be cruel, and as for stubbornness, I cannot complain; for he is ready to do anything, and go anywhere. I bred him myself. He is sometimes skittish and playful, and once ran away from me; you will hardly believe it, but there were more than fifty people after him, yet he turned of himself, and never stopped till he ran his head kindly into my bosom."

The ass, like his congener, the horse, is also sometimes influenced by the most determined revenge. At Salwell, in 1825, an ass was ferociously attacked by a bull dog; but the poor animal defended himself so gallantly with his heels—keeping his rear always presented to his assailant—that the dog was unable to fix on him. He at length turned rapidly round on his adversary, and caught hold of him with his teeth, in such a manner that the dog was unable to retaliate. Here the dog howled most repentantly, and one would have thought that the ass would have dismissed him with this punishment; but no; he dragged the enemy to the river Derwent, into which he put him over the head, and lying down upon him, kept him under water till he was drowned.

Gregarious when wild, the horse retains his sociable disposition undiminished by domestication and bondage. "My neighbor's horse," says White of Selborne, "will not only not stay by himself abroad, but he will not bear to be left alone in a strange stable without discovering the utmost impatience, and endeavoring to break the rack and manger with his fore-feet. He has been known to leap out a stable-window, through which dung was thrown, after company; and yet in other respects he is remarkably quiet." The same disposition characterises, less or more, every member of the family. Many horses, though quiet in company, will not stay one minute in a field by themselves; and yet the presence of a cow, of a goat, or a pet lamb, will perfectly satisfy them. The attachments which they thus form are often curious and inexplicable.

A gentleman of Bristol had a greyhound, which slept in the stable along with a very fine hunter, of about five years of age. These animals became mutually attached, and regarded each other with the most tender affection. The greyhound always lay under the manger beside the horse, which was so fond of him, that he became unhappy and restless when the dog was out of his sight. It was a common practice with the gentleman to whom they belonged, to call at the stable for the greyhound to accompany him in his walks; on such occasions the horse would look over his shoulder at the dog with much anxiety, and neigh in a manner which plainly said—"Let me also accompany you." When the dog returned to the stable, he was always welcomed by a loud neigh—he ran up to the horse and licked his nose; in return, the horse would scratch the dog's back with his teeth. One day, when the groom was out with his horse and greyhound for exercise, a large dog attacked the latter, and quickly bore him to the ground; on which the horse threw back his ears, and, in spite of all the efforts of his groom, rushed at the strange dog that was worrying at the greyhound, seized him by the back with his teeth, which speedily made him quit his hold, and shook him till a large piece of the skin gave way. The offender no sooner got on his feet, then he judged it prudent to beat a precipitate retreat from so formidable an opponent.

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SKETCHES OF YOUNG MEN.

William Pitt, the first earl of Chatham, was but 27 years of age, when, as a member of Parliament, he waged the war of a giant against the corruptions of Sir Robert Walpole.

The younger Pitt was scarcely 20 years of age, when, with masterly power, he grappled with the veterans of Parliament, in favor of America. At the age of 22 he was called to the high and responsible trust of chancellor of the exchequer. It was at that age that he came forth in his might on the affairs of the East Indies. At 29, during the first insanity of George III., he rallied around the Prince of Wales.

Edmund Burke, at the age of 19, planned a refutation of the metaphysical theories of Burkley and Hume. At 20 he was in the temple, the admiration of its inmates, for the brilliancy of his genius and the variety of his acquisitions. At 26 he published his celebrated satire, entitled "A Vindication of Natural Society." The same year he published his Essay on the Sublime and Beautiful—so much admired for its spirit of philosophical investigation and the elegance of its language. At 25 he was first lord of the treasury.

George Washington was only 27 years of age when he covered the retreat of the British troops at Braddock's defeat, and the same year was appointed commander-in-chief of all the Virginia forces.

General Joseph Warren was only 29 years of age, when, in defiance of the British soldiers stationed at the door of the church, he pronounced the celebrated oration which aroused the spirit of liberty and patriotism that terminated in the achievement of Independence. At 34 he fell, gallantly fighting in the cause of freedom on Bunker Hill.

Alexander Hamilton was a lieutenant-colonel in the army of the American Revolution, and aid-de-camp to Washington at the age of 20. At the age of 25 he was a member of Congress from New York; at 30 he was one of the ablest members of the Convention that formed the Constitution of the United States. At 31 he was a member of the New York Convention, and joint author of the work entitled the "Federalist." At 32 he was Secretary of the Treasury of the United States, and arranged the financial branch of the government upon so perfect a plan, that no great improvement has ever been made upon it by his successors.

◆

HINTS TO PEOPLE OF MODERATE FORTUNE.

BY MRS. L. M. CHILD.

If you are about to furnish a house, do not spend all your money, be it much or little. Do not let the beauty of this thing, and the cheapness of that, tempt you to buy unnecessary articles. Dr. Franklin's maxim was a wise one; "Nothing is cheap which we do not want."

Buy merely what is absolutely necessary, and let experience of your wants and your means dictate what shall be afterwards obtained. If you spend all at first, you will find you have bought many things you do not want, and omitted many you do want. Begin cautiously. As riches increase, it is easy to increase in hospitality and splendor; but it is always painful and inconvenient to decrease. After all, these things are viewed in their proper light by the judicious and respectable. Neatness, tastefulness and good sense may be shown in the management of a small household, and the arrangement of a little furniture, as well as upon a larger scale. The consideration gained by living beyond one's income, is not actually worth the trouble it costs. The glare there is about such false, wicked parade, is deceptive; it does not, in fact, procure valuable friends, or extensive influence. More than that, it is wrong—morally wrong, so far as the individual is concerned; and injurious, beyond calculation, to the interests of our country. To what are the increasing beggary and discouraged exertions of the present day owing? A multitude of causes no doubt tend to increase the evils, but the root of the whole matter is the extravagance of all classes of people! We never shall be prosperous, till we have sufficient moral courage to make pride and vanity yield to the dictates of honesty and prudence! We never shall be free from embarrassment, till we cease to be ashamed of industry and economy! Let woman aid in the needed reformation. Let their husbands and fathers see them happy without finery; and if these friends have (as is often the case) a foolish pride in seeing them decorated, let them silently and gradually check this feeling, by showing that they have better means of commanding respect. Let the exercise of ingenuity, economy and neatness, prove that good taste and gentility are attainable without great expense.

◆

The cure of an evil tone must be done at the heart. The weights and wheels are there, and the clock strikes according to their motion.

PROVERBS FOR THE WISE.

1. When thou enterest a printing office, have a care to thyself, that thou touch not the type; for thou mayst cause the printer much trouble.

2. Look not at the copy which is in the compositor's hands; for that is not meet in the sight of the printer.

3. Neither examine the proof-sheet; for it is not ready to meet thine eye, that thou mayest read it clearly.

4. When thou proposest to write for a paper, never send beforehand to the editor to inquire whether he will admit thy article; for thou dost not inquire wisely concerning this. He will let thee know when he has first read thy article.

5. When thou dost write for his paper, never say unto him, "What thinkest thou of my piece?" for the truth might offend thee.

6. It is not fit that thou shouldst ask him who is the author of any article; for his duty often requires him to keep such things to himself.

7. Never say to the publisher that thou wilt take his paper, if he will send it to thee on conditions differing from his published terms, lest he be tempted to do an unwise thing, or to think less highly of thee.

8. It is not wise for thee to say, "Stop my paper," because of something which does not quite please thee, for this not a rule by which thou thyself would wish to be treated, and it shows thee to be a person of violent and hasty temper.

9. Neither is it meet for thee to endeavor to intimidate the editor from his course by threatening him with the loss of his subscribers, but it is better to correct him kindly, and faithfully pray for him.

10. Do not think thyself slighted, if thy name does not appear in the paper on every public occasion; for in so doing, thou wilt take counsel of thy pride, and disquiet thy soul.

11. Remember that the cares of the editor are great, therefore make thy calls upon him short, and never occupy his time without some important object.

◆

THE RICHEST MEN.—Louis Phillippe, the King of the French, is reputed to be worth fifty millions of dollars. Sir Robert Peel is said to possess an estate valued at ninety millions of dollars. The valuation of John Jacob Astor's possessions is thirty millions of dollars.

The French monarch has lived three-quarters of a century, but old as he is, he dare not take the air in his own capital without calling up fifty thousand soldiers to guard the streets through which he may pass. The labor which he performs would render any man a slave; although the work he has performed and the keen foresight he has exercised, would have given any man wealth and distinction. Sir Robert Peel is the son of a cotton spinner, and one of the mental giants of the world. The load of care that he bears about, would crush an army of common men. He is about sixty years of age, and is likely to do England much good service yet. Mr. Astor is now in his second childhood.

◆

THE EARL AND THE FARMER.—A farmer called on Earl Fitzwilliam, and complained that in his hunting excursions with his hounds, he had trodden down a field of wheat so as to do it damage. The earl told him if he would procure an estimate of the loss he would pay it. The man informed him that he had done so already, and it was believed the damage would be fifty pounds. The earl paid it. But, as spring came on, the wheat which had been trodden down, grew up, and became the best in the field. The farmer honestly returned the fifty pounds. "Ah," said the earl, "this is what I like. This is as it ought to be between man and man." After making some inquiries about his family, the earl went into another room, and returning, gave the man a check for one hundred pounds, saying, "Take care of this, and when your eldest son is of age, present it to him, and tell him the occasion that produced it."

◆

WESLEY'S LIBERALITY.—Perhaps no Englishman, since the days of Bernard Gilpin, has given so much away as did John Wesley. When his income was thirty pounds a year, he lived on twenty-eight, and saved two for charity. Next year he had sixty pounds, and still living on twenty-eight, he had thirty-two to spend. A fourth year raised his income to a hundred and twenty pounds, and steadfast to his plan, the poor got ninety-two. In the year 1775, the Accountant-General sent him a copy of the Excise Order for a return of Plate: "Rev. Sir,—As the Commissioners cannot doubt but you have plate, for which you have hitherto neglected to make an entry, &c.;" to which he wrote this memorable answer: "Sir—I have two silver tea-spoons at London, and two at Bristol. This is all the plate which I have at present; and I shall not buy any more while so many around me want bread. I am, Sir, your most humble servant, JOHN WESLEY."

◆

BEDS IN INDIA.—A person would imagine that every body is very fidgetty at night, and rolls and tosses about a great deal in the very hot weather. To render ourselves more comfortable at such times, we have a number of pillows of all shapes and sizes, and hardness, scattered over the bed. At one roll you lay your leg on one and your arm on another, and then you turn over to the other side, and then, throwing your feet on to one pillow, you hold another fast under your arm; that won't do, and you roll over on your back, with one pillow under your knee and another under each arm, and so on through the night. "I assure you," says Mr. Ackland, "that however absurd it may appear, this multiplicity of pillows is a very great comfort on very hot nights, although when you awake you certainly often find yourself and them in very funny positions."

◆

THE NOBLE GUEST WITHIN.—There is a noble guest within us. O! let all our business be to entertain him honorably, and to live in celestial love within, that will make things without be very contemptible in our eyes. I should rove on did I not stop myself, it falling out well, too for that, to be hard upon the past hours ere I thought of writing. Therefore good night is all I add; for whatsoever hour it comes to your hand, I believe you are as sensible as I, that it is still night; but the comfort is, it draws nigh towards that bright morning that shall make amends. Your weary fellow pilgrim.

[Leighton.

VARIETY.

Excellent breakfast cakes can be made in the following manner: Mix two quarts of corn meal, at night, with water, and a little yeast and salt, and make it just thin enough to stir easy. In the morning stir three or four eggs, a little saleratus, and a cup of sour milk, so as to leave it thin enough to pour out of a pan; bake three-quarters of an hour, and you will have light, rich, honey-comb cakes—and with a good cup of coffee and sweet butter at breakfast, one finds with Hamlet, "increase of appetite to grow with what it feeds on."

It is asserted in the "Transactions of the Society of Arts," that there is great advantage in fattening geese, turkeys, and, in short, fowls of every description, on potatoes mixed with meal. On this diet they are said to fatten in less than one-half the time ordinarily required to bring them to the same condition of excellence on any kind of corn or even meal itself. The potatoes must be boiled, and mashed fine while they are hot, and the meal added just before the food is to be presented.

There is a large tribe of Indians in New Mexico, who live on a sort of grasshoppers, or wingless locust, which they dry, pulverize, and knead into a kind of cake which they bake, and which is not bad eating. The wild horses which traverse the plains of California and New Mexico in vast troops, the descendants of the war horse introduced by the Spanish discoverers and conquerors, are becoming more highly prized and sought out. By some they are used as food. The early settlers of Oregon fed on their flesh and found it quite palatable and nourishing. They called it "Columbia beef."

At a meeting of the British Association a few years ago at Glasgow, a paper was read by Mr. Hodgkinson, describing a series of experiments made by him on the strength of iron pillars. It appeared, from these, that a pillar, square at the top and bottom, is about three times as strong as one rounded at the ends; that if the pillars are not placed perpendicular, at least two-thirds of their strength is lost; and that they are one-seventh stronger when swelled in the middle, like the frustrum of a cone, with the base in the centre of the pillar.

Dr. Bushnell says:—"If something could be done to civilize the manner of American politics, to abate the rudeness of political animosities, to establish candor and courtesy, and dignity of feeling, between opposing parties and their leaders, it would greatly expedite the progress of refinement in our people. And I know of no more ready or proper expedient, than for every Christian man to look at the most interior merits of every cause or question, and stand ready to support the right, bear what name it may."

Dr. Scott says, that the present sticklers for Atheism consist chiefly of such as never troubled themselves so much as to understand the first principles of religion. Their study hath been employed another way, viz., in courtly forms of speech, and punctilious action; in fashionable garbs, and artificial luxuries. But as for the severer and more useful studies, they bequeath them to the dull men of sense and reason.

Memory is the highest gift; we do not feel it to be so, because we only partially lose it, and generally retain it in great things; but let a man every moment forget others, and then see what he would be. We are the creatures of the past, therefore of memory. To deprive us of memory, would be to thrust us naked, destitute, into the mere present, only the moment after to strip us of memory again.

Col. Jaques of Boston, says he has an infallible rule for distinguishing young poultry from old, in the market. The tail-pieces of young poultry are connected to the body by a small neck, presenting an appearance as if a string had been drawn tightly around that part of the body. As poultry grow older, this neck gradually enlarges till in the course of time it becomes no neck at all.

"How do you contrive to raise your rent?" said a lazy tavern-lounger to an industrious, thriving farmer. "Why, sir," said the latter, "I put my plough into the ground, and after it is well broken up I drop seed, and then I raise potatoes, wheat, corn, cabbages, parsnips, and —the RENT."

The present population of Wisconsin is estimated at from 210,000 to 230,000; and it has, in point of numbers, precedence of six states in the Union. It is thought that the population in 1850 will fall very little short of 500,000; and this estimate will not be deemed unreasonable, when it is recollected that there were but 3,245 souls in the territory only seventeen years age

The Philadelphia Gleaner says: "We yesterday saw a letter from a distinguished physician in London, to another in this city, in which the writer alluded to one of his patients, a lady of 35, who had had 32 children at 13 births, namely: 4 twice, 3 three times, while most of the others were twins. This beats the case of the German mother who had 32 daughters at 16 births."

Rev. Hinds Howell, of Bridestone, (England,) a Tractarian, refused to let the corps, of a liberal and benevolent gentleman, J. G. Newton, Esq. be taken into the church during the reading of the funeral service, because he had 'two dissenting meeting-houses standing on his lands.'

The rose is sweetest when it first opens, and the spikenard roots when the head dies. Beauty belongs to youth, and dies with it; but the odor of piety survives death and perfumes the tomb.

The Batavia Times says that if a tea-spoon full of salt, or what you can take up between the thumb and two fingers, be dropped into the centre of a cabbage, scarcely one in a hundred will fail of having a good head.

There are two things which ought to teach us to think but meanly of human glory; the very best have had their calumniators, the very worst their panegyrists.

Many men are reserved and shy before some, while they are free and open to others, resembling in this respect doors which only certain keys will unlock.

The best cough drops for young ladies are to *drop* the practice of dressing thin when they go out in the night air.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. I speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the psess of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

The Sabbath Recorder.

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The Sabbath Recorder.

JAMES A. BEGG ON THE SABBATH.

SECTION VII.

On an asserted change of the Sabbath prior to the promulgation of the Law from Sinai, and on two alledged predictions of another change since. [Continued.

But another prediction has been pressed into the service of those who justify existing usages. In the language of one at whose feet not a few of the church's present teachers sat, "It has been supposed that the change of the day is predicted in the following words of Ezekiel, when he is giving a description of the mystical temple, which may be considered as a figure of the Christian Church: 'Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these doings are expired, it shall be that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God.'* This language is symbolical; the allusions are to the ceremonial services of the temple. Something is manifestly predicted which was never literally fulfilled; but as the whole refers to a new state of things, the mention of the *eighth day*, as the day of solemn sacrifices, may well be considered as an intimation that the *eighth day* in order from the beginning of the Jewish week, or the Christian Sabbath, was henceforth to be holy to the Lord." *Dick's Lectures*, vol. 4, p. 44.

The Doctor, indeed, very modestly says, in reference to his view, "it has been *supposed*" to be warranted; but he advances with a little more confidence, as he draws towards his conclusion, the assertion that it "may well be considered as an intimation" of the change of the Sabbath. But neither a supposition, nor a dubious apprehension, are sufficient in an important article of faith and practice; and others, therefore, have more boldly maintained the text to be a distinct revelation from heaven, appointing the first day of the week as the Sabbath. Of this number was the respected author of "The Protestant," whose gloss, in the exercises of a Sunday school, we confess, with shame, at an early period to have received, and long after to have retained, when no other text seemed to warrant the idea. Enlarged acquaintance with the import of Scripture Prophecy, in its manifold revelations, and a closer examination of this prediction in particular, satisfied us, as we are convinced will be the case with others, that it contains no authority whatever for a first-day Sabbath.

Still "it has been supposed," and by some is "considered as an intimation" to that effect, and it behoves us, therefore, to point to circumstances calculated to dispel the delusion. Let us, then, remember that while confessedly any allusion to the Sabbath in the verses quoted is obscure, this same prophet Ezekiel, under the commission of his master, does in other cases, (in chapter 20 and 22 especially,) in no obscure or dubious form, testify against the sin of Israel in polluting the Sabbath. Can we, then, suppose that, amid the numerous open denunciations of Israel's sin in violating the fourth commandment, there is placed an intimation couched in obscure terms, in which the Sabbath is not even named, an expression of the divine changing in a most important point that very commandment? This remark has the more force when we observe that in the same vision from which the objector culls his supposed allusion to the change, there is express prediction, repeatedly made, of what is to be done upon "the Sabbath day," referring to it by the same title, as altogether unchanged. Ezek. 46: 1, 3, 12.

We say "express prediction, repeatedly made, of what is to be done upon the Sabbath day," because while we agree with Dr. Dick that this is a prediction which hitherto "was never literally fulfilled," we differ from him by believing that yet at a future time it will be so accomplished. The fact that obviously it has not yet been fulfilled, instead of warranting us to put upon it a meaning which the language cannot bear, leads us to the conclusion, justified by every part of the prediction, that it relates not to the present but the future. "Faithful is He that has promised," and though the vision tarry, yet will we wait for it. All the statements plainly imply that they are to be understood in their simple and obvious sense; while the context proves, as we shall yet have occasion to show, that the Sabbath which the Lord at first sanctified and blessed, shall be faithfully observed, "when the times of refreshing shall come from the presence of the Lord."

The Doctor does but imperfectly quote the text, as do others who have the same object in view. We, therefore, cite more at length for the purpose of bringing out more truly its meaning. "And he said unto me, Son of man, thus saith the Lord God; These are the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon. And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin offering. And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about; thus shalt thou cleanse and purge it. Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary. And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock. When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the Lord. Seven days shalt thou prepare every day a goat for a sin offering; they shall also prepare a young bullock, and a ram out of the flock, without blemish. Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God." Ezek. 43: 18—27.

Will our friends who suppose a change of the Sabbath to be intimated in the close of the quotation, again look at the prophecy as thus more fully cited? Surely every thing introduced betokens a prediction intended to be understood in the natural meaning of the language employed. The prophet is informed that "these are the ordinances of *the altar* in the day *when they* SHALL *make it*," implying a real altar, and also, that the making of it is future. The object in view is "to offer burnt-offerings thereon, and to sprinkle blood thereon." The altar has "four horns," a settle, and border, with "four corners." The sacrifices are "a young bullock without blemish," "a ram out of the flock," and "a kid of the goats;" offered both as "a sin offering" and as "a burnt offering;" "and the priests shall cast salt upon them." These priests are selected; they are "the Levites that be of the seed of Zadok." These offerings are repeated during seven days for the cleansing of the altar; and the acceptance of the sacrifices upon the altar afterwards, "upon the *eighth day*, and so forward," is the promise upon which our friends lay hold as a predicted change of the Sabbath! All the statements of the text are in perfect accordance with other predictions given to the children of Israel. "And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord; if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; *and with the Levites, the priests, my ministers.*" Jer. 33: 19—21. We have already referred to Deut. 30, as likewise foretelling the future reöbservance of the Mosaic ritual by the Israelites after their restoration, of which other prophecies speak with equal explicitness. Instead, therefore, of making a change of the Sabbath, where none is foretold, we believe that the ordinances of the altar and the Sabbath will be again observed in the land of the Lord by His peculiar people. [To be continued.

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* Ezek. 43: 26, 27.

THE WIFE OF RICHARD BAXTER.

In his earlier years, Baxter avowed opinions that seemed to forbid his ever wearing the garland yoke of matrimony. A singular train of providential events, however, led this stickler for clerical celibacy into a submission to the kindly influences of conjugal love, and the later years of his troubled life were cheered by the glow which woman's deep and hallowed attachment can so well throw upon the darkest earthly scenery. Margaret Charlton, a woman of high respectability, both as to birth, natural endowments, and the gifts of fortune, became the pupil of the venerable non-conformist. In severe affliction he administered spiritual advice and consolation; in returning health he gladly continued his friendly offices; admiration on her part gradually deepened into a softer feeling; and although a vast disparity both of age and outward circumstances seemed to forbid a union,—he near fifty, she not twenty-one; he the victim of poverty, persecution, and bodily suffering; she lovely, accomplished, surrounded by the elegances of life and the smiles of the world,—yet it actually took place. It is said, that Margaret first felt, or first betrayed, an affection which had insensibly grown out of the communings of lofty minds of kindred mould and companionship in works of mercy, such as angels love to join in.

A writer in the Edinburgh Review gives the following sketch of her character:

"Timid, gentle, and reserved, and nursed amid the luxuries of her age, her heart was the abode of affection so intense, and of a fortitude so enduring, that her meek spirit, impatient of one selfish wish, progressively acquired all the heroism of benevolence, and seemed at length incapable of one selfish fear. In prison, in sickness, in evil report, in every form of danger and fatigue, she was still with unabated cheerfulness at the side of him to whom she had pledged her conjugal faith,—prompting him to the discharge of every duty, calming the asperities of his temper, his associate in unnumbered acts of philanthropy, embellishing his humble home by the little arts with which a cultivated mind imparts its own gracefulness to the meanest dwelling place,—and during the nineteen years of their union, joining with him in one unbroken strain of filial affiance to the divine mercy, and of grateful adoration to the divine goodness. Her tastes and habits had been moulded into a perfect conformity to his. He celebrates her catholic charity to the opponents of their religious opinions, and her inflexible adherence to her own; her high esteem of the active and passive virtues of a Christian life as contrasted with a barren orthodoxy; her noble disinterestedness, her skill in casuistry, her love of music, and her medicinal arts. Their union afforded to her the daily delight of supporting in his gigantic labors, and of soothing in his unremitted cares, a husband who repaid her tenderness with unceasing love and gratitude. To him it gave a friend whose presence was tranquility; who tempered by her milder wisdom, and graced by her superior elegance, and exalted by her more confiding piety, whatever was austere, or rude, or distrustful in his rugged character."

And the whole story stands out to observation, like a green spot in the weary wastes of professional life—a beautiful bay, sheltered from the storm and tempest. It reaches the nobleness of woman's character, and points out her true vocation.

SPEAK NOT HARSHLY.

BY MISS JULIA A. FLETCHER.

Speak not harshly—much of care
Every human heart must bear;
Enough of shadows sadly play
Around the very sunniest way;
Enough of sorrows darkly lie,
Veiled within the merriest eye.
By thy childhood's gushing tears—
By the griefs of after years—
By the anguish thou dost know,
Add not to another's woe.

Speak not harshly—much of sin
Dwelleth every heart within;
In its closely-covered cells,
Many a wayward passion dwells.
By the many hours misspent—
By the gifts to Error lent—
By the wrong thou didst not shun—
By the good thou hast not done—
With a lenient spirit scan
The weakness of thy brother man.

From the People's Journal.

THE HOLY LAND.—BY HARRIET MARTINEAU.

JACOB'S WELL AND THE SAMARITANS.

The next morning, we saw the Mediterranean, like a basin of deep blue water between two hills. We were not going towards it, however, but to Nablons, the ancient Sychar; where lies that Jacob's well at which the woman of Samaria was wont to draw water.

Our road lay through a most fertile valley now called Hawarrah, where the crops were splendid for miles, and the villages were thickly planted an the hills. The ground rose in a series of table-lands, of which there was a succession of three, when we were leaving the rich Hawarrah valley. The roads in this part of the Holy Land were mere lanes full of stones between walls, or tracks through olive grounds and meadows, or paths running along shelves of the rocks, with a bit of rock staircase at each end, about ascending or descending which our good horses made no difficulty.

Before entering the valley where old Sychar lay between the mountains of Ebal and Gerizim, we came to the fine fertile parcel of ground which Jacob bought. The valley opens out into this wide basin; and near the junction of the valley and the basin is the old well which is the supposed scene of the conversation of Jesus with the Samaritan woman. Some of our party wound round the base of the hill to the well; and some (I for one) rode by the upper path, over the shoulder of the hill, and came down on the other side. I had thus a fine view of the whole locality; of the valley where the city lies—a narrow valley, rich with fig and olive groves, and overhung by the rocky bases of Ebal and Gerizim, where the square black entrances of tombs dotted the strata of the rocks. From this hight, Jacob's land looked a beautiful expanse. The well is a mere rough heap of stones, with a hole in the middle, nearly closed up. What there is below-ground, I cannot say; but this is all that is to be seen on the surface. It is not a well likely to be in use now, for there are many springs and shallow cisterns (though no well) between this and the town, which lies about a mile and a half off.

Everybody knows that the Jews had no friendly dealings with the Samaritans in the time of Jesus. The quarrel had then lasted above 500 years. How many suns had gone down upon their wrath! The Samaritans had wished to assist the Jews in rebuilding the temple of Jerusalem; but the Jews hated them as a mixed race, and would not admit that they had any right to share in temple worship, or any other Jewish privileges. It really was a most serious objection to the Samaritans, that they were of a mixed race; not only because the Jews believed that they held the promises on the very ground of the purity of their race; but because the intermarriages of the former Samaritan Israelites with Assyrians and others disposed them to idolatry, or at least to a worship as mixed as their race. So the Samaritans were excluded from the rebuilding of the temple, above 500 years B. C. And not being permitted to help, they did all they could to hinder. About 100 years after, they obtained leave from the Persian court, (to which both the Jews and they were subject,) to build a second temple to Jehovah; and they built it on Mount Gerizim. This was a shocking impiety in the sight of the Jews; and it was the occasion of a number of lax-minded Jews, who had broken the law, by marrying heathen wives, or otherwise, and who yet wished to worship Jehovah in his temple, resorting to Sychar, to join the Samaritans, and render their race yet more mixed. This was the quarrel which the woman of Samaria referred to when she spoke of the question, whether "men ought to worship in this mountain or in Jerusalem!" and thus is explained her wonder that Jesus, being a Jew, should ask water of her who was a Samaritan. There was also a quarrel about their scriptures; the Jews insisting to this day, that the Samaritans had altered two or three texts, relating to these two mountains, Ebal and Gerizim, in their own sacred copy of the books of Moses; the Samaritans insisting, of course, that theirs was the true copy.

From my early youth, I had always taken a strong interest in this old quarrel, feeling sympathy with both parties, and a keen delight in the wise and soothing words of Jesus concerning it. What a truth it was for both parties to hear, that God was now to be worshiped everywhere; and that all places were henceforth to be as sacred as the Jerusalem temple, or the mountain at Sychar! And what a lesson in liberality it was to the Jews, when he gave honor to the Samaritan in the parable, on account of his good works, above the sacred priest and the servant of the temple at Jerusalem. Both parties were, of course, wrong in their fierce anger; but each had much to plead on his own side. The Jews were bound to keep their race and worship pure, and held, as an essential matter of faith, that Jehovah would have but one dwelling-place; which was their view of their temple. And the Samaritans were surely right in persisting in their endeavor to worship Jehovah, in accordance with the laws of Moses, as they did not believe in strange gods; and, if the Jews could not admit them to worship in the temple at Jerusalem, they could not be blamed for building one for themselves.

Such was always my view of the matter; and such being my view, it was with indescribable interest that I looked this day upon Mount Gerizim, and remembered that somewhere in the city we were approaching, was treasured that sacred copy of the Samaritan Pentateuch, (Books of Moses,) which the possessors believe to be the true one, and to be 3,500 years old. The most learned men among the Christians do not believe it to be nearly so old as that; but they have a high opinion of its value, and would follow it sooner than any other, I believe, excepting in instances where the disputed texts about Ebal and Gerizim are concerned.

The present inhabitants of the city hate the Christians as heartily as the old inhabitants used to hate the Jews. The present inhabitants are Mohammedans of a most bigoted character; and they would admit neither Jews nor Christians within their gates, till within a few years; when the government of the country (then Egyptian) compelled them to better manners. They dared not refuse us admission; but they behaved with great insolence. We had to ride from end to end of the city, our tents being pitched on a green on the other side. Our horses had to go as slowly as possible through the narrow street, which would not hold two abreast, and was paved with large, slippery stones. As we rode along, one behind another, at this funeral pace, all the people came out to stare, and many to mock. Three times things were thrown in my face; men and women laughed and sneered, and children thrust out their tongues. I felt what a lesson this was to intolerance about matters of opinion. These people hold a faith which is very noble and beautiful; few of us know how noble and beautiful is the Mohammedan faith. And there is no need to say what their visitors thought of the Christian faith as they hold it; and yet, what a scene of hatred and misunderstanding was here! And thus it is, but too often, in the streets of other cities, where men ought to know better than to despise each other for worshiping the same God in a different manner. In the streets of other cities, men take upon themselves to pity and despise one another, with no better knowledge in reality of one another's views and feelings, than these Mohammedans had of ours, or we of theirs.

At last, we were through; and glad I was to issue from the gate at the farther end. But a sad sight awaited us there. A company of lepers were under the trees, crying out to us for charity, and stretching out their maimed hands. It is a terrible sight, which we see too often in this country. It saddened us at Jerusalem almost every day.

Our tents were pitched on a weedy plot of ground, among gardens, orchards, and rippling streams, and looking up to Ebal on the one side, and Gerizim on the other. Ebal is still the sterner looking mountain of the two; but Gerizim has lost much of its fertility. Both have tombs and votive buildings on them, which show them to have been places of pilgrimage.

After dinner, we ascended a hight, past the Mohammedan cemetery, whence we had a fine view, in the last sunlight, of this most beautiful city. It was once the capital of Samaria; and it is still, and must ever be, from its situation, a very striking place. It completely fills the valley, from side to side, and ascends a little way up the skirts of Garizim. Its houses, with their flat white roofs, are hedged in by the groves which surround the town; vines spread from court to court; two or three palms spring up in the midst, and higher aloft still a graceful minaret here and there.

Then, to my delight, we descended to seek the Samaritan synagogue. We were guided to it, and I saw nearly all the Samaritans of the place; good-looking people, the men wearing the high helmet-like turban which we see in the portraits of Josephus, and other old Jews. They said their number was sixty in this place, and about forty more elsewhere; only a hundred in the whole world. They declared their chief-priest and the rest of their sect to be at Genoa. They keep three great feasts in the year, going up to Gerizim as the Jews used to go up to the Temple.

The synagogue was a small, ordinary-looking chapel, within a curtained recess of which is kept the old copy of the Pentatuch. It was shown to us, after some entreaty on our part; but I found it was impossible that I could be allowed to touch it.

I felt it a great event to have seen it. It is written on a sort of vellum, in the Samaritan text, clear, small and even. The vellum is tattered; but it is well mounted on parchment. The priest himself dares not touch the MS. without careful purification; and he holds it by the ends of the rollers on which it is fixed as a scroll, like the copies of the Jewish law in synagogues.

We were lighted through the archways of the street, on our way home, and down the hill, by a single candle which burned steadily in the still air.

Our employment this evening was reading aloud the history of the Jewish and Samaritan controversy and the fourth chapter of the gospel of John. While we were thus reading in our tent, the jackal was in full cry on the slopes of Gerizim.

The Bible.—What sort of a book is this, that even the winds and waves of human passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried and failed; many codes of jurisprudence have arisen, and run their course, and expired. Empire after empire has been launched on the tide of time, and gone down, leaving no trace on the waters. But this book is still going about doing good—leavening society with its holy principles—cheering the sorrowful with its consolations—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power of God. [McCullough.

USEFUL HINTS TO PUBLIC SPEAKERS.

It is a curious fact in the history of sound, that the loudest noises always perish on the spot where they are produced, whereas musical notes will be heard at a great distance. Thus, if we approach within a mile or two of a town or village, in which a fair is held, we may hear very faintly the clamor of the multitude, but more distinctly the organs and other musical instruments which are played for their amusement. If a Cremona violin, a real Amati, be played by the side of a modern fiddle, the latter will sound much louder of the two; but the sweet brilliant tone of the Amati, will be heard at a distance the other cannot reach. Dr. Young, on the authority of Derham, states that, at Gibralter, the human voice is heard at the distance of ten miles. It is a well-known fact that the human voice may be heard at a greater distance than that of any other animal. Thus, when the cottager in the woods, or in the open plain, wishes to call her husband, who is working at a distance, she does not shout, but pitches her voice to a musical key, which she knows from habit, and by that means reaches his ear. The loudest roar of the largest lion could not penetrate so far. "This property of music in the human voice," says the author, "is strikingly shown in the cathedrals abroad. There the mass is entirely performed in musical sounds, and becomes audible to every devotee, however placed in the remotest part of the church; whereas, if the same mass had been read, the sounds would not have traveled beyond the precincts of the choir." Those orators who are heard in large assemblies most distinctly, and at the greatest distance, are those who, by modulating the voice, render it more musical. Loud speakers are seldom heard to advantage.

Burke's voice is said to have been a sort of lofty cry, which tended, as much as the formality of his discourse in the House of Commons, to send the members to their dinner. Chatham's lowest whisper was distinctly heard; "his middle tones were sweet, rich, and beautifully varied," says a writer, describing the orator; "when he raised his voice to its highest pitch, the house was completely filled with the volume of sound; and the effect was awful, except when he wished to cheer or animate—and then he had spirit-stirring notes, which were perfectly irresistible. The terrible, however, was his peculiar power. Then the house sunk before him; still he was dignified, and wonderful as was his eloquence, it was attended with this important effect, that it possessed every one with a conviction that there was something in him finer even than his words: that the man was greater, infinitely greater than the orator."

CONSISTENT PRAYING.

Said a good man, now gone to his reward, "I have almost lost my interest in the monthly concert of prayer." I expressed surprise, and asked the reason. He replied, "Our minister has done asking us to contribute to the missionary cause, and I can not pray unless I give; it seems like mocking God, to pray for the conversion of the world, and not send the gospel to the destitute." Here is good sense, as well as consistent piety. "How shall they believe in Him of whom they have not heard?" To pray without effort is presumption; to labor without prayer is atheism. We must pray and labor, and labor and pray. Dear reader, are you one of those, who, having the ability, never contribute anything, or give almost nothing, to sustain home and foreign missions, and send Bibles, and religious books, and tracts, to the millions who are perishing without the means of grace? There will be a prayer-meeting outside the gate of heaven. Many will be there, and pray earnestly. God grant that neither you nor I may attend it! The petition will be, "Lord, Lord, open unto us." But it will be as unavailing as "*Thy kingdom come*," from him who *only* prays, but neither labors nor gives to make known the gospel of the Son of God.

PERSONAL HOLINESS.

Every individual should feel, that whilst his influence over other men's hearts and characters is very bounded, his power over his own heart is great and constant, and that his zeal for extending Christianity is to appear chiefly in extending it through his own mind and life. Let him remember that he as truly enlarges God's kingdom by invigorating his own moral and religious principles, as by communicating them to others. Our first concern is at home, our chief work is in our own breasts. It is idle to talk of our anxiety for other men's souls, if we neglect our own. Without personal virtue and religion, we cannot, even if we would, do much for the cause of Christ. It is only by purifying our own conceptions of God and duty, that we can give clear and useful views to others. We must first feel the power of religion, or we cannot recommend it with an unaffected and prevalent zeal. [Channing.

John Flavel preached a sermon on the text, "If any man love not the Lord Jesus Christ, let him be anathema maranatha." When he was about to pronounce the apostolic benediction, he paused, and asked how he could pronounce a blessing over an assembly where there were possibly many persons under the dreadful curse denounced in the text. The effect was very powerful. One conversion took place on the spot. A lad was present, fifteen years old, who lived to the advanced age of one hundred and sixteen. He was converted when one hundred years old, by means of his vivid recollection of Flavel's sermon, and the incident above named.

The Sabbath Recorder.

New York, January 13, 1848.

SUNDAY PUBLICATIONS IN ENGLAND.

Of the numerous American clergymen who have visited England within a few years, several have published very flattering accounts of the manner in which the Sunday is there observed. They found the general post-office closed, and a very scrupulous attendance upon religious services among the persons belonging to the circle in which they moved; hence they concluded that things were about right, and reported accordingly. But a careful examination of the facts, in the case will show that there is in London a vast amount of what is called Sunday desecration—such an amount as gives them but little chance to boast over this country. The number of publications issued on Sunday, strikes us as being a very good indication of the popular regard for that day. Of these a correspondent of the New England Puritan, who seems to be familiar with the facts, says "it will be quite safe to affirm, that there are more newspapers and unstamped publication sold and circulated on the Lord's day than on the other six days put together." It appears from the stamp returns, that the regular issues of the daily press are only about 53,000, while three of the Sunday papers alone issue 103,000 every Sunday, to which should be added a large unstamped circulation. Or, says the writer in question, "we may view this subject in another light, and say, that, as almost all the twenty-eight millions of pernicious literature issuing from London, in one year, is published on or for Sunday, it may be safely affirmed that there are 500,000 Lord's day issues against 63,000 for any one day's isssue of the entire daily press; or 500,000 Lord's day issues against the whole week's issue to the daily press of 378,000!" Who can look at these facts, without feeling that there is a great deal yet to be done before the Sunday will be regarded in London as a Sabbath ought to be regarded? Who can say, in view of such facts, that the world is so well agreed about observing the Sunday, that it is unwise to advocate a return to the Sabbath of the Bible?

MISSIONS OF THE AMERICAN BOARD.

The Missionary Herald says that there are now under the care of the American Board of Commissioners for Foreign Missions, 20 missions, embracing 98 stations, at which are laboring under its direction 570 persons, being 59 more than last year, of whom 147 are ordained missionaries, 14 are physicians, 5 are licensed preachers not ordained, 26 printers, &c.; 199 females, married and unmarried; in all 382 Americans. The remainder are native teachers and preachers. Gathered and watched over by these missionaries are 73 churches, containing at this time 25,441 members, of whom 1,076 were added the past year. Connected with these missions are also 11 theological seminaries for training teachers and preachers, having 423 pupils; also 22 boarding schools, having 399 male and 536 female pupils; also 367 free schools containing about 11,330 children; in all 12,600 children and youth under the instruction of the missionaries. This is exclusive of the schools at the Sandwich Islands, which have been put into the charge of the native government, and are supported by it, and which include as pupils about one-fifth of the entire population. The missions have also 11 printing establishments, and 6 type and stereotype foundries. At these presses are type and other requisites for printing in 30 languages besides the English. Of books and tracts printed the past year, partial returns give 489,584 copies, embracing 40,451,955 pages; whole number of pages printed since the commencement of the missions is 375,000,000 in 30 languages. Quite a number of these languages were first reduced to writing by missionaries of this or some other of the American or English Societies.

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Marriage of a Wife's Sister.—The Christian Chronicle says that the Court of Queen's Bench, all of the judges assembled, has declared that to marry the sister of a deceased wife is in violation of the law of England, such marriages having been prohibited by two statutes passed in the reign of Henry the Eighth. The decision was pronounced in the case of one Chadwick, whose wife, Harriet Fisher, having died, he married her sister, Annie; but, being advised that his marriage was illegal, afterward disregarded it, and married another, Annie Fisher being still living. For this third marriage he was indicted on the charge of bigamy, and convicted; but the conviction is now set aside, the Court holding that his second marriage, with Annie Fisher, was no marriage at all.

This is the same question which came up before the old-school Presbyterian General Assembly, in 1842, in the case of the Rev. Mr. McQueen. The Assemby confirmed the decision of the Presbytery of Fayetteville, N. C., which had pronounced him guilty of incest.

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Missions at Amoy, China.—One of the Missionaries at Amoy says, in a recent letter, "In different places in the city four chapels are now opened for public worship by the brethren of different Missionary Societies. But instead of four chapels, we might have *forty*; and the Chinese would gladly rent their buildings for the purpose, were there men to occupy them and hold forth the word of life."

The Island of Amoy contains 136 villages and 400,000 inhabitants. Nearly half the inhabitants are in the City of Amoy, the situation of which appears to be healthy. The whole island is open to the unrestricted residence and labor of Missionaries, and nowhere in China have Missionaries been treated with such marked respect by the higher Chinese officers.

PARAGRAPHS FROM MISSIONARY LETTERS.

Within the last week we have received two parcels of letters from our missionaries in China—one by a ship which arrived at Boston, and the other by a New York ship. They were both made up previous to the departure of Bro. Wardner and sisters Wardner and Carpenter from Hongkong; and do not, therefore, convey so late intelligence as the letter received more than a month ago by the overland mail, which announced their safe arrival at Shanghai. They contain, however, some items of general interest, of which the following will serve as specimens:—

Dress of a Chinese Lady.

"The little shoe I send is of the pattern most in use, the heel being very high, and the only part which touches the ground. Yet you would be surprised to see how serviceable such feet are. The gait of the fortunate owner does not differ much from that of the ordinary lady, with her clumsy shoes, which are made exactly like the skates used by boys at home—high, narrow soles, turned up at the toes, and with no quarters, or very short ones, so that any body can wear them. None of the pictures I have seen convey a correct idea of the form of the little foot, being always too clumsy and blunt at the toes, whereas they all terminate in the merest point conceivable. The owners seem very proud of them, and will glance at their own feet, and then at ours, as we meet in the street, as if fearful lest their undoubted title to superiority should be unheeded by us. The dressing of the head, (which is never covered, except occasionally by a handkerchief thrown over it,) is a matter of the greatest moment; and the shining braids and folds are most tastefully set off by clasps, arrows, pins, and sometimes by the graceful figure of a bird, with drooping wings, and other fantastic figures. These, with the truly becoming dress, and the never-omitted jewels of the ears, wrists, and ankles, render a Chinese lady at all times a picturesque, and to me an attractive object. But, after all, it is the countenances that give me most pleasure, and these, always intelligent, always sprightly, I never behold without emotion. I long for the time when I can converse with them, and tell them something of the errand which brought me here."

Visit from Mr. Gutzlaff.

"Yesterday we received a most interesting call from Mr. Gutzlaff. Mr. Wardner had previously given him some of our tracts, and he had manifested an interest in our sentiments, and a wish to know more of us. He is very social and agreeable, asked many questions about our people, and complimented us on having some learned men among us—a fact which he had learned from the books. He complimented particularly the compilation of the "History," which he considered a very able work. He told us also, that he has now in his possession a manuscript copy of a work recently written by a learned Chinese, proving that the seventh day was formerly the Sabbath of the Empire, and says he is surprised at the amount of proof adduced in the essay, and which he considers as authentic. It goes back through a period of two thousand years, and shows a research and erudition truly wonderful. He says the Chinese as a nation are surely, although quietly, and rather rapidly, coming to a knowledge of the truth; that few know the extent to which it is already received and preached; that the work is, and of necessity must be, done mostly by natives; that the number of native preachers, which at the commencement of the present year was about seventy-five, is now nearly or quite one hundred; that two or three days' journey towards the interior numbers have been converted; that women are among the converts, and one female has taken upon herself to hold meetings among her sex, to explain the truth to them, and acts as a kind of preacher. He was accompanied by three native teachers, two of some experience, and one just entering upon the work, but all approved and acknowledged laborers."

The Cooley.

"Our Cooley would like to go with us to Shanghai, but we cannot take him. He is very social and serviceable, and often entertains us with his interesting stories. We have a sort of dialect among ourselves, partly Chinese, partly English, and partly a kind of nondescript or natural language, by which we manage to converse quite freely. I will give you a specimen of our conversation, as well as I can. He reads some, and seems very fond of reading. The other day he came up, in a burst of rapture, to tell "Sin-sey" (teacher)—a title which he always applies to Mr. Wardner—the story of the impotent man at the pool of Bethesda. He pointed to the thirty-eight years, which he knew we could comprehend, and then threw himself on the carpet, with his feet under him, as if useless. He then explained, by words and gestures, the pool, the coming down of the angel to trouble the waters, and the inability of the poor man to go down of himself, and that no one took him down, and how, when Yaysoo (Jesus) came, he spoke to him, and the poor man rose and walked: to express which, he sprang up with a most exulting bound, the perfect representative of one leaping, and walking, and praising God."

Real Open Communion.—A great deal is said against "close communion" by those who practice it as truly, though not quite as strictly, as any body else. Real open communion is very scarce. It seems, however, that there are some churches among the Unitarians in which it can be found. The following paragraph from an article by Edmund Quincy, son of the late President of Harvard University, shows how they regard it. In replying to the doctrine advocated by the editor of the Christian World, that slaveholders ought not to be excluded from Christian fellowship, he says:—

"We are not surprised at the doctrine of the 'World' touching technical 'Fellowship,' because, as we understand Unitarian usages, a wish to come to the Communion Table is all that is required for admission to it. At least, in many Unitarian churches, the Communion is open to all who may be present when the Last Supper is commemorated, and every one is invited to participate who feels disposed so to do. No test of doctrine or of life is applied. The person approaching the Table does so on his own responsibility, which is shared by no one else. This we presume to be the case with the church of which the editor of the World is the minister. 'A drunkard, a pirate, or a murderer,' known to be such, would be admitted to Communion as readily as the veriest saint in the region round about. The test of Christian fellowship, therefore, does not apply to Unitarians, or at least to this liberal class of them, as it does to other sects, which make a great point of maintaining it in its purity."

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Catholic Estimate of Protestant Benevolence.—Mr. O. A. Brownson, once a Protestant, and a distinguished advocate of reform, but now a member of the Roman Catholic Church, uses the following language in relation to the efforts of benevolent ladies in Boston:—

"There is hardly a city in the Union in which there are not benevolent ladies banded together, practicing self-denial; and giving alms enough even to gain heaven, if accompanied by faith and charity, who make it a business to find out poor children, and with sweetmeats, and fine dresses, and flattering words, entice them from religion, lure them from God, to be brought up in hatred of him who redeemed them, of the Spiritual Mother who bore them, and to burn eternally in the fire prepared for the devil and his angels. And these charming ladies persuade themselves that they are doing a deed of charity, that they are serving God, that he will love and reward them for it—poor, deluded creatures, who are nothing more nor less than procuresses to the devil. How strange! What terrible infatuation! *As if it were not ten thousand million times better that our children should starve to death before our eyes than that they should be brought up Protestants!*"

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Diffusion of Religious Truth.—It can not fail to be noticed, says the Christian Intelligencer, as one of the cheering signs of advance in public sentiment, that the secular journals so very generally manifest an increasing interest in the religious movements of the age. A daily paper, in reviewing the moral and religious aspects of 1847, says:—

"In no former year have such multitudes of Bibles, Testaments, religious volumes, and tracts, been distributed throughout our country; or so many hundreds of faithful missionaries and other messengers of truth been employed among our scattered population. In no year has there been such an increased demand for the religious journals of all denominations, and especially, at no former period has there ever been anything like the present general diffusion of religious intelligence and moral influence through the *secular* press."

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Qualifications for a Western Minister.—A correspondent of the New York Recorder, who seems to understand the matter, gives the qualifications necessary for a minister at the West:—

"Suffer me to say, that the indispensable qualification—after piety—for a minister coming into this country, is a knowledge of human nature. No matter what a man's talents are, the want of this knowledge will make him a fool here, and worse than a fool. Half the young ministers from the East fail simply on this occount; some now here, otherwise our best men, will fail from the same reason.

"Perhaps it may be deemed proper for me to add, that every minister who proposes to come to this country must make up his mind to preach without written sermons before him. He that can not dispense with them, may regard it as settled that, as a *preacher*, he can be of but little use here. I have no prejudice on that subject myself, but the people have. Or, rather, they covet a sort of preaching altogether different from reading. Feeling and sentiment must go together here. Without the former, the latter will avail nothing."

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Expulsion of the Jesuits from Switzerland.—Late London papers contain the decree of the Provisional Government of Fribourg, signed by the President and Chancellor. The following is an extract:

"We have decreed:—The Jesuits corporations, congregations, teachers, and professors affiliated to that order, are forever banished from the Fribourg territory. This measure applies to the Jesuits, the Lignorians, the Marianites or *Freres Ignorantins*, the Brethren of the Christian Doctrine, the Sisters of St. Joseph, the Sisters of St. Vincent of Paule, and the Nuns of the Holy Heart. Congregations and corporations of that description shall not in future be permitted to settle in the Canton under any denomination or pretext whatsoever, to purchase property in it, or to direct public or private establishments for the education of youth. The individuals belonging to those orders and congregations shall quit within the space of thrice twenty-four hours from the publication of the present decree. All the property, moveable or real, possessed by the above-mentioned corporations, is to become the property of the State, and its proceeds to be applied to public instruction."

The Heroine of Tampico.—Mrs. Ann Chase, the woman who so distinguished herself at the surrender of Tampico, by mounting the enemy's works and hauling down the Mexican flag, and running up the stars and stripes upon the approach of Commodore Conner on the 14th of November, 1846, has signified to the American Tract Society her desire to receive and distribute, by sale and gift, as many of the Society's publications as they may see fit to forward to her—thus to become a voluntary colporteur for that city. At her suggestion some thousands of Spanish tracts have been issued by the Society, and among the rest, La Hija del Lechero, or the Dairyman's Daughter, having its opposite pages printed in Spanish and English, for that object.

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Prayers to the Virgin for the Pope.—The Pope has issued an order that "the litanies of the Blessed Virgin shall be recited daily in all the collegiate churches and religious houses of Rome, to obtain for him the special light of which he feels himself in need." The Freeman's Journal, (Bishop Hughes' paper,) says the temporal affairs of his Holiness are supposed to be a sufficient reason for this step, "but it is confidently asserted, that it is the known intention of Pius IX. to realize the expectation of the faithful, ere very long, by declaring as an article of faith the doctrine of the immaculate conception of the Blessed Virgin."

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Books for the Chinese Literati.—The Missionnary Herald states that Mr. Pohlman, in January last, sent a new-year's present of books to forty or fifty of the literati and influential men of Amoy, China. Among these were the History of America, a fine edition of the Gospels, and of Luke and Acts, bound in red morocco, gilt edged, and the Christian Almanac for 1847, the Life of Christ, and tracts. They were done up neatly, and accompanied with a red complimentary card. They were thankfully received, and cards of acceptance sent in return.

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A Jew in Parliament.—Not a little feeling is manifested in England against the admission of Baron Rothschild into the British Parliament. The London correspondent of the Traveler remarks, that "Protestants cannot believe that the Baron will be so bold as to take his seat, even if all objections were removed, so that he could take the oath of office." Baron Rothschild is a Jew; and because the Jews believe that our Saviour was an imposter, Protestants are shocked to find that the head of all the London Jews is about to take his seat in the British Parliament! Several strong articles have appeared in the leading journals on the subject.

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The Jews and the Pope.—We sometime since mentioned the fact that the Pope of Rome had removed some of the embarrassments which rested upon the Jews, and that in consequence thereof the question had been raised among them whether he might not be their long-expected Messiah. Late papers from Europe say that the Jewish residents of Rome have presented to the Pope, as an acknowledgment of their gratitude for the blessings he has conferred upon them, a copy of the Bible, splendidly bound and illuminated, which cost upward of 1,000 scudi.

◆

Churches and Chapels in Scotland.—Church of Scotland, 1,160; Free (Presbyterian) Church, 850; United Presbyterian Church, 518; Congregationalist, 142; United Original Seceder, (Presbyterian,) 41; Reformed Presbyterian Church, 109; Baptist, 91; Roman Catholic, 82; Wesleyan Methodist, 32; Evangelical Union, 18; various minor sects (supposed) 80. Total of congregations or churches, 2,988. Perhaps there are more Presbyterians in Scotland, as compared with its population, than in any other country on the earth.

◆

"Progress."—After all that has been said about the progress of the Sabbath cause in connection with the stoppage of Sunday mails, we now learn from a Washington letter-writer, that the Postmaster General has ordered a change in the Sunday mail service, so that mails will be run from Baltimore as on all other days, reaching Philadelphia by 3 P. M.

◆

"Mourn, Israel, Mourn!"—The Portland Argus, speaking of Mr. Judd, the Unitarian clergyman at Augusta, says that, on Thanksgiving day, "when he came to deliver his sermon, without explaining himself to his people at all, or making any apologies for his course, he opened the Bible and read the whole of the Book of Lamentations instead!—every chapter of its wailings."

◆

Time of the Advent.—The Advent Herald, a leading Millerite prper, in an address to correspondents, says: "We have received a long article on time, giving the day in which the writer thinks the Lord will appear. We do not feel that it would be consistent in us to publish what we believe is unscriptural, and highly pernicious in its tendency, for the sake of gratifying the writer."

◆

A Sunday School Missionary Society, composed of the teachers and scholars of the Broadway Tabernacle, raised during the year 1847, $412. The money was appropriated for the benefit of Sunday Schools in other parts of the country. Most of the contributions were in cents or small pieces of silver, and very few of them in larger pieces than a quarter of a dollar.

THE POWER OF CASTE.

Eld. Jeremiah Phillips, the missionary to Orissa from the Free-Will Baptists of this country, narrates the following incident connected with two Santal youths under his instruction:—

"Daniel and Elias have at length, and I trust forever, become emancipated from the shackles of caste! They had repeatedly communicated their intention to do so, and I felt pretty well satisfied with their experience. I thought it best to lose no time in bringing the matter to a close. I therefore called them in this P. M., with Rama and Mahes, and after conversing with them some time proposed that they should take some bread and eat before us. Surprising as it may seem, this startled them, and they drew back. At length Daniel said he would eat, Elias said he would wait till he should be baptized. The bread was brought, but Daniel's heart almost failed him. He, however, after some hesitation, raised his hand and took a piece; Elias declined. Poor Daniel sat with the bread in his hand, swelled up and seemed in an awful trial, and for half an hour or more it seemed doubtful whether they would taste the morsel which was to be the signal of a final separation from all their former connections. It was an important step to take. The Rubicon once passed, there could be no retreat. They, however, at length put the fearful morsel to their mouths, and the work was done, when they immediately became tranquil and happy. They appeared quite happy at our prayer meeting this evening, and the family they have now left, so far from taking fright, have been singing and praying with Rama as cheerful as ever."

The above occurred on the 16th day of August, 1847. What follows occurred on the 19th of August, three days later:—

"Elias' brother, having heard of his conversion, came to see him. Elias was sitting with me in the study, when he came in. His first salutation was, 'What have you been eating?' and this was followed up by a most sad complaint indeed, of the disgrace he had inflicted on the family. He reproached him for not having first consulted *him*, asked if he had taken him to be a fool, that he should have taken such a step, and inflict such irreparable injury on all his relatives, without even once asking a brother's advice. He was now an outcast, no Santal would take water from his hands. Where could he find a wife when he should wish to marry? No one would give him his daughter. Who would perform his funeral rites when he died? His body must lie above ground and be devoured by vultures and jackals."

◆

Condition of England.—Speaking of England, in his twelfth lecture at Hartford, Ct., Dr. Baird said:—

"There is enormous wealth there, and resources almost unlimited for increasing it. Many suppose that England has seen her best days, but Dr. B. could not concur in this opinion. True, there is embarrassment and distress there, but that is temporary. The nation will recover from it and still advance.

"Education in Scotland is very thorough. Her school system has been about as long in operation as that of Massachusetts, and is an excellent one. There are 999 parishes, each of which has a good school. In England and Ireland paimary education is neglected. There is no system of common schools, and the lower classes are profoundly ignorant. As regards higher education, there are universities at Oxford, Cambridge, and London, in England, and those of Edingurgh, Glasgow, Aberdeen, and St. Andrews, in Scotland. There are also King's College, London; Trinity College, Dublin; and a college at Durham, which deserve the name of universities, making in all ten. Cambridge and Oxford universities are the largest, the former having about 1,300 and the latter about 1,700 students.

"London grows rapidly. It covers an area 8 miles by 6, of which St. Paul's Cathedral may be regarded as the center. From this center a circle drawn with a radius of ten miles would contain three millions of inhabitants. The present population of the city is two and a half millions, and is rapidly increasing. Edinburgh, the capital of Scotland, is the most picturesque city in Great Britain."

◆

Mr. Shuck's Voyage to China.—When our missionaries sailed for China, one year ago, Messrs. Shuck, Toby, Yates, and others, were about ready to leave, and talked of going in the same ship. But they finally concluded to wait a month, and take the Ashburton, in which they met with very different treatment from what our brethren found on the Houqua, as appears by the following extract from a letter of Mr. Shuck to the editor of the Christian Watchman:—

"Ere this, you have heard of our long and trying voyage. Our ship was a freight ship, our accommodations miserable, our fare hard indeed, and our captain beyond any thing I ever conceived of. He is not only no *gentleman*, but surely cannot claim to be even a *man*. When we left the ship immediately on her anchoring at Hongkong, July 25, we felt that our deliverance was a special one, effected by God's own almighty hand. The voyage well nigh proved fatal to the lives of several of our party. Mrs. Toby *can never* recover from it."

◆

Sandwich Islands.—In the public schools of the Sandwich Islands, according to the Report of Mr. Richards, the Minister of Public Instruction, the number of pupils is 18,644. The number of ordained clergymen, 43; of whom 26 are Protestants and 17 Catholics. Beside these—who are all foreigners—there are seven natives (Protestants) who have been licensed to preach the gospel. Within the last year or two the population has slightly increased; but, taking a period of ten years together, it has diminished.

◆

Legislature of New York.—The Legislature of the State of New York assembled on Monday of last week. Whig officers were elected. The Governor's Message was read, and the different portions of it were referred to appropriate committees. There was but little else of general interest done.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

Senate.

The subject of the war came before the Senate in the early part of last week. The resolutions presented by Mr. Calhoun were taken up, and he spoke at length in favor of them. He had proposed a defensive line at the last session, as the only course that could save the country from tremendous evils; but this view had been over-ruled. He had no confidence in the course recommended of establishing a government over the peaceable portion of the citizens, and making a treaty with that government, because it would be too weak to command the confidence of the people. He also argued at length against conquering or holding Mexico as a province or by annexation, and calculated that it would be necessary in either case to keep an army of forty thousand men in that country to preserve tranquility. His resolutions were finally laid on the table, to be taken up again after the bill to increase the army has been disposed of.

The Ten Regiments Bill, as it is called, authorizing a great increase of the army, was taken up, and speeches upon it were made by Messrs. Cass, Crittenden, Hale, and others. It was under consideration until Thursday, when the Senate adjourned over until Monday.

House of Representatives.

In the House, on Monday, Jan. 3, Mr. Hudson, of Massachusetts, offered a resolution to inquire into the expediency of requesting the President to withdraw our troops from Mexico to the east bank of the Rio Grande, and forthwith propose a peace, relinquishing all claims to indemnity for the expenses of the war, and proposing the desert between the Nueces and the Rio Grande as the boundary between the State of Texas and the Mexican Republic. The proposition was voted down, 41 to 137.

On the same day, Mr. Dickey offered a joint resolution, with a long preamble, for the appointment of a Committee of five, from each House, to invite the President to a conference on the best mode of effecting a peace with Mexico. It lies over.

Mr. Houston, of Delaware, introduced joint resolutions of thanks to Gen. Taylor, his officers, and men. Mr. Henly moved to amend by adding, "while engaged as they were, defending the rights and honor of the country." Mr. Ashmun moved an amendment, adding thereto, "in a war unnecessarily and unconstitution ally begun by the President of the United States." Mr. Ashmun's amendment was adopted by Yeas and Nays, 85 to 81. The question on the resolution, as amended, has not yet been taken.

A good deal of time was spent in discussing a question connected with the transportation of the great southern mail.

FIFTEEN DAYS LATER FROM EUROHE.

The steamship Caledonia arrived at Boston last week, bring Liverpool papers to Dec. 19. The news is not particularly important. It is generally regarded as rather unfavorable to American interests, there having been a slight decline in cotton and provisions.

The English Parliament, since opening, has been chiefly occupied with the affairs of Ireland. The bill for the repression of crime in that country will soon become a law. It is of the most gentle character, and is expected, as precuror of ameliorative measure, to answer the end designed.

Within the last two or three weeks the British Islands have been visited by a succession of tremendous gales, causing the most appalling loss of life and property on the coast. Several vessels have been wrecked, either with the whole or a portion of the crews. Among other ships from this port that have shared in the casualties, is the Franklands, for Callao, whose master and 20 of the hands were drowned.

Letters from Presburg, Poland, say that the news from Galicia is terrific. Famine and disease are committing such awful ravages among the peasantry, that in almost every village a third part, and even the half of the population is dead. All the misery of Ireland is being reacted in this wretched country, and. at the same time, they want especially a second England, rich, powerful, and benevolent, to come to its aid, for all that is done by the Austrian Government is utterly insufficient.

There is no intelligence of importance from France. The health of the King is bad. Agrarian disturbances have somewhat subsided in Ireland. Father Mathew will proceed to America in the New World early in April. Mr. Liston, the eminent surgical operator, is dead.

TERRIBLE STEAMBOAT EXPLOSION.

The Cincinnati papers of the 31st ult., are filled with accounts of the awful disaster to the steamer A. N. Johnson, a brief account of which we published. The steamer was a new one, and was making her first trip from Cincinnati to Wheeling. The explosion occurred about 2 o'clock on Wednesday morning, 29th ult., when the passengers were in their births, some 11 or 12 miles from Maysville. The steamer was at the time in the act of rounding out from shore, having just discharged some passengers on the wharf boat at Manchester. She had three boilers, and it is thought the flues of all collapsed. One is supposed to have gone down through the hull, and occasioned the rapid sinking which took place; another passed aft, tearing everything before it, and landing in a cornfield some 300 yards below; while the third broke in two pieces, one of which was found in the bank close by, and the other in the cornfield some 250 yards above.

As near as can be told there were 95 cabin passengers and 65 deck; from 60 to 80 are killed or missing. There were six ladies on board—all saved; 4 or 5 children, also saved. The circumstances of the death of the first clerk are represented as most singular. He was blown some 100 yards on shore—sprang up, ran some distance into a house, ran under a bed, and when persons got to him he was just dying. The scene immediately after the explosion is represented as horrible and heartrending in the extreme. The groans of the badly injured, the shrieks of women, the confused and eager efforts of nearly all, not disabled, to escape from the wreck, beggars description. It must have been a horrid waking out of deep sleep in the still hour of the night One woman, with three children, threw the elder two overboard, and, with the youngest in her arms, sprang after them. They were all rescued. Had the explosion taken place any considerable distance from shore, scarcely one would have escaped to tell the tale. The books of the boat being lost and both of the clerks dead, it is impossible to state with any degree of accuracy the names of the victims.

Fatal Family Quarrel.—An altercation took place, says the Newark Advertiser of the 5th inst., night before last, just over the river, this side of New Brunswick, between John T. Dunham and his son-in-law, Jonathan Drake. It appears that Drake came home somewhat intoxicated, and finding the children crying, inquired the cause, and learning that Dunham had taken something from them, a scuffle ensued, in which the latter struck Drake with a chair, whereupon Drake caught him by the collar and choked him severely. The wife of Drake then interfered and got her father into another room, when he fell dead upon the floor. No notice was at first taken of his condition. About two hours after the neighbors were called in, being told that he had fallen in a fit. On the arrival of a physician Dunham was pronounced dead, being then cold. A coroner's jury rendered a verdict of death from causes unknown. It is said, however, that a minority of the committee were in favor of rendering a verdict of death by violence.

SUMMARY.

We are informed, says the Hartford Times, that on New-Year's day a lad in East Hartford had his leg amputated at the thigh, and what is more remarkable it was done without pain. The operation was performed by Dr. P. Ellsworth, in less than half a minutes from the time of the first incision. Dr. Wells was in attendance and administered the Nitrous Oxide gas which had the effect to produce a sleep so profound that the patient was not aware the operation had been performed until he awoke and to his astonishment was minus a leg; he said that he had felt no pain but thought he heard the sawing of the bone.

The steamer Sea Bird, from New Orleans for St. Louis, having 1,000 kegs of gunpowder on board, took fire on Wednesday, Jan. 5, near Cape Gerardeau. The fire soon communicated with the powder, when a tremendous explosion took place, the report of which was heard a distance of forty miles. The boat of course was blown to atoms. Fortunately the passengers and crew were enabled to escape before the explosion took place, so that no lives were lost.

A telegraphic dispatch to the New York Tribune, dated at Washington, Jan. 9, conveys a rumor, thought to be well founded, that General Scott has been recalled from Mexico. The name of his successor has not transpired. Rumor mentions several generals, but the one who received the appointment, if any, is not yet known. Orders have been received from Gen. Scott, requesting officers of the army now in the United States on leave of absence, to return to the seat of war at the earliest practicable day, and resume their respective commands in the army.

Passengers by the steamship Portland, which left Vera Cruz Dec. 24th, and reached New Orleans Jan. 2d, say it was reported that Gen. Scott was about to invade Queretaro, the city in which the Mexican Government was located. Preparations had been making for some time for a new movement of the American troops, but the object did not transpire until the day the Portland left Vera Cruz.

The telegraph wires are all strung between Buffalo and Detroit, under the O'Reilly contract. Thus within the period of a year, the wires have been stretched by this association, from Pittsburgh to St. Louis; from Columbus to Cleveland; and from Buffalo to Detroit; an aggregate distance of over 2,500 miles. This latter line will be put in full operation next week.

The colored people of New York City are taking measurers to send out some of their most respectable men to Liberia, to procure information, with the intention of making a great movement in that direction if the report should be favorable.

A daughter of Hon. Granville Ryder, and grand-daughter of the Earl of Harrowby, aged 17, was burned to death, on the 14th ult., at her grand-father's country seat, by her dress taking fire as she stood before the grate. Her uncle, Lord Sandon, was badly burned in his attempt to save her. Her dress was drawn into the fire by the strong draught.

The Berlin papers state that the "Swedish Nightingale" has been presented with a very beautiful parure in diamonds said to be of the value of 400,000 francs, ($75,200.) This valuable present was raised by the subscription of the nobility and gentry of the Prussian capital.

A patent has been taken out in England for making paper for the building of houses, bridges, ships, boats, and all sorts of wheel carriages, chairs, tables, bookcases, either entirely of paper, or to cover the wood and iron with sail paper.

A committee in the British House of Commons report the entire value of imports into China as $43,296,782, of which twenty-three millions dollars are paid for opium. Large quantities are used in other countries, Siam, Hindostan, &c.

The large hotel which Mr. Cozzens has been inclosing during the autumn and winter, a mile below West Point, fell into a mass of ruins on Sunday morning.

Rev. Messrs. Ford and Wilson, with their wives, embarked at Boston, on the 28th ult., for Smyrna, on their way to join the mission in Syria.

Any person of good moral character, although not admitted and licensed as an Attorney, may now practise in the Courts of this State. The only distinction between such a practitioner and one regularly licensed, is, that the former must show a special power of Attorney in such case. By another provision, parties to a suit may be summoned to testify thereon, at the option of the opposing party,—an important and organic change in the law.

The foundry and saw-mill buildings, located within the yard of the Clinton prison, were destroyed by fire on the night of the 21st inst. The fire is supposed to have been communicated from the stove chimney, in the saw-mill. The loss, including buildings, patterns and flasks in the iron and brass foundry, is said to amount to between $6,000 and $8,000. Men were employed at once in getting out timber &c., for the rebuilding.

The Courier de Lyons mentions the following discovery of a new motive force:—"It is now some time since the idea of employing ether as a propelling force was suggested. Our townsman, M. Tremblay, has reduced this theory to practice. A machine worked by the steam of ether, has been in full operation for the last six days in a glass-cutting manufactory in the Guillottiere. Its power is equal to that of twenty horses."

A land owner lately claimed compensation from one of the East Anglian Railway Companies, on the ground that two windmills belonging to him, the nearest of which was 150 yards from the railway, would be deprived of a portion of their motive power by an embankment eighteen feet high. The demand was submitted to arbitration, and the claimant was awarded 1,000*l.* "for loss of wind!"

William Hillhouse, Esq., of New Haven, has recently made to the Library of Yale College the very valuable donation of a copy of the original edition of the *Description of Egypt*—in ten folio volumes of text, and fourteen volumes of large sized plates—which is the celebrated work prepared by the French savans who accompanied Napoleon's expedition to Egypt.

James W. Parker of Cornwall, Vt., says that during last Winter, he felled an elm tree which had been dead for several years. On cutting and splitting the body of the tree, he found in its heart, and about eighteen inches above the cut for falling, seventeen distinct marks, apparently made with a hatchet when the tree was but a sapling. Outside these marks were three hundred and fifty-seven grains—noting the number of years from the time the hatchet strokes were made to the death of the tree.

Mr. Seth Hunt of Northampton gives the following statement of the success of treating with cold water a severe burn and scald in his family: "Cold water was applied, by immersion, till the pain ceased: the water being changed as often as it became warm. The part was then kept swathed with wet bandages, a dry woolen one enveloping them, until the injury was healed. The healing was rapid, and effected without leaving a scar. The instant relief which the cold water gave from the excruciating pain was highly gratifying."

7, 317 Mexican bounty land warrants, for 160 acres each, have been issued, and 1,120 for 40 acres each,—in all 1,215,840 acres, of which only 3,520 acres have been located. A land warrant is worth only $125 at Washington, but as good as $200 in specie to the western buyer.

It is stated that the sum annually expended for bread by the population of Great Britain and Ireland amounts to twenty-five millions sterling, while the money expended in distilled and fermented drinks amounts to upwards of fifty millions annually.

The administration of the post office in Russia has just published the list of foreign newspapers which will be allowed to enter Russia next year. The total number is 306, of which 156 are German, 103 French, 45 English, and 2 Polish.

The quantity of merchandise transported over the Boston and Worcester railroad during the year ending on the 30th of November last, amounted to 284,000 tons, which exceeds an average of 900 tons a day.

The New Testament has, for the first time, been translated inte the Servian language, by Dr. Wuk Stephanowitsch Koradschitsch. It is from tha ancient Slavonian version, compared with the Greek.

A Dr. Allen, of Milford, was sitting with his back to a window, when a pistol ball crashed through the pane behind him a few inches from his head. It was shot by some lads who were practicing at a mark.

At an election to decide upon the adoption of the new City Charter, of Syracuse, N. Y., held on the 1st inst., 1,849 votes were cast. The friends of the Charter had a majority of 346.

Prof. Finney, of Oberlin, O., has lately gone through a regular course of typhus fever, and recovered without the use of any medicine or stimulants whatever. It is said that for fourteen days he tasted of nothing but cold water.

It is said that Senator Cameron has adopted for his family ensign, and has it engraved upon his letter stamps, a printing press, over which stretches the word "Persevere."

The Regium Donum paid to 485 Presbyterian ministers, chiefly in the North of Ireland, amounted to $180,000 in 1847. Parliament votes the money—to some $400 a year, to others $300.

Lord Dalhousi, the newly-appointed Governor-General, is reported to have said that his business in India would be, "not to carry on war there, but to send home cotton."

The church of All Hallow, in London, still possesses an income originally given to it for the purpose of buying faggots for burning heritics.

Francis Upton, Esq., one of the selectmen of Reading, Pa., was drowned in Mill-Pond River in Wilmington.

A State Temperance Convention will be held at Syracuse on the 19th inst., by call of the Central Committee.

Four thousand five hundred dollars were received at the late Anti-Slavery Bazaar in Faneuil Hall, Boston.

Tatnall H. Post, deputy sheriff of Illinois District, having understood that a small boat load of whisky was on its way from Fort Smith to Fort Gibson, intended for the Indian trade, went in pursuit of it, and having found it, knocked in the heads of twelve barrels, and poured their contents into the Arkansas. The boat was a small ferry-boat, commanded by Capt. Lively, a white man, and manned by several Creek Indians, and is said with her cargo to have belonged to certain Cherokee whisky dealers about Fort Gibson—who were probably making ready for a "merry Christmas."

The ship Isaac Wright sailed from New-York on the morning of Dec. 4, and arrived at Liverpool Dec. 17, making her passage in thirteen days. The Acadia steamer left Boston Dec. 1st, and arrived at Liverpool Dec. 16; so that the passage of the Isaac Wright was more than three days shortest in the point of time, though in respect to distance she had the longest passage by at least one day.

The editor of the Wisconsin Argus, accompanied by several friends, recently entered upon an exploration of a newly-discovered cave in Dane Co., near Madison. They wandered through its labyrinths for several hours, but found no signs of its termination. It is probably of great extent, and is marked by many of the peculiarities of the great cave of Kentucky. It will constitute the story of some venturesome explorer hereafter.

Three large steamers, says the N. Y. Evangelist, with engines from 200 to 300 horse power, have been fitted at Bahai, S. A. for the slave trade. One of them has already arrived on the west coast of Africa, where she embarked 900 slaves, and escaped from the brig-of-war Sea Lark, by steaming away from her during a calm.

A jury in New Orleans has rendered a verdict of $2,000 damages in favor of a free colored woman named Ophelia Evans, as compensation for injuries received at the hands of Messrs. Genois and Avegno, by whom she was severely whipped without just cause.

Tutor Goodrich, at New-Haven, is still living, and is considered nearly out of danger. Fears are entertained that his mind may permanently suffer from the severe injury he received. The two students who perpetrated the outrage (Towar of Philadelphia, and Ewing of Tennessee,) are still in prison.

Review of New York Market.

MONDAY, JAN. 10.

ASHES—Pots $5 62; Pearls 7 00.

FLOUR AND MEAL—Flour ranges from 6 00 to 6 37. Jersey Meal 3 35; Western and State 3 15. Rye Flour 4 25.

GRAIN—Genesee Wheat 1 40; Ohio from 1 25 to 1 35. Corn 66 a 70c. Rye 87c. Oats 45 a 50c.

PROVISIONS—The market for Pork and Beef is very unsettled. Butter and Cheese remain about as heretofore. The best fresh Butter, in rolls, is retailed at 25c.; firkin for the table 18 a 20c.; cooking 14 a 16c. Cheese 6 a 7c.

MARRIED,

In Verona, N. Y., on the 1st inst., by Eld. Christopher Chester, Mr. David P. Marsh to Miss Miranda H. Potter, both of Verona, N. Y.

In Plainfield, N. Y., on the 18th of Dec., by Eld. W. B. Maxson, Mr. Samuel N. Stillman to Miss Betsey Ann Mason, all of Plainfield.

In Edmeston, N. Y., on the 23d of Dec., by the same, Mr. John Davis, of Brookfield, to Miss Mary Ann Burdick, of the former place.

On the 31st ult., by Eld. Samuel Davison, Mr. Charles Cobb to Miss Mary Jones, both of Hopewell, Cumberland Co., N. J.

In Piscataway, N. J., Dec. 22, by Eld. W. B. Gillett, Elias F. Randolph to Jane Pope, both of Piscataway.

LETTERS.

Samuel Davison, W. B. Gillett, Abel Stillman, John Whitford, John D. Collins, D. Mallory, G H. Mitchel, Charles Potter, L. Cottrell, Wm. B. Maxson, Barton G. Stillman, P. C. Kenyon, Samuel Hunt, W. H. Fahnestock (week after next,) Isaac C. Burdick (package sent by express.)

RECEIPTS.

Isaac Saunders, Adams,		$2 00	pays to vol.	4	No. 52
Geo. Armesbury,	"	2 00	"	4	" 52
Jos. Green,	"	2 00	"	4	" 52
Dr. E. R. Maxson,	"	2 00	"	5	" 20
Daniel Main,	"	2 00	"	4	" 40
B. G. Stillman, DeRuyter,		3 00	"	4	" 52
Eli S. Colgrove,	"	2 00	"	4	" 52
Lorenzo Burdick,	"	2 00	"	4	" 52
Burdick & Maxson,	"	2 00	"	4	" 52
Arza Coon,	"	1 00	"	4	" 26
Leman Andrus, Lockport,		2 00	"	4	" 52
Rowse Burdick, Clarence,		2 00	"	4	" 52
Richard Day,	"	2 00	"	4	" 52
Abram R. Andrus,	"	2 00	"	4	" 52
E. B. Stillman, Newport,		2 00	"	4	" 52
Joshua Clarke, Preston,		2 00	"	4	" 52
Truman Saunders, Berlin,		2 00	"	4	" 52
E. Stillman, Unadilla Forks,		2 00	"	4	" 52
J. W. Barker, New York,		2 00	"	5	" 28
P. C Kenyon, Carbondale, Pa.		2 00	"	4	" 52
I. C. Burdick, Centerville, R. I.		2 00	"	4	" 52
Jacob Lewis,	"	2 00	"	4	" 52
V. R. Ball, Mystic, Ct.		1 00	"	5	" 26
S. W. Atkins, Bristol, Ct.		1 00	"	4	" 39
J. W. Brown, Hopkinton, R. I.		2 00	"	4	" 52
A. Drake, New Market, N. J.		2 00	"	4	" 52
Asa F. Randolph, Jr.	"	2 00	"	4	" 52
J. D. Collins, New Orleans, La.		2 50	"	4	" 30

MISSIONARY ASSOCIATION—EXECUTIVE BOARD.

The Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held in New York, on the evening of second-day, Feb. 7, at 7 o'clock. It is hoped that there will be a full attendance of the members of the Board, and that those having business to present will make the same known to the Corresponding Secretary, Thomas B. Brown, previous to the meeting.

GEO. B. UTTER, Rec. Sec.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto. gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, gilt edges, $1 25; ditto, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

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Miscellaneous.

ANGRY WORDS.

Angry words are lightly spoken,
In a rash and thoughtless hour;
Brightest links of life are broken
By their deep insidious power.
Hearts inspired by warmest feeling,
Ne'er before by anger stirred,
Oft are rent past human healing
By a single angry word.

Poison-drops of care and sorrow,
Bitter poison-drops are they,
Weaving for the coming morrow
Saddest memories of to-day.
Angry words! oh let them never
From the tongue unbridled slip:
May the heart's best impulse ever
Check them, ere they soil the lip!

Love is much too pure and holy,
Friendship is too sacred far,
For a moment's reckless folly
Thus to desolate and mar.
Angry words are lightly spoken;
Bitterest thoughts are rashly stirred:
Brightest links of life are broken
By a single angry word.

BURNING LAVA POURED INTO THE OCEAN.

When the torrent of fire precipitated itself into the ocean, the scene assumed a character of terrific and terrible grandeur. The magnificence of destruction was never more perceptibly displayed than when these antagonistic elements met in deadly strife. The mightiest of earth's magazines of fire poured forth its burning billows to meet the mightiest of oceans. For two score miles it came, rolling, tumbling, swelling forward, an awful agent of death. Rocks melted like wax in its path; the very hills were lifted from their primeval beds, and sank beneath its tide, or were borne onward by its waves; the works of man were to it but as a scroll in the flames, nature shriveled and trembled before the irresistible foe. Imagine Niagara's stream, above the brink of its fall, with its dashing, whirling, tossing, and eddying rapids, madly raging, and hurrying on to their plunge, instantaneously converted into fire, a glory-hued river of fused minerals; the wrecks of created matter blazing and disappearing beneath its surface; volumes of hissing steam arising; smoke curling upwards from ten thousand vents, which gave utterance to as many deep-toned mutterings, and sullen, confined, omenous clamorings, as if the spirits of fallen demons were struggling against their final doom; gases detonating and shrieking as they burst from their hot prison house; the heavens lurid with flame; the atmosphere dark, turgid and oppressive, the horizon murky with vapors, and gleaming with the reflected contest; while cave and hollow, as the hot air swept along their heated walls, threw back the unearthly sounds in a myriad of prolonged echoes. Such was the scene, as the fiery cataract, leaping a precipice of fifty feet, poured its flood upon the ocean. The old line of coast, a mass of compact, indurated lava, whitened, cracked, and fell. The waters recoiled and sent forth a tempest of spray; they foamed and lashed around and over the melted rock; they boiled with the heat, and the roar of the conflicting agencies grew thicker and louder. The reports of the exploding gas were distinctly heard twenty-five miles distant. They were likened to the discharges of whole broadsides of heavy artillery. Streaks of the insentest light glanced like lightning in every direction; the outskirts of the burning lava, as it fell, cooled by the shock, was shiverod into millions of fragments, and borne aloft by strong breezes, blowing toward the land, were scattered into scintillant showers far into the country. For three successive weeks the volcano disgorged an uninterrupted burning tide, with scarcely a diminution, into the ocean. On either side, for twenty miles, the sea became heated, and with such rapidity that, on the second day of the junction, fishes came on shore dead in great numbers at Keau, fifteen miles distant. Six weeks later, at the base of the hills, water continued scalding hot, and sent forth steam at every wash of the waves.

[Scenery in the Sandwich Islands

AUSTRALIAN TRADITION.

Of their traditions the most novel is their creation. First, say they, a young man, along with others, "quamby along a beek," sat down in the earth, when it was "plenty dark." There they were not merely two, but many people laying or sitting unfinished and torpid on the ground. This reminds us of Milton's Limbo. But Karackarock, the daughter of the god Pungil, a kindly divinity, had condescended to "yannina warrect," walk a long way, to look out for them, and to clothe them comfortably with good oppossum-rags, of which, no doubt, she had a great store. The "old man"—so they call Pungil, their god, not unlike the Hebrew term, "ancient of days,"—now held out his hand to "Gerer," the sun, and made him warm. When the sun warmed the earth, it opened like a door; and then plenty of black fellows, came up out of the earth. Then the black fellews "plenty sing," like its white fellows "big on Sunday;" which means that a day is kept sacred, like our Sabbath, in commemoration of the creation; the dance on that day being of peculiar kind, called "gaygip;" at which time they corrobory before images carved curiously in bark. For a long time after the creation, in the winter, they were very cold, for they had no fire; their condition, as it regarded their food, was not better than their dogs, for they were compelled to eat the kangaroo raw; and to add to their misery, the land was full of deadly snakes and guanos; but good Karackarock, their truly womanly divinity, did not forget or forsake them. Pungil, her father, like a true natives' god, was too much of a "big one gentleman" to do any thing but carry his war weapons; whilst Karackarock, a native divinity of the true feminine sort, a worker, came a long way, armed with a long staff—native women carry such—and with this she went over the whole land, killing the reptiles; but, just before she had killed them all, the staff broke, and the kind did not all perish. Misery there was in the breaking of that weapon; but there was also mercy, for Karackarock had so warmed it, as well as herself, with such great slaughter, that, when the staff snapped, there came out of it fire. Fire they now had to warm themselves, and to cook with. Their condition was much improved, but did not long continue so, for "Wang," the crow—a mysterious bird, regarded as superstitiously by them as the raven amongst Thor and Odin's worshipers—watched his opportunity, and flew away with it. For a long time they were again in a most fireless condition, until ever-kind Karackarock learned their state, supplied their wants, and they have never since lost it. Of a great flood they speak, that rose above the highest trees and hills; and how the natives were some drowned, and the rest, for a great wind blew, were caught up by a whirlwind to another similar country above them. When the flood subsided, there jumped up out of the earth, trees, kangaroos, and oppossums—every thing. The old race, the antediluvians, became stars. Among them were Pungil, their principal deity; Karackarock, their female Prometheus; Teert and Teerer, sons of Pungil; Berwool and Bobinger, son and daughter of Pungil, the first pair who dwelt on the earth after the flood, and from whom the present race of natives sprung. Wang, the crow, also became a star.

[R. Howitt's Australia.

THE FIRST STEAMSHIP.

The first Atlantic steamer was the Savannah, Capt. Rogers, built at New York. She was 400 tons burden, ship-rigged. Her engine was 70 or 80 horse power, low pressure. She proceeded from that port to Savannah, whence she sailed in 1819 for Liverpool, making the passage in 22 days. In passing the Irish coast, the smoke and steam from her chimneys gave her the appearance of a ship on fire, and vessels were dispatched from the Cove of Cork to her relief. From Liverpool she went to Copenhagen, Stockholm, St. Petersburg, and Arundel, making the passage from the latter port (in Norway) back to Savannah, in 25 days. Crowned heads, ministers, officers of state, &c., visited her, and valuable services of plate, jewelry, &c., were presented to her officers.

She subsequently made the voyage to Constantinople and back, being the first steamer that traversed the Mediterranean Sea, as well as the Atlantic Ocean. She was afterwards purchased to run as a packet between New-York and Savannah, under Capt. Holdredge, but was wrecked on the south side of Long Island. Capt. Moses Rogers, of Groton, Connecticut, commanded her on her first voyage out. Capt. Stephen Rogers, now living at New London, was the sailing-master. He it was that made that memorable reply to a British officer—"I have no *master*, sir!" The circumstances which drew forth that reply were these: When the Savannah approached Liverpool, a boat from a British sloop-of-war came alongside and hailed, "Where is your *master?*" Capt. Stephen Rogers replied, "I have no *master*, sir!" "Where's your *captain*, then?" "He's below, sir; do you wish to see him?" "I do, sir."

Capt. Moses came on deck and asked the British officer what he wanted, when the following conversation ensued: "Why do you wear that *pennant*, sir?" "Because my country allows me, sir." "My commander thinks it was done to insult him, and if you don't take it down, he will send a force that will do it." Capt. Moses turned to the Engineer and exclaimed—"Get the *hot water engine* ready there!" The man-of-war's boat turned about in an instant, and was *off!* Nothing more was said about that pennant. It was suspected at Liverpool, that the Savannah came over to rescue Napoleon. His brother Jerome had just offered a large reward to any one who would take him off the Island of St. Helena, and hence the excitement her appearance created throughout England. She was the first ocean steamer ever seen in European waters.

THE THIRTY THOUSAND POUND NOTE.

An extraordinary affair happened about the year 1740. One of the Directors of the Bank of England, a very rich man, had occasion for 30,000*l*., which he was to pay as the price of an estate he had just bought. To facilitate the matter, he carried the sum with him to the Bank, and obtained for it a Bank note. On his return home, he was suddenly called out upon particular business; he threw the note carelessly on the chimney, but when he came back a few minutes afterwards to lock it up, it was not to be found. No one had entered the room; he could not, therefore, suspect any person. At last, after much ineffectual search, he was persuaded that it had fallen from the chimney into the fire. The Director went to acquaint his colleagues with the misfortune that had happened to him; and as he was known to be a perfectly honorable man, he was readily believed. It was only about four and twenty hours from the time that he had deposited his money; they thought, therefore, that it would be hard to refuse his request for a second bill. He received it, after giving an obligation to restore the first bill, if it should ever be found, or to pay the money himself, if it should be presented by any stranger. About thirty years afterwards, (the Director having been long dead, and his heirs in possession of his fortune,) an unknown person presented the lost bill at the Bank, and demanded payment. It was in vain that they mentioned the transaction by which that bill was annulled; he would not listen to it; he maintained that it had come to him from abroad, and insisted upon immediate payment. The note was payable to bearer; and the thirty thousand pounds were paid to him. The heirs of the Director would not listen to any demands of restitution, and the Bank was obliged to sustain the loss. It was discovered afterwards, that an architect, having purchased the Director's house, had taken it down, in order to build another upon the same spot, had found the note in a crevice of the chimney, and made his discovery an engine for robbing the Bank.

NATURAL BRIDGE OF ILLINOIS.

The Natural Bridge of Illinois is situated in Jackson county, on the south side of Muddy river, about seven and a half miles south-west of the new town of Murfreesborough. It is thrown across the bed of the rivulet from perfect buttresses of nearly equal size, worn out of the rock by the water, as smooth as if cut by a chisel. The bridge is a solid block of limestone, eighty-four feet in the span of the arch, from buttress to buttress, twenty-two feet above the bed of the stream, fifteen feet wide, seven feet thick in the center, about twelve feet thick at the ends resting upon the two buttresses. The appearance of the whole is that of a modern stone bridge, except that the north end is a little lower than the other, though the inclination is not more than two and a half feet in its length on the top. This is one hundred and twenty feet long, and firmly and conveniently set into the opposite banks, and over which is a good road for horses.

The bridge is only about forty feet from the ledge of rocks before-named, runs parallel to its base, and both looked upon together remind one of some ancient castle with its draw-bridge. Large oaks and poplars are growing upon the bridge and on the top of the ledge, while the deep tangled undergrowth gives to the whole scene an air of strange mystery. The country is volcanic; the bed of the stream is several hundred feet above the bed of the Mississippi, and it is evident that once a river cut out and ran under that bridge, and that in a shock of nature the ledge was thrown up to intercept its channel, while the whole country being elevated by the earthquake, took its present astonishing condition.

[Prairie Argus.

Secure Cellars from Frost.—Scarcely a severe winter passes, without many and great losses from the freezing of potatoes and other articles in cellars, all of which might be prevented by little expense. Sometimes a single day's work would prevent a loss of some hundreds of dollars. In all cases of building cellars, they should be so constructed as to make them perfectly secure against frost, at the same time having doors and windows, that they may be rendered as cool as necessary.

Almost any cellar may be made sufficiently warm by banking with earth, tan, saw-dust, or shavings, or by using sea weed, &c. If it be desirable to keep the cellar tolerably cool for apples, turnips and other roots not very liable to freeze, and yet have a part warm enough to protect potatoes, these may be put in a close bin and secured by covering with evergreens, which are very clean and protect well against cold, and yet do not injure from heat like some other kinds of covering. Green hemlock boughs are the best covering that we ever used for this purpose.

[Cultivator.

Washington, in 1801.—One can scarcely credit the description of Washington City, as Mrs. John Adams found it in 1801. Mrs. A. thus speaks of the city:—

"Here and there," she writes, "is a small cot, without a glass window, interspersed amongst the forests, through which you travel for miles without seeing a human being. The house is upon a grand and superb scale, requiring about thirty servants to attend and sweep the apartments in proper order. I could content myself almost any where for three months; but surrounded by forests, can you believe that wood is not to be had, because people cannot be found to cut or cart it? The house is made habitable, but there is not a single apartment in it finished. We have not the least fence, yard, or other convenience without, and the great *unfurnished audience room* I make a drying room of, to hang up the clothes in. It is a beautiful spot, capable of every improvement, and the more I view it the more I am delighted with it."

The "great unfurnished audience room" which Mrs. A. speaks of, is the famous East room of the White House.

A Curious Relic.—The Oneida Morning Herald gives the following clause from the will of Lewis Morris, one of the Signers of the Declaration of Independence. "It will be seen," remarks the Herald, "that the worthy old Patriot partook liberally of the prejudice which existed among our honest Dutch fathers against the Yankee race":—"It is my desire that my son Gouverneur Morris may have the best education that is to be had in England or America, but my express will and directions are, that he be never sent for that purpose to the Connecticut Colonies, lest he should imbibe in his youth that low craft and cunning, so incident to the people of that country, which is so interwoven in their constitutions that all their art cannot disguise it from the world, though many of them, under the sanctified garb of religion, have endeavored to impose themselves on the world for honest men. Lewis Morris.

1760, Nov. 23.

The Origin of the Term "News."—The origin of this word has been variously defined:—"News is a fresh account of anything;" it is something not heard of before; "News is an account of the transactions of the present times." The word "news" is not, as many imagine, derived from the adjective new. In former times, between the years of 1595 and 1730, it was a prevalent practice, to put over the periodical publications of the day, the initial letters of the cardinal points of the compass, thus:—

N
E—|—W
S

importing that these papers contained intelligence from the four quarters of the globe; and from this practice is derived the term of newspapers.

The Pay of the First Congress.—The Continental Congress met on the 10th of May, 1775; the number of members was 64. At this session, a member appeared from St. John's parish, Ga., and afterwards the Colony of Georgia sent an entire delegation. Each colony paid its own delegation. New Hampshire allowed to each all expenses, a servant, two horses, and a guinea a day; Massachusetts, expenses and three dollars a day; Rhode Island and Maryland, forty shillings a day, with nothing for expenses; Pennsylvania, twenty shillings a day and expenses; Virginia, a half Johannes per day; North Carolina £500 per annum; South Carolina £300 per annum; Georgia, £100 per month while in session.

The Happy Girl.—Ay, she is a happy girl—we know by her fresh looks and buoyant spirits. Day in and day out she has something to do, and she takes hold of work as if she did not fear to soil her hands or dirty her apron. Such girls we love and respect wherever we find them—in a palace or a hovel. Always pleasant and always kind, they never turn up their noses before your face or slander you behind your back. They have more good sense and better employment. What are flirts and bustle-bound girls in comparison with these? Good for nothing but to look at; and that is rather disgusting. Give us the industrious and happy girl, and we care not who worships fashionable and idle simpletons.

VARIETY.

The Maiden, an instrument by which criminals are beheaded in Scotland, was introduced into that country by Earl Morton, and he was the first person who suffered by it; M. Guillotine, a French surgeon, who gave his name to an improvement of the Maiden, died also by his own invention; and Deacon Brodie, who was executed about thirty years ago for robbing the Excise-office in Edinburgh, and who really was a man of very genteel birth, and in his manners more of the Macbeth than anybody that appeared for the last fifty years—this gay deacon of the carpenter of Edinburgh, invented the drop by which all criminals now suffer in Britain; and strange to say, he was the first man who was hanged on his own commodious gallows.

The origin of the term 'windfall,' is said to be the following: Some of the English nobility were forbidden felling any of the trees in their forests—the timber being reserved for the use of the Royal Navy. Such trees as fell without cutting were the property of the occupant. A tornado was, therefore, a perfect godsend, in every sense of the word, to those who had occupancy of these extensive forests, and a windfall was sometimes of very great value. Some years since it is said a tornado threw down timber enough on the Duke of Marlborough's estate to sell for forty thousand dollars.

A curious case is to be tried in St. Louis shortly. A man employed two others to dig a cellar, and when the work was done, neither of them being able to make out a bill for it, another person was employed by mutual agreement, and paid to estimate the cost. Some time after the bill was discharged, however, it was discovered that he had made a mistake of $47 50, in favor of the workmen, which they refused to refund, and an account is brought against the person making the mistake, who, it is contended, is responsible.

Mr. William Rule, of Cambourne, agreed with John Carthew, a farm laborer of Phillack, to thresh a quantity of barley, for which he was to give 10s., six meals, and a gallon of beer. Carthew commenced, and in eleven hours he completed his task, amounting to 921 sheaves, which is considered six days and a half work. He says he will undertake for a wager a similar task for six successive days. He threshed, last year, in Copperhouse, 400 sheaves of wheat in 12 hours. Carthew is a tall, robust man, and fifty-eight years old.

Two men entered a trunk and hat store in Ann street and purchased a trunk, in which they deposited an old coat and hat, and stated that they would call and get it in a few moments. In a short time they returned, and carried off the trunk which the store-keeper supposed to be the one they had purchased; but he soon discovered that in lieu thereof, they had taken a trunk filled with fur caps to the value of $50; to obtain which was probably their motive in purchasing the trunk.

Late intelligence from Mexico says that on account of fears entertained at the Capital that Santa Anna would brave Congress, Gen. Scott had ordered Gen. Worth, with a strong force, to march to Queretaro for the purpose of protecting its deliberations. The Louisiana mounted men had a skirmish with a body of guerrillas at a rancho, about 17 miles from Vera Cruz. The Louisianians were commanded by Capt. Reed of Ohio. They killed 5 of the guerrillas, and took 5 more prisoners, when they burnt the rancho down.

About three years ago, a method was discovered of making most if not all kinds of cloth water proof, without altering their appearance or producing that impermeability to air which is so objectionable a feature in India-rubber clothing. It is obvious that a sufficient degree of pressure would force water through the pores in the cloth by which the air circulates. But for all purposes of apparel, the protection is ample, as the cloth may be exposed to severe rain for days in succession, and though the outside may look as if it were thoroughly soaked, the inside will remain perfectly dry.

Friend Buckminster, of the Massachusetts Ploughman, suggests that apple trees be set on a line, where you wish to have a permanent fence, about ten feet apart. In the course of ten years they would be large enough to mortise in to receive cedar or chestnut rails. These, he thinks, would last more than half a century. In the mean time the *fence posts* would occasionally bear a crop of apples, and thus become profitable in "divers ways."

Taste and elegance, though they are reckoned only among the smaller and secondary morals, yet are of no mean importance in the regulation of life. A moral taste is not of force to turn vice into virtue; but it recommends virtue, with something like the blandishments of pleasure.

Forty-five miles an hour is the contract time for carrying the mails in England, per railway. In this country they are carried on horseback at from two to four or five miles per hour, by stages at from four to twelve miles, and by steamboats and on railroads, at from twelve to twenty-five miles per hour.

It is stated that ten thousand persons are employed in Hamburg in the manufacture of cigars. They make 150,000,000 annually. Of these, 14,000,000 yearly, or 40,000 daily, are puffed away by the Hamburghers, for the special pollution of their own atmosphere.

Mattogrosso, S. A., is considered the most unhealthy place in the world. Out of a population of 1,200, four only are whites—three of them being public functionaries. The rich are negroes or colored people, who only can support the climate.

M. Arago states that there is in Siberia an entire district where, during the Winter, the sky is constantly clear, and where a single particle of snow never falls.

A gold mine has just been discovered in the Government of Irkoutsk, in which this metal is found in a state of complete alloy with silver, a mineralogical fact which is extremely rare.

Horse radish may be kept during the winter by grating it while green and corking it up tight in bottles filled with vinegar.

I can hardly think that man to be in his right mind, says Cicero, who is destitute of religion.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. I speaks the sentiments of the Whig party of the Union on every question of public policy It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the press of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months. noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

The Sabbath Recorder.

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TERMS.

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☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

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The Sabbath Recorder.

JAMES A. BEGG ON THE SABBATH.

SECTION VII.

On an asserted change of the Sabbath prior to the promulgation of the Law from Sinai, and on two alledged predictions of another change since. [Concluded.

In order that the prediction [Ezek. 23 : 25] may be made to serve as evidence of a change of the Sabbath, it is assumed that "the eighth day" specified, is identical with the first day of the week. But where is the evidence of this? It is not in the text. The eighth day here is just that which follows immediately after the seven days employed in purifying the altar; but what reason is there to believe that this purging begins on the last day of the week? No intimation is made that this will be the case, and no importance seems attached to the particular day on which they begin or end. "Seven days shall they purge the altar and purify it," is the whole instruction, as to their commencing, comprised in the intimation, "These are the ordinances of the altar, *in the day when they shall make it*," ver. 18. So that, in so far as the divine appointment intimates, any day of the week may be the one on which the purifying is completed; and, consequently, the eighth day from the period of their commencing to do so, may fall on any day of the week, indefinitely. Yet, according to the view we are now opposing, the eighth day, which may be a Wednesday or Thursday, must be a Sabbath. If God meant so much to depend on the termination of the seven days referred to, we may well believe that He would have given an express injunction as to the day of the week on which they were to be commenced, and not have left it undefined. As it is, they being determined alone by "the day in which they shall make" the altar, we can have no certainty as to the day on which the seven days purgation expire, and, therefore, no certainty as to the day of the week upon which the eighth shall fall.

But we may be reminded that the text speaks not merely of one day, but of "the eighth day, *and so forward*," ver. 27. And here, again, it is assumed that the meaning is the eighth day as it regularly recurs from week to week, that the eighth day is the first day, and that it is not one first day merely that is spoken of, but every first day thereafter. But here, again, we contend that this is not on the eighth or first day of one week, and then on the corresponding day of the ensuing week; but on the eighth day, and the ninth day, and tenth day, and every day after. The "so" is not in the original, and is marked as *supplementary* in the translation. Without it, the sentence reads "on the eighth day, and forward,"—forward from, and after, that day. It is the same word which occurs in a preceding chapter of this same book: "So the house of Israel shall know that I am the Lord their God from that day and forward." Ezek. 39: 22. Here it obviously means that the Lord shall thenceforward be always known by Israel; *not* that He shall be known by them once a week only from and after that day.

It occurs in other instances, and with the same meaning. The prophet Isaiah says, "Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning *hitherto*." Is. 18: 2. Here again it clearly means *always* from the period of their origin. We have even the very word, and in the very same connection with "the eighth day," occurring in circumstances where the meaning cannot be mistaken. Under the law given by Moses, an ordinance is, "When a bullock, or a sheep, or a goat, is brought forth, then *it shall be seven days* under the dam; and *from* THE EIGHTH DAY, *and thenceforth*, it shall be accepted for an offering made by fire unto the Lord." Lev. 22: 27. Here, imperfection of the animal, as, in the case under consideration, impurity of the altar, prevents the acceptance of the offering till after seven days; but, on and after the eighth day, the prohibition ceases to operate.

The text is perfectly parallel to that containing the account of the purification of the altar in the days of Moses, "And thou shalt *cleanse the altar*, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. *Seven days* shalt thou make an atonement for the altar, and sanctify it; and it shall be an altar most holy." Ex. 29: 36, 37. No one will suppose that this altar was for *weekly* offerings only. The context, in the very next verse, expressly informs us that the altar, being so purified seven days, the offering of two lambs, in the morning and evening sacrifice, was to be presented, "day by day, continually," verse 38. Here, also, no specific day was appointed for the commencement of the seven days' purifying, and, consequently, nothing can be ascertained as to the particular day of the week upon which they terminated, and the eighth day fell.

Aaron and his sons were purified seven days at the time of their consecration, "for *seven days* shall he consecrate you;" these "seven days" being repeated thrice within the space of three verses. Lev. 8: 33—35. Immediately after we read, "And it came to pass, *on the eighth day*, that Moses called Aaron and his sons, and the elders of Israel; and he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the Lord." Lev. 9: 1, 2. Here "the eighth day" is evidently intended to express nothing more than the day following the seven days' purification, by which they were qualified to officiate in the priests' office; as, in the case under consideration, the seven days' purification of the altar fits it for being used in sacrifice.

At the dedication of the temple, "Solomon kept the feast *seven days*, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. And in *the eighth day* they made a solemn assembly, for they kept the dedication of the altar *seven days*, and the feast *seven days*." 2d Chron. 7: 8, 9. And afterwards, in the days of Hezekiah, when the Temple had been profaned, "they began on the first day of the first month to sanctify, and on *the eighth day* of the month came they unto the porch of the Lord; so they sanctified the house of the Lord, in eight days, and in the sixteenth day of the first month they made an end." 2d Chron. 29: 17. No one supposes that this "eighth day" was an authoritative changing of the Sabbath, or that it had any reference to any particular day of the week; and why should this be imagined in the parallel case of the predicted purifying of the altar?

Other instances occur, which it seems altogether unnecessary to specify. The text itself on which the objection is founded seems so obvious, that the simple reading of it, with its context, will show that it prescribes the means and the manner of purifying the altar of the Lord. The design of this purifying is that it may afterwards be used in sacrifice to God. But acceptable sacrifice has never been confined to the Sabbath. Even if, therefore, we were to understand the prediction as intimating only a spiritual worship, without the use of symbols, still that spiritual worship would not be confined to either Sunday or Sabbath. Access to our Father in heaven, through the mediation of His Son, is a privilege limited neither by time nor space. Yet the altar did serve its appropriate purpose in directing aright the heart to the Lamb of God, who taketh away the sin of the world. And the promise to which our attention is now directed is, that the altar being purified seven days, when these days are expired, thenceforward "the priests shall make your burnt-offerings *upon the altar*, and your peace-offerings; and I will accept you, saith the Lord God."

The promise, therefore, is that of the divine acceptance of burnt-offerings and peace-offerings "upon the altar," after it has been so purified. The objector says the acceptance here promised is on the eighth day, and on the eighth day only. Now whatever this altar may mean, and whatever the burnt-offerings and the peace-offerings may mean, we may still inquire whether there be any evidence enabling us to determine whether the use of the altar is indeed to be thus confined to the eighth day. And on this point we have the direct testimony of the prophet himself, in this very prediction. We do not seek to avail ourselves of the argument that might be deduced from the fact that, on the seven days previous to the eighth, the burnt-offerings are commanded to be presented on the same altar; and it cannot be supposed that seven days in succession are to be all Sabbaths. We rather speak now of the acceptance of the offerings upon the altar, subsequently to the days of purification. An express distinction is drawn between the Sabbath sacrifices and others which are specified along with them. "And it shall be the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new moons, and in the Sabbaths, in all solemnities of the house of Israel." Ezek. 45: 17. In the verses immediately following, a sacrifice is appointed for "the first month, in the first day of the month," ver. 18. In the 21st verse, *the passover* is appointed to be observed "in the first month, in the fourteenth day of the month," the feast continuing "seven days," as formerly, in which are to be offered "seven bullocks and seven rams without blemish *daily* the seven days, and a kid of the goats *daily* for a sin-offering," ver. 21—24. And "in the *seventh month*, in the *fifteenth day* of the month, shall he do the like in the feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil," ver. 25. Sacrifices for the new moons and the Sabbaths are also specified, and provision is made in addition for "a voluntary burnt-offering, or peace-offerings voluntarily, unto the Lord." Ezek. 46: 4—6, 12.

But besides all these, it is expressly ordained, "Thou shalt *daily* prepare a burnt-offering unto the Lord, of a lamb of the first year without blemish; thou shalt prepare it *every morning*. And thou shalt prepare a meat-offering for it *every morning*, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually, for a perpetual ordinance unto the Lord. Thus shall they prepare the lamb, and the meat-offering, and the oil, *every morning*, for a continual burnt-offering." Ezek. 46: 13—15.

Now let it be remembered, that "these are the ordinances of the altar in the day when they shall make it." Before being used, in the ordinary service of God, or in the more extraordinary feasts divinely appointed, the altar undergoes a seven days' purgation, after which, "on the eighth day and forward," continually, that altar is to be used both in the special feasts and in the daily sacrifice. In showing the fallacy of the objection which we are exposing, it is not necessary that we should use any argument to prove that the altar and the sacrifices are real. In whatever sense the altar is understood, still it is apparent that the divine acceptance of the sacrifices offered thereon is not confined to the eighth day. "Daily," after it has been purified, on the eighth day and forward, continually thereafter, the sacrifices are offered and accepted of the Lord.

Thus, again, does the futility of this evasion become apparent. Viewed in the simplicity of its language, in the light of its context, or as part of a series of enactments, the meaning of the prophecy is plain. It says nothing about a change of the Sabbath. The ear may be deceived by the words "on the eighth day and so forward" being rent from their connection, and having a meaning put upon them alien to that which they truly bear. But the ingenuous inquirer into the meaning of the prediction, will perceive in it a promise of accepted sacrifice at the hand of the Israelites any and every day when the altar shall have been consecrated in the appointed manner for the service of the Most High.

A HUNDRED YEARS AGO.

Where, where are all the birds that sang
A hundred years ago?
The flowers that all in beauty sprang
A hundred years ago?
The lips that smiled,
The eyes that wild
In flashes shone
Soft eyes upon—
Where, oh where are lips and eyes,
The maiden's smiles, the lover's sighs,
That lived so long ago?

Who peopled all the streets
A hundred years ago?
Who filled the church with faces meek
A hundreds year ago?
The sneering tale
Of sister frail—
The plot that work'd
A brother's hurt,
Where, oh where are plots and sneers,
The poor man's hopes, the rich man's fears,
That lived so long ago?

Where are the graves where dead men slept
A hundred years ago?
Who are they that living wept
A hundred years ago?
By other men,
Who knew not them,
Their lands are tilled;
Their graves are filled—
Yet Nature then was just as gay,
And bright the sun shone as to-day,
A hundred years ago!

From Zion's Advocate.

OUR PASTOR.

It looked dark in the Pastor's study as he entered it one evening not long since. And well it might look dark, for his meditations were gloomy, and he saw no star of hope to cheer him in the distance. The truth was, his scanty supper had been closed with a conversation between himself and wife on the pressing and immediate wants of the family. There was not flour enough to make another loaf of bread, the last piece of butter was on the table, and, to say nothing of other necessaries in this line, it was plain enough that several additional articles of wearing apparel were loudly called for to render the family even comfortable for the winter.

The pastor did not reproach his wife for calling his attention to these things. Neither could he accuse her of ignorance or insensibility in regard to their true condition. No, for she had just told him of her resolution to appropriate her ten dollars of "wedding fees" to the unavoidable wants of the family, and fix up her old cloak for another year's service.

But still it was dark in the pastor's study. And yet not *so* dark, literally, as to prevent him from tracing distinctly, the outlines of an empty pocket; not so dark as to obscure the record on his memory that the last barrel of flour had not yet been paid for, and that this formed only one item in a bill at Mr. D——'s store which had been running for some time. Nor was it so dark that he could not recognize Brother B., who just then passed in his wagon on his return from the city.

The pastor sat down, and thus held communion with himself. How can I live here with my present means of support. And yet, with my limited congregation, and the usual amount of salary paid in neighboring parishes, I cannot have the face to ask for more. Shall I then seek another field of labor? This I dare not think of doing. The congregation has been gradually increasing under my ministry, the church seem united and prosperous. I cannot doubt that providence has assigned me this post. I have every reason to believe, from the kind expressions of the people, and their regular attendance on my ministry, that it would be a grief to them to have me leave.

And yet, there is one thing that I cannot disguise—a fact that I cannot account for. I have received far less *in presents* this year than formerly. While there is no apparent diminution in the confidence and love of the people, there has been a great diminution in such marks of their favor as called forth the gratitude of my pockets as well as my heart. Year before last we had butter enough sent in by one and another, to last through the winter. This year we have received but one small box as a gift. And what makes it still worse, one pound costs now nearly as much as two did then. One year I recollect we had so much fresh meat sent in about thanksgiving time, that our chief source of anxiety was to know what we should do with it. Our anxiety this year has been of a nature entirely different.

The pastor felt that the people were under no obligation to continue such favors, and that he had no reason to complain. He did not complain. Still, he could not conceal from himself the fact, that what was not a gratuity in the necessaries of life must be paid for; and that a bushel of neighbor E.'s chenangoes, with the "best wishes" of the donor, would go quite as far in his family as a bushel for which he had to pay a round half-dollar. The chine of pork for which he had paid 48 cents that very day was no sweeter, no more nourishing, than those that came in during the year of plenty almost as often as a porker died in the parish. But it was useless to think of these things now. Something must be done to meet present emergencies. There must be some flour, or before Monday the family would be destitute of bread. Could he with a clear conscience ask Mr. D—— for another barrel, while the last remained unpaid for, and while he had but small hopes of being able to meet his present debts at the close of the year?

In his perplexity, he fell on his knees and commended himself and his family anew to Him who hears the young ravens when they cry. Long and fervently he prayed, until his feelings were calmed, his faith was invigorated, and a cluster of rich promises told him to cast all his care on the Lord, and go forward. He seemed to feel an assurance that God would provide—but in what way he was entirely ignorant.

Just as he was leaving the study to go out on his trying commission, he was summoned by the announcement that the clerk of Mr. D—— wished to speak with him at the door. He had long been expecting such a call, and no inference could be more natural, under the circumstances, than that the bill at the village store was sent in for payment. No wonder that his faith wavered, and that he went to the door with a heavy heart.

We have already mentioned that farmer B., a member of the church, and a true friend of the pastor, had returned from the city in the early part of the evening. It is only necessary to relate the substance of a conversation that evening, to account for the call of Mr. D——'s clerk on the afflicted pastor.

Not long after Mr. B.'s return, Mr. A., another member of the church, called in to hear the news, and especially to inquire about the state of the markets. After Mr. B. had named the prices at which he had disposed of the different articles of his load, Mr. A. remarked, that whatever other folks might say about hard times, the farmers had certainly no cause of complaint. Seventy cents for potatoes, twenty-two cents for butter, nine and ten cents for pork, &c., didn't sound much like the prices at which these things ranged a few years ago.

"Very true," replied farmer B., "and now, as you have introduced the subject, I will give you some of my reflections on my way home, and some of their practical results." He then stated that he had been comparing the fruits or rewards of his labor the past year, with those of some former years when he sold his potatoes for twenty and twenty-five cents per bushel. Then butter was ten and twelve and a half cents—now twenty and twenty-two cents per pound. Pork then brought six or seven cents—now it was quick at eight and nine. And this same proportion held in most articles. It had cost him but little if any more to cultivate his farm this year than in former years. And now look at the result:

100 bushels of potatoes at 70 cts.,	$70 00
75 lbs. butter at 20 cts.,	15 00
150 lbs. cheese at 10 cts.,	15 00
375 lbs. pork at 9 cts.,	33 75
	$133 75

According to the prices of some former years, the following result would appear:

100 bushels potatoes at 25 cts.,	$25 00
75 lbs. butter at 12 cts.,	9 00
150 lbs. cheese at 7 cts.,	10 50
375 lbs. pork at 7 cts.,	26 25
	$70 75

"Now," said Mr. B., "add to these beef, hay, grain, apples, poultry, &c., &c., and I think with you, brother A., that we farmers ought not to complain of hard times."

"But," he continued, "these calculations have let me into another secret, which it may be important for me as well as you to know." He then mentioned that with the same number of cows as formerly and the same family to provide for as in former years, he found that his butter and cheese not only commanded a larger price, but there was more in *quantity*. This he was about to ascribe to the superior economy of his wife, when it flashed upon him that *he had sold the whole, and given none to the minister*. He could hardly account for it—certainly it was not that he prized him less highly than in former years. No, no, his heart couldn't deceive him here. But why was it? Could it be possible that because everything was quick in the market, he had forgotten to save a cheese and a few pounds of butter for their good pastor? Such a thing had never been known with him before. Perhaps others in the parish had done the same thing. And then, to think that their pastor must not only buy, but buy at a high price also. No wonder that Mr. D—— refused to pay his subscription for preaching the other day, because, as he intimated, "ministers are not over punctual in paying their debts." He saw, also, that the pastor meant something, when, in a late conversation, he said that "*salaried* men fared worse than any other class in these times."

The result was, Mr. B. said his mind was made up at once, and passing Mr. D——'s store on his way home, he left an X, with instructions to send a barrel of flour, and the remainder in groceries, to their pastor. "And now," said he, "brother A., you may have the benefit of my example, and before the first of January, we will see to it that the whole parish are prepared to wish their minister 'a happy new year' with a clear conscience.

SCRIBE.

A CHRISTMAS TALE.

While the last generation was flourishing, there dwelt in what is now a famous city not a mile from Boston, an opulent widow lady, who once afforded a queer manifestation of that odd compound of incompatibles, called "human nature."

It was a Christmas eve, one of those old-fashioned winters, which were so "bitter cold." The old lady put on an extra shawl; and as she hugged her shivering frame, she said to her faithful negro servant:—

"It is a terrible cold night, Scip. I am afraid my poor neighbor, widow Green, must be suffering. Take the wheel-barrow, Scip. Fill it full of wood. Pile on a good load, and tell the poor woman to keep herself warm an comfortable. But before you go, Scip, put some more wood on the fire; and make me a nice mug of flip."

These last orders were duly obeyed; and the old lady was thoroughly warmed, both inside and out. And now the trusty Scipio was about to depart on his errand of mercy, when his considerate mistress interposed again:

"Stop, Scip. You need not go now. *The weather has moderated.*"

Here is a lesson for all who are lapped in luxury, and who have "more than heart could wish," not to harden themselves against the sufferings of the needy, and become forgetful of the sorrows of the destitute. No selfishness is more hateful than the selfishness of riches in the midst of poverty. [Bost. Recorder.

THE HAPPY MINER.

"Is there not danger in these mines, old man?" I asked of an aged miner, who, with his arms bent, leaned against the side of an immense vault, absorbed in meditation. "It must be a fearful life."

The old man looked at me with a steadfast but somewhat vacant stare, and in half-broken sentences replied—

"Danger! Where is there not?—on the earth or beneath it—in the mountain or in the valley—on the ocean or in the quiet of nature's most hidden spot—where is there not danger? Where has not death left some token of his presence?"

"True," I replied. "The turns of life are various. The sailor seeks his living on the waters, and he knows each moment that they may engulf him; the hunter seeks death in the wild woods; the soldier in the battle-field: and the miner knows not but the spot where he now stands, to-morrow may be his tomb."

"It is so, indeed," replied the old man. "We find death in the means we seek to uphold life. 'Tis a strange riddle; who shall solve it?"

"Have you long followed this occupation?" I asked, somewhat struck with the old man's answer.

"From a boy. I drew my first breath in the mines. I shall yield it up in their gloom!"

"You have seen some of those trials," said, I, "to which you have just now alluded."

"Yes," he replied, with a faltering voice, "I have. There was a time that three tall boys looked up to me and called me father. They were sturdy striplings. Now it seems but yesterday they stood before me, so proud in their strength, and I filled too with a father's vanity. But the Lord chastened the proud heart. Where are they now? I saw the youngest—he was the dearest of the flock—his mother's spirit seemed to have settled on him—crushed, at my feet a bleeding mass! One moment, and his light laugh was in my ear; the next, and the large mass came! There was no cry, no look of terror; but the transition to eternity was as the lightning's flash: and my poor boy lay crushed beneath the fearful load. It was an awful moment; but time, that changeth all things, brought relief; and I had still two sons. But my cup of affliction was yet full. They too were taken from me. Side by side they died—not as their brother,—but the fire-damp caught their breath, and left them scorched and lifeless. They brought them home to the old man—his fair jewels—by whom earth's richest treasures in his sight had no price—and told him he was childless and alone. It is a strange decree that the old plant should thus survive the stripling things it shaded, and for whom it would have died a thousand times! Is it surprising that I should wish to die here in the mines?"

"You have, indeed," I replied, "drank of affliction. Whence did you derive consolation?"

The old man looked up—"From heaven! God gave, and he hath taken away; blessed be his name!"

I bowed my head to the miner's prayer—and the old man passed on.

CHEAP.

"Give me freedom in everything," said a man to us a few days since. "I have been a member of a church for forty years, and up to this time it has not cost me a penny. That's what I call a free gospel."

This reminds us of an anecdote of Rev. Mr. S., a distinguished Methodist preacher well known in the West, who was remarkable for his piety and eloquence, as well as for his occasional eccentricities. He went to his rest a few years since, after having labored long and faithfully in his Master's service.

On one occasion he was preaching with great fervor on the freeness of the gospel, and around him was an attentive congregation, with eager eyes turned to the preacher, and drinking every word into their souls. Among the rest was an individual who had always been more remarkable for opening his mouth to say amen, than for opening his purse. Though he never gave money for the support of the gospel, yet he might be said to support the pulpit, for he always *stood by* it. He had, on this occasion, taken his usual place near the preacher's stand, and was making his responses with more than usual animation. After a burst of burning eloquence from the preacher, he clasped his hands, and cried out in a kind of ecstacy, "Yes, thank God! I have been a Methodist for twenty-five years, and it hasn't cost me twenty-five cents!" "God bless your stingy soul!" was the preacher's emphatic reply. [Louisville Exam.

EVIL COMPANY.

[Translated from the German.]

Sophronius, a wise teacher, would not suffer even his grown up sons and daughters to associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day, when he forbade her, in company with her brother, to visit the volatile Lucinda, "dear father, you must think us very childish if you imagine that we should be exposed to danger by it."

The father took in silence a dead coal from the hearth, and reached it to his daughter. "It will not burn you, my child, take it."

Eulalia did so, and behold her delicate white hand was soiled and blackened, and as it chanced her white dress also.

"We can not be too careful in handling coals," said Eulalia, in vexation.

"Yes, truly," said her father; "you see, my child, that coals, even if they do not burn, blacken. So it is with the company of the vicious."

Zealous men are ever displaying to you the strength of their belief, while judicious men are showing the ground of it.

The Sabbath Recorder.

New York, January 20, 1848.

CONCERT OF PRAYER FOR MISSIONS.

Resolutions have been passed by the General Conference, and also by the Missionary Association, recommending that a meeting for prayer on behalf of missions be held in each of our churches on the first Sabbath of every month. The wisdom of the recommendation is generally acknowledged; yet, strange as it may appear, only a small proportion of the churches comply with it. This would not be so if our brethren realized the importance of the monthly concert, and the advantages which would result from a uniform and faithful attendance upon it.

The first object of the monthly concert of prayer should of course be to move God to regard our missionary efforts with favor, and accompany them with his blessing. Such is the depravity of the human heart, and such the degradation of those without the Gospel, that merely to proclaim the truth in relation to God's claims is not sufficient to regenerate men. Hence nearly all Christians acknowledge in theory the necessity of the divine blessing in order to the success of their missionary efforts. But that blessing is not to be expected without the use of appropriate means. God has seen fit to bestow it in answer to the prayers of his people. Though his knowledge and ability are unlimited, yet he will be inquired of by the house of Israel to do those things which they need. Under such circumstances, a faithful attendance upon those meetings appointed for the special purpose of invoking his blessing is of vast importance; and a neglect of them is not only inconsistent with real love for the cause, but is in a high degree criminal.

A faithful attendance upon the monthly concert would greatly encourage our missionary brethren. Deprived as they are of the company and counsel of those who fully sympathize with them, there must be times when heart and flesh almost fail them. They contemplate the vastness of the work to be performed, and the feebleness of the instrumentality employed, and they are ready to inquire who is sufficient for these things? If at such times they can not cast themselves upon God in full confidence of his protection and assistance, they must certainly give way to despondency. There is reason to believe that our brethren have gone forth with the single desire to glorify God by proclaiming to men a crucified and risen Saviour. If so, they may confidently appeal to Him in whose name they have undertaken their work. No doubt they do this, and find in it constant encouragement and consolation. But how much it would add to their consolation to know that their brethren at home are united and earnest in pressing their suit at the mercy-seat.

A faithful attendance upon the monthly concert would exert a salutary influence upon individual Christians and the churches. The complaint of a low state of religion is heard from nearly every part of our country. This can not be attributed to a lack of information in regard to religious subjects. Light is spreading in every direction to an extent heretofore unknown. Theories of religion are plenty enough, and most persons are sufficiently zealous in advocating them. But there is a strange want of earnestness in performing the practical duties of religion. Now the monthly concert brings before the mind a world lying in wickedness—ignorant of God, and of the way of justification before him through Jesus Christ—in such a manner as can hardly fail to arouse the Christian in some degree to a sense of his duty. He sees that there is not only a theory of religion to be believed by himself, but duties to be performed towards others. His thoughts are led away from himself to consider the woes and wants of others. If the contemplation of their condition does not awaken gratitude for the superior light he enjoys, and create in him a desire to do something for the diffusion of that light, he must be a sorry specimen of a Christian. If it does awaken his gratitude and increase his activity, the effect will sooner or later be seen in the upbuilding of the church to which he belongs.

A faithful attendance upon the monthly concert would render it comparatively easy to raise the funds necessary to carry forward the missionary enterprise. One great reason why Christians contribute so sparingly to this cause, is because they think so little of the condition and wants of the heathen. But if the monthly concert were made, as it ought to be, an occasion for spreading before the people a true picture of the condition of the heathen world, this reason would no longer exist. Another reason for the meager contributions of Christians is, that they do not sufficiently understand or feel that it is a *duty* regularly and systematically to contribute. But let them be called upon regularly to contemplate the subject and pray over it, and if this does not suggest the duty of regularly contributing to carry forward the object for which they pray, then we know not what will. Too much reliance has been placed upon occasional large contributions, which are no doubt necessary at times. But we believe that small contributions, *regularly* made, according as God has prospered us, would be more effectual in the aggregate, and more consistent with the Scripture rule. At any rate, the experiment ought to be tried, and an opportunity should be given, at every monthly concert, for persons to contribute for the object to which their thoughts and prayers have been directed.

In conclusion, let us ask you, reader, What are you doing to sustain the monthly concert and carry forward the missionary enterprise? If the concert is established where you reside, we entreat you to attend it faithfully and consistently. If it is not established, we entreat you at once to take steps for its establishment, even though it may be attended by only a few. In either case, depend upon it that the prosperity of your own soul is intimately connected with the prosperity of the monthly concert of prayer for the heathen.

SABBATH DUTIES.

Selected for the Sabbath Recorder, from Dwight, Sermon 108.

The New Testament has no where dispensed with any part of the duties of the Sabbath. It has been thought, that Christ has released his followers from some part of the duties of the Sabbath, and in some degree from that strictness of observing it, which were originally required of the Jews. Observations to this amount I have not unfrequently seen and heard; but exclusively of the things observed by Dr. Paley, I have never been informed of the particulars, from which Christians are thus supposed to have been released; nor do I know in what passages of the New Testament they are supposed to be contained. Dr. Paley believes that the Sabbath was never at all obligatory on Christians. According to this scheme, therefore, it was impossible for Christ to release them from these duties; because they were never incumbent upon them. Where those who make this supposition, find their warrant for it in the discourses of Christ, or of his apostles, I confess myself unable to determine. The observations which our Saviour makes, as an exposition of several parts of the Decalogue, in his sermon on the mount, he prefaces with these remarkable declarations: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil; for verily I say unto you, Till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law, till all be purified." After these declarations, it is impossible that Christ should be rationally believed to have altered at all the duties of the Sabbath, much less to have annihilated it, unless he has done it some where in plain, unequivocal language. But no such language on this subject can be found in the New Testament. Until some thing of this nature shall be definitely pointed out, the duties of the Sabbath must be acknowledged to have been left by Christ and his apostles EXACTLY AS THEY FOUND THEM; and all declarations to the contrary must be regarded as merely gratuitous and presumptive.

THE BIBLE SEALED TO SLAVES.

When anti-slavery men at the North assert that the Bible is a sealed book to slaves at the South, it is very common for the advocates and apologists of slavery to deny the assertion. They seem to feel, that withholding the Word of God from any man or class of men is a high crime, and hence their anxiety to prevent the impression that such a thing is done. But southern men themselves, and even ecclesiastical bodies at the South, confess the very thing with which they are charged. Under such circumstances, who shall we believe? We should say, believe those who have the best means of knowing the facts, and are the least likely to misrepresent them. The following testimony is from a "Report on the Religious Instruction of Colored People," published in the Alabama Baptist. It applies particularly to that State, but no doubt exhibits a condition of things which exists extensively in other States:—

> "The slaves are entirely dependent upon us. If we are silent, and speak not to them the words of life, *they are lost*. The whole horizon to them is dark, save the single spot where southern Christians stand; and if no light comes thence, they will be in darkness indeed. To them the written word of God is a sealed book; other religious books and tracts are placed out of their reach by laws rendered necessary by the blind fanaticism of others; no missionary from another land comes to them, nor if he came would we permit him to go among them. We alone are our colored brethren's keepers, and if their souls die, against *us* will their blood call to God out of the ground."

◆

Methodist Missions.—The Methodist Missionary Society recently opened their new rooms in New York, with unusually interesting exercises. Dr. Balro delivered an address in which he stated that the Missionary Society of the Methodist Episcopal Church took its rise in 1819, and at first was both a Bible and Missionary Society. Its Constitution was adopted on the 15th of April, 1819, at a meeting of the Forsyth-st. church. The first President was Bishop McKendree. At the first anniversary, in 1820, the Treasurer's Report showed that $823 04 had been received, and $875 76 expended. In 1821, $2,328 76 were received, and $407 87 expended. The outlay was limited from a fear that larger operations might cripple somewhat the general finances of the Church. Each year, until 1832, there was a balance in the treasury, the largest amount for any one year being $14,176 11. In 1832 the Liberia Mission was commenced, and since then the Society has increasd its resources and operations. The maximum of receipts was in 1839, $135,521 94; and of expenditures in 1840, $146,498 58. Sixty thousand persons at least are estimated to have been converted by the agency of the Society.

Religious Revivals.—The Boston Traveler says that the religious papers from different sections of our widely-extended country, continue to mention the existence of unusual religious interest in their vicinity. In Plymouth, N. H., there is said to be an unusual degree of religious feeling pervading the neighborhood. In Pittsford, and in two churches in Windsor Co., Vt., there is also said to exist an unusual degree of religious feeling. In West Bradford, Mass., there has existed a strong religious interest for several months past. In Ridgefield, Ct., a somewhat extensive revival has been in progress for three months. A revival is reported as in progress at Pickering, Canada West, among the Baptists; and among the Methodist, in Cayuga District, N. Y. We have reports also of the existence of unusual religious interest in Iowa, Wisconsin, Illinois, Tennessee, Indiana, and Mississippi. Indeed, from nearly every section of the country we are receiving intimations of the existence, here and there, of special religious interest at the present time; and this not confined to any particular sect or denomination; and, as would appear, not generally the result of any special exertions, but of the blessing of Heaven on the ordinary means of religious improvement.

◆

Sunday Telegraphing.—The New York Observer expresses its pleasure at learning "that the New York, Albany, and Buffalo Telegraph Company, at their late meeting in Utica, on motion of Prof. Morse, unanimously passed the following resolution:—'*Resolved*, That after the first day of October, 1847, the telegraph offices shall not be opened for business on Sundays, except one hour from 6 to 7 o'clock, P. M.' Some persons, in view of the Observer's expression of approval, may wonder what difference there is, in principle, between working one hour and several hours on a Sunday. We can not undertake to enlighten them. If Sunday is the Sabbath of the fourth commandment, it will be difficult to justify doing any work upon it. If it is not the Sabbath of the fourth commandment, it will be difficult to show why any amount of work may not be done upon it. In either case, we see but little occasion for an expression of pleasure in view of the facts.

◆

Massachusetts Sunday Laws.—The fifth Section of the Revised Statutes of Massachusetts reads as follows:—"No person shall be *present* at any game, sport, play, or public diversion, except concerts of sacred music, upon the evening next preceding of following the Lord's day, and every person so offending shall be punished by a fine not exceeding five dollars for each offence." Eight men were recently brought before a magistrate in Boston, charged with a violation of this statute, they having been taken up by a watchman who found them engaged in playing cards on a Sunday night. The watchman could not say whether they played for anything but their own amusement; yet the magistrate thought they should be fined, and accordingly levied a fine of three dollars and one-eighth of the cost upon John Curran, the keeper of the house. The question has been raised, whether a strict enforcement of this statute, particularly among the higher classes in Boston, would not supply a pretty large amount of business for the magistrates.

◆

Result of Systematic Benevolence.—A correspondent of one of the daily papers says that Dr. Phillips, the pastor of the First Presbyterian Church in New York, is in the habit of preaching to his congregation, the first Sunday morning of every month, on the duty of contributing liberally to the great benevolent objects of the day, keeping in view, as an object of faith and corresponding effort, the evangelization of the whole world, and taking a contribution after each discourse. The abundant fruit of this labor is seen in the very large annual contributions of his people, exceeding, as appears from the minutes of the Presbyterian General Assembly, $36,000! It might be wished, for the honor of humanity, and for the sake of a world sunk in idolatry and superstition, as well as for the safety of our free institutions, that many other pastors would thoroughly try the experiment of thus preaching, systematically and frequently, on the subject of Christian benevolence.

◆

An End of Perfection.—The community of Perfectionists at Putney, Vt., have been perpetrating scandalous outrages upon law and morals, if we can believe the unanimous testimony of their neighbors, as published in the Windham County Democrat of the 23d ult. John H. Noyes, the founder and leader of the Association, having been arrested for alledged licentious practices, absconded. George Cragin, his principal assistant, has also absconded. "The Spiritual Magazine," however, is still published. It has been denounced as a public nuisance at a meeting of the inhabitants of the village. It was decided at the meeting that "the principles of the Association are evidently disorganizing in their tendency, and adapted, if carried out to their utmost extent, to abolish all law and government, both of church and State, and erect upon their ruins an irresponsible hierarchy."

◆

Missionaries and Rum.—It is said that the bark Catalapa, which recently sailed from Boston for Smyrna, took out several missionaries of the American Board destined to Syria, and a cargo consisting of 30,000 gallons of rum. Rather a heterogeneous cargo, one would think, to be taken in the same ship.

Chinese Translation of the New Testament.—A letter from Rev. Mr. Shuck, dated Sept. 15, 1847, says there was a committee at that time in session at Shanghai, consisting exclusively of Pedobaptist missionaries, engaged in the production of a new edition of the New Testament in Chinese. The missionaries of the various denominations were engaged in a friendly discussion touching the most appropriate Chinese terms to express the words God and Holy Spirit. The subject is a most important one, and the whole body of the missionaries are about equally divided in reference to *two* terms, so that fortunately the discussion is both narrow and pointed. All the denominations at Shanghai, it was thought, would be upon the same side.

◆

Baptismal Regeneration.—At a late confirmation in Torquay, says an English paper, the Bishop of Exeter, one of the ultra high-church Bishops, took occasion to stigmatize some tracts then in circulation, which denied the doctrine of baptismal regeneration. "If," said his lordship, "any of you have been so unfortunate as to disbelieve this doctrine—nay, if any of you have the least doubt as to the completeness of the gift bestowed in baptism, or that it places you in any other state than that of actual salvation; I entreat you and beseech you, if any such there be, at once rather to leave the church, than to receive the holy ordinance of confirmation under such circumstances. Though to take this honest course may cause you pain, it will reflect shame only on those who have mistaught you."

◆

Slavery in the Northwest Territory.—Richard Mendenhall, a Friend, stationed among the Shawnee Indians, writes to the National Era, under date of "Friends' Shawnee School, Indian Territory, 10th mo. 30th, 1847," that slavery exists in that territory as far north as the 39th degree of north latitude. A few slaves are held by a single Indian chief, who, he says, is the only Indian in that part of the Territory, so far as he knows, who either holds or employs a slave. He says many of the Indians are opposed to slavery, and will not deliver up fugitives; while others will, for a reward, or fearing the fate of the Seminoles, apprehend and give them up; thus proving that they are "receiving the vices, if not the virtues, of civilization." "But," the writer continues:

> "It is white men in the service of the Government of the United States, and missionaries, that have introduced slavery here. And some may be startled at the information that missionaries have slaves; but startling as it may be, such is the fact. I presume that no one will be more surprised than I was on coming here to find such a state of things. There is a very extensive missionary establishment here, under the care of the Methodist Church South, and, strange as it may appear, they have some half dozen or more slaves, to assist in civilizing and Christianizing the Indians. Is not this the climax of inconsistencies? And this system of operations is not without its results; for some of the children who have been at this mission have that aversion to labor which is so common among white people in a slaveholding community; which is a sad state of things, for it is highly important that these Indian children should be trained up to habits of industry."

◆

Giving from Principle and a Sense of Duty.—The Macedonian says that one of the oldest and most faithful of the Baptist missionaries—to whom the suggestion was made that it might be desirable for him to return home, to spend a short time in this country, for the purpose of awakening more interest in his mission—writes to a friend:—

> "In regard to stirring up people at home, and spending a year in hunting up missionaries to help us, I do not consider that as any part of the business for which I came here. It is *our* business to do the work we were sent to perform; and it is the business of the churches at home to sustain us. And all the 'stirring up' that is talked of so much, beyond what their own sense of duty prompts them to do, is, in my opinion, perfectly useless. It is not excitement or thrilling appeals that is necessary to carry on the work of the Lord; He could open the bowels of the earth, if it were necessary, and fill our houses with gold and silver; it is action from principle, from a *sense of duty*, that is wanting. Let this be cherished, and there will be no need of such distressing complaints as missionaries are sending home. I hope whatever you say will be on the ground of *principle* and *duty*; and if you can succeed in making any of our brethren and sisters feel the importance of these, you will do more for the cause of missions than if you could exhort them with all the eloquence in the world."

◆

Feelings of a Slave.—The following language expressive of the feelings of a noble-minded slave, are put into the mouth of Huon by Sergeant Talfourd:—

> "That I were dead! Oh, what is death compared to slavery! Brutes may bear bondage—they were made for it, when Heaven set Man above them; but no mark, definite and indelible, is put upon one man to mark him from another, that he should live his slave. Oh, heavy curse! to have thought, reason, judgment, feelings, tastes, passions, and conscience, like another man, and not have equal liberty to use them, but call his mood their master! Why was I born with passion to be free—with faculties to use enlargement—with desire that cleaves to high achievements—and with sympathies attracting me to objects fair and noble, and yet with power over myself as little as any beast of burden? Why should I live? There are of brutes themselves that will not tame, so high in them is nature;—whom the spur and lash, instead of curbing, only chafe into prouder mettle;—that will let you kill them ere they will suffer you to master them. I am a man, and live!"

SOUTHERN ODDITIES.

> "Notice.—The subscriber, living on Carroway Lake, on Hoe's Bayou, in Carroll Parish, 16 miles on the road leading from Bayou Mason to Lake Providence, is ready with a pack of dogs to hunt runaway negroes at any time. These dogs are well trained, and are known throughout the parish. Letters addressed to me at Providence will secure immediate attention.
>
> "My terms are $5 per day for hunting the trails, whether the negro is caught or not. Where a twelve-hours' trail is shown, and the negro not taken, no charge is made. For taking a negro, $25, and no charge made for hunting
>
> "JAMES W. HALL."

☞ The above advertisement, says the Liberty Herald, we cut from the Madison Journal, published in Richmond, La., Nov. 26, 1847. It appears in the business department of the paper, surrounded by lawyers' cards, tradesmen's advertisements, notices of legal business, and patent medicines, just as "a house to let," or "a carriage for sale," would be published in a free and Christian country.

In the same paper we find a morning hymn to the praise of God; a labored essay in praise of John Wesley, and an eloquent notice of a superior race-horse, in which there is an appeal "to the Christian and philosopher," and to all who would not be "unmindful of their duty to God and their country," to cherish the breed. The editor gives no intimation of his political, religious, or social opinions, except what may be gathered from these particulars.

There is but one editorial article. In that he apologizes for failing to issue a paper the week before. The cause assigned is, that his journeyman, who had just returned from Mexico, "one of the immortal few who escaped the memorable charge on those masked batteries at Cerro Gordo," was too drunk to work. The paper is issued weekly, when the hands are sober, at $5 per annum. We have given the spirit of "The Madison Journal," and, we suppose, that gives the very "form and pressure" of the people and the times in Madison Parish, Louisiana.

◆

New York Legislature.—There is but little to report in the doings of this body last week. It has, however, we are glad to say, expressed itself averse to the extension of slavery into territory obtained from Mexico at the conclusion of the war. A resolution has also been passed by the Assembly against amendments to the post-office laws made by the last Congress. Mr. Underhill has given notice of a bill to prohibit the use of horses and boys in towing canal boats and to substitute locomotives. In looking over the Standing Committees of the Assembly, we notice the name of Benjamin Maxson, of Jefferson county, on the Library Committee, and that of John T. G. Bailey, of Madison county, on the Charitable Societies Committee.

◆

Missionaries to China.—Rev. Mr. Speer, Missionary of the Assembly's Board, states that within one year there have arrived in China twenty-one Missionaries. Of these, four are Germans, three are English, and the other nineteen are Americans. Mr. S. adds an earnest wish for a large increase of laborers, especially from the Presbyterian Church. The state of feeling toward foreigners was still very unsettled. The Missionaries, however, had not been molested. The printing at Canton, under Dr. Ball's superintendence, has amounted to about a million and a half of pages.

◆

Columbian Magazine, edited by John Inman and Robert A. West. The January number commences the ninth volume of this monthly magazine. It has long been a favorite with the public, and the publisher promises that it shall henceforth be the best magazine of its class in the United States. The number before us justifies the opinion, that his promise is made in earnest. It contains three fine engravings, a fashion-plate, and forty-eight pages of original reading matter. Published by John S. Taylor, 151 Nassau-st., N. Y.

◆

Exclusive Assemblies.—Major Noah, in his Sunday Times and Messenger, says that the only really exclusive assemblies in New York are our aristocratic churches. 'When we pass by them on Sunday, and see the liveried servants waiting outside, while their masters and mistresses are worshiping within, we think that possibly the thing may be reversed in the next world, when the masters will have to stand outside.'

◆

The Consecrated Island.—The island of Pootoo, near Chusan, in China, says an exchange, is remarkable for the number of its Hindoo temples, estimated at one hundred and eight; thirty-six of which are very spacious, where the principal heathen deites are kept. There are only a few inhabitants; but the priests, sometimes to the number of 2,000, here celebrate their orgies.

◆

Missionaries and Bibles.—It is stated that the whole present number of ordained missionaries in the world is estimated at about 1,200; and of male and female assistant missionaries, about 2,400, making a total of 3,600. The Bible has been printed in 138 languages and dialects, and all but thirty of these translations are new.

◆

Lectures on the History of the Sabbath.—Rev. Thomas B. Brown is about to commence a series of lectures on the history of the Sabbath at the Seventh-day Baptist Chapel in Eleventh-st., between Bowery and Third-avenue. The first lecture will be delivered on Sunday evening, Jan. 23, at 7 1-2 o'clock.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

Senate.

In the Senate, the principal subject of discussion last week was the Ten Regiment Bill, which seems to open a door for considering every thing connected with the war. Speeches upon it were made by Reverdy Johnson, Clayton, Crittenden, Cass, and others. A petition was presented by Mr. Clayton, from the Friends in New York, Vermont, Michigan, &c., for the adoption of measures for the termination of the war. Mr. Hale presented petitions from Maine, Massachusetts, and Indiana, praying Congress to withdraw the troops from Mexico, and for the immediate termination of the war; one was from 2,931 Unitarians, which he said he was highly gratified in being selected to present. Mr. Hannegan submitted a resolution that no treaty of peace can be made with Mexico, having due regard to the best interests of the United States, which does not establish as the boundary the most suitable line for a military defense; that in no contingency can the United States consent to the establishment of a monarchial government within the limits of Mexico, by the intervention of any European powers; that it may become necessary and proper, and it is within the constitutional capacity of the United States, to hold Mexico as a territorial appendage.

House of Representatives.

The House, in Committee of the Whole on the State of the Union, listened to several speeches in relation to the war and kindred subjects. Aside from this, most of the time was occupied upon bills of a private or unimportant character.

WAR NEWS.

We last week reported the rumor that Gen. Scott had been recalled from the command of the army. It is now said that a special messenger was dispatched with the order, but that he was stopped at Richmond by a telegraphic communication, and recalled, as intelligence had been received that Gen. Pierce was hurrying on, and it was deemed advisable to take his opinion in the premises.

The following are the principal items of intelligence received from Mexico within a week past:—

Gen Scott had issued orders announcing that the United States army is about to spread over and occupy the whole Republic of Mexico, of which it will hold possession until Mexico sues for peace upon acceptable terms to the United States.

Numerous orders are published relating to taxes. All fines heretofore payable to the Mexican Government are demanded now to support the army. He enumerates various articles for taxation. Lotteries are prohibited.

The Mexican Government is silently taking measures for suppressing the intrigues of foreign monarchies. In consequence of the State Governments not fulfilling their promise to aid the General Government with such resources as they could command, the latter was much cramped for means.

Lieut. McDonnelly, of the 3d Artillery, and two other officers, with a small party, left Puebla for Jalapa, on the 15th, having charge of considerable money. They were attacked in the night by fourteen robbers, and, although only three of our countrymen had arms, they defeated the ladrones, and arrived safe at their destination.

◆

The Lost Found.—Our readers will doubtless recollect, says the Brattleboro' (Vt.) Phœnix, that we published an account of the mysterious disappearance of a stranger, calling himself Dana, who left a valise, containing over $500 in gold and silver coin, at Maj. Smith's Hotel. On Tuesday a man, ragged and emaciated, appeared at the hotel, and asked for his valise; and he gave such a minute and exact description of its contents, as showed him to be the person who left it. He was seen in the village on Monday, and slept in a barn on Monday night. He gave a singular account of himself. He says he is a shoemaker, and earned the money he had with him, working at his trade in Newburyport, Mass., where he has a brother residing, named Aaron Dana. He says he left Newburyport and came into this State. He recollects being in this village in October, 1847, and going out in the morning to some grocery and drinking two glasses of beer. Where he went, or what he did, after that, he has no recollection, until about a month since consciousness returned, and he found himself at Newark, N. J., sick and almost naked. He recollected being here, and started for this place, which he reached on Monday, in the condition above described. Though he exhibited consciousness, his mind is evidently weak, unsound, and his body laboring under disease. It was therefore thought advisable to place him in the Insane Asylum of this place, until his friends could receive information and take charge of him. He consented to go, and is now in good hands. His money is in the Savings Bank.

◆

Important Arrest.—This morning I am informed that the supposed robber of the President of the West Chester Bank has been captured within one mile of Port Deposit. The fellow who is believed to be the robber, was traced from Philadelphia to an old school-house near Dr. Broughton's farm, (about two miles from Port Deposit,) now in the occupancy of a fellow by the name of McDowell, a brother of the supposed robber. A stranger called on Dr. Broughton, and after making inquiries in relation to the residence of McDowell, went there and arrested the suspected individual. In the mean time there were no less than eight men stationed in the woods around the house, which, after the arrest, was searched, but no money found. The police officers, (for so they proved to be,) I presume have taken him to Philadelphia. He is said to have been in the Penitentiary several times, and doubtless is no novice.

[Cor. Delaware Republican Jan. 4.

Cold Weather.—The Albany Argus of Jan. 12, says that the weather of the day before was as cold as the thermometers would admit—some of them being too short to accommodate the decadence of the mercury. On the Troy road, we learn, the mercury stood 24° below zero. At the railroad dépôt at East Albany, it was 22° below zero at 7 A. M. In Troy it marked 18° below, and in Albany it fell to 17°. Monday night is said to have been the coldest since 1840, when on the 17th of February the thermometer stood at 23° below. In '43 its lowest point reached was 14° below on the 17th of February. The Boston Atlas of the same date says that the weather on Monday night was the coldest that had been experienced there for thirteen years. In January, 1835, there being a large body of snow on the ground, the thermometer stood one morning at 13° below zero. Yesterday morning it was at 10 below at sunrise, and at 9 o'clock it stood at 5 below in State-st.

Tuesday, the 11th of January, 1848, will hereafter be recorded in the New England calendar, as the cold Tuesday. We learn that in Bristol, N. H., the mercury fell to twenty-six degrees below zero on that day. At Lyme, N. H., it was thirty-three below; at Hanover thirty-four; at St. Johnsbury, Vt., the mercury fell to forty, and frozen; and at Franconia it froze so hard that it is thought it will require a long spell of moderate weather to thaw it!

◆

The Explosion of the Steamer A. N. Johnston.—The following is an extract from a letter from a clergyman to the Editor of the Western Christian Advocate:—

"I have read descriptions of steamboat disasters which appeared to be highly colored; but I am now satisfied that the most graphic pen cannot begin to give a true idea of the reality. The first thing that arrested my attention was the dead body of the first clerk. It was lying on a board in the corn-field. Next I saw a company of sufferers, partly naked, shivering around a fire which had been kindled for them. Next a waste house literally filled with dead, dying, and most terribly wounded. The physicians had just commenced dressing their wounds. Then arose from that house a wail of woe sufficient to sicken any human heart. One was calling most piteously for his mother, 'Mother, O mother, mother!' But his mother was far away, and unconscious of the sufferings of her son. As I passed on down to the wreck, the dead and dying were strewed along, some on blankets and matresses and some on the naked earth. The boat, after the explosion, had taken fire, and was burned down to the water's edge. They were still fishing for the bodies of the dead out of the wreck.

◆

Steamboat Explosion — Great Loss of Life.—Full particulars have been received of the explosion of the steamboat Blue Ridge. She blew up on the Ohio River, at 1 o'clock on Saturday night, during a severe snow storm, with a tremendous explosion, reducing to a complete wreck the cabin over the boilers. The hull sunk immediately, leaving a portion of the cabin afloat, to which the passengers saved retreated for safety. Before relieved the cabin floated 8 miles down the river. No just conclusion could be arrived at as to the number of persons lost. 70 souls were on board of her, of whom 20 or 30 perished. The passengers were mostly from Kanawha and Gallipolis. Few persons saved any thing, having to go on shore in their night clothes. The cause of the explosion undoubtedly arose from the defective character of the boilers, which had been in use 9 years.

◆

Relief for Ireland and Scotland.—The New-England Committee for the Relief of the distressed poor of Ireland and Scotland, have received contributions as per table below:

Where from.	Cash.	Provisions, &c. Value.	Total for each State
Massachusetts	$99,691 96	$15,950	$115,641 96
Maine	6,315 03	3,566	9,881 03
New Hampshire	10,707 38	7,695	18,401 33
Vermont	2,974 02	1,397	4,371 02
Rhode Island	950 50	80	1,030 50
Connecticut	731 00	337	1,068 00
Indiana	223 16		223 16
Illinois	20 00		20 00
Wisconsin	216 25		216 25
Arkansas	153 75		153 75
Total	$121,982 05	$29,025	$151,007 05

SUMMARY.

The Patterson Intelligencer mentions, on the authority of a private letter from Mexico, that the measles are raging to a frightful extent among the children of Zacatecas and Durango. A singular peculiarity of the disease is, that it is accompanied with severe vomiting and the bloody flux. About *four thousand children* are supposed to have died in the city of Zacatecas, and about the same number at Durango. Mr. Jas. Major, formerly of Patterson, now in Durango, lost an interesting little boy, about 2 years of age. In the neighborhood where Mr. M. resides there is scarcely a child left, all having died of this disease.

The Ohio State Journal is requested by Gov. Slade to say, that the statement made in the Catholic Telegraph of Cincinnati, that one of the teachers sent out by the Board of National Popular Education had become a Roman Catholic, he has ascertained to be untrue; and that, so far as he can learn, not the slightest disposition to embrace the Roman Catholic faith has been manifested by any teacher sent out by the Board. He requests that this contradiction may find a place in the papers that have given currency to the statement referred to.

The Iowa Observer, a religious newspaper, is already established in this ancient domain of Black Hawk and his prophet. It is less than ten years since the southern representatives in Congress fiercely opposed the formation of a territorial government for Iowa, on the ground that it was not and never would be inhabited by white people, but would doubtless be occupied by Indian tribes.

Dr. Gilbert, assisted by several distinguished members of the Profession, removed a cancer, occupying one entire breast, from a woman residing in Philadelphia, and who was subjected to the action of chloroform. During the operation she manifested no sensibility, and has since stated that she felt no pain, except a little twinge toward the close of the operation, when the effect of the chloroform began to subside. It was immediately readministered, and complete insensibility restored.

By the abstract of the returns of the Overseers of the Poor of Massachusetts for the year ending November 1, 1847, prepared by the Secretary of the Commonwealth, it appears that the number of State paupers is 9,005, that the number of State paupers who are foreigners is 7,035; that the number of paupers from England and Ireland is 6,383; that the number of foreign paupers who have come into the Commonwealth within one year is 2,501; that the proportion of paupers probably made so by intemperance in themselves or others is 8,703; that the nett amount of expense of supporting and relieving paupers is $347,411 19.

We learn from the Bangor Whig of the 12th, that a young man of that city, by the name of C. E. Leighton, about nineteen years old, has been arrested on charge of having robbed the Post Office. Drafts were found in his possession to the amount of $2,400. And though at first he denied having taken any others, he at length confessed that he had taken various letters from the Post Office boxes—one of them containing between $200 and $300, also various drafts and other matters.

A letter from a volunteer, published in the Salem Advertiser, states that "that part of the Massachusetts regiment who were imprisoned (at Vera Cruz) for refusing to take the uniform provided for them, were *forced to put it on at the point of the bayonet*, and harmony was once more restored to our ranks." What a pleasant sort of harmony must that be, which is brought about at the point of the bayonet.

The Agent of the City Tract Society states, that there are in Brooklyn over 600 places where liquor is regularly sold, being one to about every nineteen families. Supposing the average receipts of each of these grog-shops to be $3 a day, which is a low estimate, we have $1,800 a day spent in Brooklyn for intoxicating drinks, or $657,000 a year.

The steamship Washington, which left Southampton on the 19th of December, arrived at New York on the 16th inst., bringing no later intelligence. She had a tempestuous voyage, broke parts of her machinery, and was obliged to put into Halifax for fuel. The passengers have published a card expressing their confidence in the ship and their high esteem of the Captain.

The Lawrence Courier Extra contains a history and description of that town, with a map on a large scale. The first building was erected in 1845. There are now incorporated companies in the town with capitals amounting to $5,500,000, for manufacturing purposes. In the course of the last year 7,735,000 bricks were laid. There are eight religious societies in the town.

There will be six eclipses in 1848—four of the sun and two of the moon. March 5, a partial eclipse of the sun, visible. March 19, a total eclipse of the moon, partially visible. April 3, eclipse of the sun, invisible. Aug. 28, another eclipse of the sun, invisible. Sept. 12, a total eclipse of the moon, visible. Sept. 27, eclipse of the sun, invisible.

The Milwaukie Sentinel gives the official returns of the recent Census from fourteen Counties of the State of Wisconsin, showing an increase, within the short period of eighteen months, of 35,934—about 30 per cent. The whole population of the State, at the present time, the Sentinel thinks, is about 210,000.

It is just 38 years since Massachusetts gave a Speaker to the House of Representatives, and in the same year in which Jos. R. Varnum, the last Speaker from the State, was elected, Winthrop, the present, was born in Boston.

The steamboats Jewess and Walcott, and two schooners, were totally destroyed by fire at Baltimore, Jan. 11, while lying at the wharves. The Jewess belonged to the Norfolk line, and is a small boat. She was about starting with the great Southern mail.

Mrs. Henrietta Glenn has recovered damages to the amount of $2,000, of Walker Graham, the proprietor of a stage line, in the U. S. Circuit Court for Western Pennsylvania, for injuries she sustained by being upset in one of Graham's stages.

A letter from Washington says: "There are said to be nine thousand applications, resulting from the Mexican War, for bounty lands and treasury scrip, so that the Pension Office is overwhelmed. Hence the necessity for new clerks, and even new buildings."

The following is an extract from the Records of the town of Dedham, Mass., in the year 1674: "The sum of eight shillings is allowed to Nathaniel Heaton for keeping the dogs out of the meeting-house and shutting the door."

The Receivers of the Plainfield Bank have decided to accept the offer repeatedly made by the Beaches, to pay all the liabilities of that institution upon surrender of the assets. We shall now see if the offer was made in good faith.

Three soldiers, belonging to the 82d Reg't, died at Halifax on Christmas night, through excessive drinking, they having gone to bed in a state of intoxication. It is said that two or three others came nigh sharing the same fate—a sergeant having had a pint and a half of spirits pumped from his stomach!

The Postmaster General has decided that letters to the officers and seamen of the navy, as well as the army in Mexico, and on the Mexican coast or the frontier, are free of postage, under the law of the last session.

The magnetic telegraph will, it is now expected, be in complete working order between Washington City and Columbia, S. C., on or about the 15th inst.

The Union publishes a letter from Monterey, which says that 170 mules, laden with gold dust, valued at $70,000, had been captured on their way to San Luis Potosi.

The way-bill from Montpelier, Vt., received in Boston, has an endorsement of the Postmaster, stating that on Friday morning the mercury fell in that place to thirty degrees below zero.

A bill establishing a Common School system has passed both branches of the Legislature of Florida.

$57,711 has been paid to the State of New Jersey by passengers and freight crossing the State within the past year.

The New Hope and Delaware Bridge Co.'s Bank officers, according to the Lambertville Telegraph, (published on the side of the river where the banking-house is located,) have received the chief part of the circulation in that neighborhood in payment of Bank dues, and the few deposits have been either returned or secured. The Bank has a valuable real estate in the bridge, banking-house, and lands in New-York, Pennsylvania, and Illinois. Holders of bills, therefore, had perhaps better not sacrifice them.

The following resolution, introduced by Mr. King of Milwaukie, was adopted in the Wisconsin Constitutional Convention by a decided vote: *Resolved*, That the Committee on General Provisions be instructed to inquire into the expediency of incorporating into the Bill of Rights an article prohibiting all magistrates, officers holding office by virtue of any law of this State, from issuing any process, or rendering any official assistance for the arrest or imprisonment of any person claimed as a fugitive from slavery.

Mrs. Knightley, a lady of wealth, who died lately at Hampstead, England, has left the whole of her property, on the death of her neice, with the exception of about 300*l.* in legacies, to the Bible and Baptist Missionary Societies.

An Indian has been arrested in the Cherokee country on a charge of having sold as slaves certain *free negroes*, who were taken off South and again sold. The Advocate states that companies of negro dealers overrun every section of that country at pleasure.

During the year, 1847 there were in New-York, 264 fires and 68 false alarms. Eight persons were burned to death, and five or six others were injured. The amount of property destroyed was not far from $400,000. In December there were 16 fires and 3 alarms.

The Lowell Courier says a new canal recently completed for the use of the factories in Lowell, cost $580,000. The canal commences at the Pawtucket Dam, and ends at the Western Canal, near the Tremont Mills. Its length is about 5,000 feet, or a little less than a mile. The water way is 100 feet wide, and 15 feet deep.

The Emperor of Russia recently sent over to England ten bakers to teach gratuitously her Brittanic Majesty's subjects. One of these bakers, says the North British Mail, having been employed by the parochial board of Glasgow, a specimen of his manufacture was exhibited at a meeting of that body, lately and contrasted with a loaf baked from the same grain by a Scotchman.

There appears to be a prospect that a bill to abolish imprisonment for debt, will be passed during the present session of the Legislature of Maryland—a bill in the Senate for that purpose having been made the order of the day for Thursday. Should it pass the Senate, it is thought it will receive the sanction of the House of Delegates.

The Esperance, a French vessel, laden with a cargo valued at 100,000 francs, was entirely destroyed by fire at Cette. One of the crew had tapped a cask of brandy, with a lighted candle in his hand. The brandy flew out and came in contact with the candle; the result was the destruction of both vessel and cargo.

On Staten Island, Jan. 11, at sunrise, the mercury in the thermometer stood two degrees above zero. This is said to be the lowest since the great fire during the winter of 1835.

A school for gipsies has been opened at Farnham, England. It is intended for the education of orphan gipsy children, and for the children of those gipsies who have large families. The religious education of the children is to be particularly attended to.

The Nortern Exchange Bank suspended redemptions at Albany, Monday, Jan. 10. The notes of the Bank are secured by the stock of the State, and the loss on them cannot be much.

Review of New York Market.

MONDAY, JAN. 17.

ASHES—Pots $5 75 with small sales; Pearls 7 00.

FLOUR AND MEAL—Genesee Flour 6 37; Western New York and Michigan 6 12; Oswego 6 00. Meal 3 12 to 3 37. Rye Flour 4 25.

GRAIN—Genesee Wheat 1 40; Ohio 1 33; Long Island 1 28. Corn 64 to 70c. Rye 90c. Oats 50c. for Northern, 47 for Southern.

PROVISIONS—Old Prime Pork 6 75; old Mess 10 50; new 11 75. Mess Beef 8 50. Butter, Ohio, 12c.; State 14 to 23, according to quality. Cheese 7 a 7½c.

DIED,

At Mystic Bridge, Conn, on the 25th ult., of congestion of the brain, Albert G. Lanphear, only son of Ethan and Elizabeth F. Lanphear, aged 8 years, 11 months, and 18 days.

"Weep not for those that early rest
From sin and pain; they 're soonest blest."

LETTERS.

A. D. Titsworth, John Green, Wm. Tew, J. Joslin, E. Lewis, Isaac Brock, E. H. Coon.

RECEIPTS.

I. Brock, Coudesport, Pa.	$3 50	pays to vol.	4	No. 30
I. Babcock, Townsend, O.	3 00	"	5	" 26
J. Crandall, Fall River, Mass.	2 00	"	4	" 52
E. Lewis, Hopkinton, R. I.	2 00	"	4	" 36
W. M. Rogers, Brooklyn, L. I.	2 00	"	4	" 52

☞ There are at this office two small boxes containing curiosities from China—one directed to David Clarke, Brookfield; the other to W. C. Kenyon, Alfred. We shall retain them until an opportunity occurs to send by private conveyance, unless directed how to send by public conveyance. We have also on hand a box of books, with Minutes of the Missionary and Tract Societies for the Western Association, which we wish to send to Maxson Green, of Alfred. Will he inform us if they could be conveniently obtained from Rochester, in case they were sent to that place by Express.

RECEIPTS FOR MISSIONARY ASSOCIATION.

The Treasurer of the Seventh-day Baptist Missionary Association has received the following sums since his report as published in the Minutes:—

Church in Hayfield, Pa., by A. A. F. Randolph,	$9 20
Francis Wilcox, Whitestown, N. Y.	3 00
Joseph Burdick, Scott,	1 00
John Saunders, Clarence,	1 00
John D. Collins, New Orleans,	50

A. D. TITSWORTH, Treasurer.

Metuchin, N. J., Jan. 11, 1848.

MISSIONARY ASSOCIATION — EXECUTIVE BOARD.

The Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held in New York, on the evening of secondday, Feb. 7, at 7 o'clock. It is hoped that there will be a full attendance of the members of the Board, and that those having business to present will make the same known to the Corresponding Secretary, Thomas B. Brown, previous to the meeting.

GEO. B. UTTER, Rec. Sec.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, gilt edges, $1 25; ditto, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman New York, will be promptly attended to.

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26tf. E. H. WILCOX, Proprietor.

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Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday,	Aug. 25, and ending	Dec. 1
Second " "	Dec. 15, "	March 22
Third " "	April 5, "	July 12

Tuition, per term of fourteen weeks, from	$3 00 to $5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold th reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter Lucius Crandall, of Plainfield, N. J., Agents.

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The design has been admirably executed, by the selection and concentration of the most exquisite productions of English intellect from the earliest Anglo-Saxon writers down to those of the present day. The series of authors commences with Langland and Chaucer, and is continuous down to our day. We have had specimens of their best writings headed in the several departments, by Chaucer, Shakspeare, Milton—by More, Bacon, Locke—by Hooker, Taylor, Barrow—by Addison, Johnson, Goldsmith—by Hume, Robertson, Gibbon—set in a biographical and critical history of the Literature itself. The whole is embellished with splendid wood engravings, of the heads of the principal authors, and of interesting events connected with their history and writings. No one can give a glance at the work without being struck with its beauty and cheapness. It is in fact a whole English Library fused down into one cheap book.

The editor, Robert Chambers, is distinguished as the author of several historical works connected with Scotland, and as joint editor of Chambers' Edinburgh Journal.

As an evidence of the great popularity of the work in England, it may be stated that more than *forty thousand copies have been sold in less than three years;* and this almost without advertising or being indebted to any notice from literary Reviews.

In addition to the great number of pictorial illustrations in the English edition, the American publishers have greatly enriched the work by *the addition of fine steel and mezzotint engravings* of the heads of Shakspeare, Addison, Byron, a full length portrait of Dr. Johnson, and a beautiful scenic representation of Oliver Goldsmith and Dr. Johnson.

These important additions to the American edition, together with a better paper and binding than the English, must give this a decided preference with the American reader.

GOULD, KENDALL & LINCOLN, Publishers, Boston.

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MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Cla

Miscellaneous.

WINTER CALCULATION—FUEL.

Every farmer knows that a green stick of wood is much heavier than a seasoned one. If a stick of beach or maple, or any other wood commonly used for fuel, be weighed when first cut, and again when thoroughly seasoned, it will be found to have lost about one third of its weight, which is, of course, the water in the wood, evaporated by drying. How much water is there, then, in a single cord of wood? There are 128 cubic feet; deducting two-fifths for the interstices between the sticks, leaves 77 solid feet of wood. One-third, or 26 cubic feet of this is water, which is equal to more than six barrels, the quantity in every cord of green wood. The teamster, then, who draws in one winter a hundred cords of wood to market, loads, draws, and unloads, more than 600 barrels of water, which he need not have done, had the wood been cut a year sooner and properly seasoned. How much would he charge for drawing those 600 barrels, in water, separately?

Again—In burning green wood, the water in the wood, being cold, is heated from freezing to boiling. In the consumption of every cord of wood, therefore, six barrels of water are thus made to boil, the heat of the wood passing into the water, instead of being liberated and becoming available, as would be the case if the wood was dry, and no water to heat. Many of our villages, containing two or three thousand inhabitants, consume each year five thousand cords of wood, one-third of which, at least, or sixteen hundred, is green. Hence, the people of such vilages are at the needless expense of boiling about ten thousand barrels of cold water yearly. How many village taxes would the expense of doing this pay?

Again—It is ascertained that the heat required to *evaporate* a barrel of water, *after* it is heated to boiling, is more than five times that required for the heating. That is,—if a vessel of cold water be placed over a fire, and a half hour be required to heat it from the freezing to the boiling point,—then it will be found to require five more half hours to evaporate all the water. Consequently, in burning a cord of green wood, the heat required to drive off the six barrels of water in steam, which must be done while the wood is burning, is five times as great as the mere boiling of the water, or equal to heating thirty barrels to boiling. Hence, the farmer who burns twenty cords of green wood in winter, as many do, also performs the needless task of evaporating sixty barrels of water, which is equal to heating to the boiling point no less than six hundred barrels.

Is there any mistake or error in these calculations? Then let it be pointed out. The weight of water in a green stick, may be easily known by first weighing it, then seasoning it by the stove a few weeks, and then weighing it again. In this way the quantity of water in a cord may be determined without mistake. The heat required for evaporating cun be ascertained by experiment. All the otber calculations follow as a matter of course, and contain no material error. Now is the time for every one to have his wood cut a year in advance, and if possible, two years, so as to season one year under shelter.

Again—It has been found that in a common *fire-place*, the loss of heat which escapes through the chimney, is nine-tenths of the amount caused by the consumption of the wood; that is, nine-tenths are lost. This has been determined by comparing the quantity of wood needed to heat the same room equally, where a fire-place, and stove with forty feet pipe, were each used Hence, the village which burns a thousand cords of wood in fire-places, expends nine-tenths of this amount, or nine hundred cords, in heating the air above the chimney-tops. Through the chimney of a large *fire-place*, there is a current of hot air, a foot square, and moving four feet a second. That is, four cubic feet of hot air are sent out into the wide atmosphere every second, which is equal to eighty-six thousand cubic feet in twenty-four hours, the amount which every farmer who uses an open fire-place, contributes to the winds. [Cultivator.

◆

PROVIDENTIAL ESCAPE FROM A TIGER.

Wolves having done much mischief at Grœnekloof, where they even entered a yard and took away a sheep, and in the fields worried several beasts belonging to the Hottentots, an attempt was made, on the 6th of August, to find out their haunts, and, if possible, to destroy them. For that purpose the missionaries, Bonatz and Schmitt, with about thirty Hottentots, set out early in the morning towards the Lanweskloof hill, where they are mostly met with. One of these animals was seen, and lamed by a shot, but escaped, and entered the bushes. The Hottentots followed; but the missionaries, not expecting to succeed, were returning, when the party called to them that the wounded wolf w[illegible] in the thicket. Brother Schmitt rode back, and alighting, entered with a Hottentot of the name of Philip Moses. The dog started some animal, which those within the bushes could not see; but the Hotenttots, remaining on the outside, perceiving it to be a tiger, called aloud to the missionary to return. He, therefore, with Philip, began to retreat backward, pointing his gun, and ready to fire in case the animal should make his appearance. Suddenly a tiger sprang forward, but from a quarter not expected, and by a flying leap over the bushes, fastened on the Hottentot, seizing his nose and face with claws and teeth. I measured the distance of the place from whence the tiger made his spring to that on which the Hottentot stood, and found it full twenty feet, over bushes from six to eight feet high. Brother Schmitt observed, that if it had not been for the horror of the scene it would have been a most amusing, sight, to behold the enraged creature fly like a bird over that length of ground and bushes, with open jaw and lashing tail, screaming with the greatest violence. Poor Philip was thrown down in the conflict, and lay now upon and then under the tiger. The missionary might easily have effected his escape, but his own safety never entered his thoughts. Duty and pity made him instantly run forward to the assistance of the sufferer. He pointed his gun, but the motion of both the Hottentot and the tiger, in rolling about and struggling, were so swift that he durst not venture to pull the trigger lest he should injure Philip. The tiger perceiving him take aim, instantly quitted his hold, worked himself from under the Hottentot, and flew like lightning on brother Schmitt. As the gun was of no use in such close quarters, he let it fall, and presented his left arm to shield his face. The tiger instantly seized it with his jaw, brother Schmitt with the same arm catching one of his paws to prevent his out-stretched claws from reaching his body. With the other paw, however, the tiger continued striking toward his breast, and tearing his clothes. Both fell in the scuffle, and providentially in such a position that the missionary's knee, without design, came to rest on the pit of the tiger's stomach. At the same time he grasped the animal's throat with his right hand, keeping him down with all his might. The seizure of his throat made the tiger instantly let go his hold, but not before brother Schmitt had received another bite nearer the elbow. His face lay right over that of the tigers, whose open mouth, from the pressure of the wind-pipe, sent forth the most hideous, hoarse, and convulsive groans, while his starting eyes, like live coals, seemed to flash fire. In this situation brother Schmitt called aloud to the Hottentots to come to his rescue, for his strength was fast failing, rage and agony supplying to the animal extraordinary force in his attempts to disengage himself. The Hottentots at length ventured to enter the thicket, and one of them snatching the loaded gun which lay on the ground, presented it and shot the tiger under the missionary's hand, right through the heart. His death was instantaneous, his eyes shut, his jaw fell, and he lay motionless. Had any life been left, his dying struggles might yet have proved fatal to some of his assailants. [Travels in Africa.

◆

THE SILVER CUP.

The palace of the Duke de Montre was decorated for a banquet. A thousand wax lights burned in its stately rooms, making them bright as mid-day. Along the walls glowed the priceless tapestry of the Gobelius, and beneath the foot lay the fabrics of Persia. Rare vases filled with flowers stood on the marble stands, and their breath went up like incense before the life-like pictures shrined in their golden frames above. In the great hall stood immense tables covered with delicacies from all lands and climes. Upon the sideboard glittered massive plate, and the rich glass of Murano. Music, now low and soft, now bold and high, floated in through the open casement, and was answered at intervals by tones of magic sweetness.

All was ready. The noble and gifted poured into the gorgeous saloons. Silks rustled, plumes waved, and jeweled embroideries flashed from Genoa velvets. Courtly congratulations fell from every lip, for the Duke de Montre had made a new step in the path to power. Wit sparkled, the laugh went round, and his guests pledged him in wine that a hundred years had mellowed. Proudly the duke replied; but his brow darkened, and his cheek paled with passion, for his son sat motionless before his untasted cup.

"Wherefore is this?" he angrily demanded. "When did my first-born learn to insult his father?"

The graceful stripling sprang from his seat, and knelt meekly before his parent. His sunny curls fell back from his upturned face, and his youthful countenance was radiant with a brave and generous spirit.

"Father," he said, "I last night learned a lesson that sunk into my heart. Let me repeat it, and then, at thy command, I will drain the cup. I saw a laborer stand at the door of a gay shop. He held in his hand the earnings of a week, and his wife, with a sickly babe and two famishing little ones, clung to his garments, and besought him not to enter. He tore himself away, for his thirst was strong, and but for the care of a stranger, his family would have perished.

"We went on, and, father, a citizen of noble air and majestic form descended the wide steps of his fine mansion. His wife put back the curtains, and watched him eagerly and wishfully as he rode away. She was very, very lovely, fairer than any lady of the court, but the shadow of a sad heart was fast falling on he beauty. We saw her gaze around upon the desolate splendor of her saloon, and then clasp her hands in the wild agony of despair. When we returned, her husband lay helpless on a couch, and she sat weeping beside him.

"Once more we paused. A carriage stopped before a palace. It was rich with burnished gold, and the armorial bearings of a duke were visible in the moonbeams. We waited for its owner to alight, but he did not move, and he gave no orders. Soon the servants came crowding out. Sorrowfully they lifted him in their arms, and I saw that some of the jewels were torn from his mantle, and his plumed cap was crushed and soiled, as if by the pressure of many footsteps. They bore him into the palace, and I wondered if his duchess wept like the beautiful wife of the citizen.

"As I looked on all this, my tutor told me that it was the work of the red wine, which leaps gaily up and laughs over its victims, in demon merriment. I shuddered, father, and resolved never again to taste it, lest I too should fall. But your word is law to me. Shall I drain the cup?"

The duke looked wonderingly upon his first-born, and then, placing his hand gravely yet fondly upon his head, answered:

"No, my son, touch it not. It is poison, as thy tutor told thee. It fires the brain, darkens the intellect, destroys the soul. Put it away from thee, and so shalt thou grow up wise and good, a blessing to thyself and to thy country."

He glanced around the circle. Surprise and admiration were on every face, and, moved by the same impulse, all arose while one of their number spoke.

"Thou hast done nobly, boy," he said, "and thy rebuke shall not soon be forgotten. We have congratulated thy father upon the acquisition of honors which may pass with the passing season. We now congratulate him upon that best of all possessions, a son worthy of France and of himself."

The haughty courtiers bowed a glowing assent, and each clasped the hand of the boy. But the father took him to his heart; and even now, among the treasured relics of the family is numbered that silver cup.

◆

A tradesman wrote to his customer, who was in his debt—"Sir, if you will let me have the amount of my bill, you will *oblige me*—if not, I must *oblige you!*"

THE GIPSY CHILD.

BY ELIZA COOK.

He sprung to life in a crazy tent,
Where the cold wind whistled through many a rent;
Rude was the voice, and rough were the hands,
That soothed his wailings and swathed his bands.
No tissue of gold, no lawn was there,
No snowy robe for the new-born heir;
But the mother wept, and the father smiled,
With heartfelt joy o'er the Gipsy Child.

He grows like the young oak, healthy and broad,
With no home but the forest, no bed but the sward;
Half naked, he wades in the limpid stream,
Or dances about in the scorching beam.
The dazzling glare of the banquet sheen
Hath never fallen on him, I ween;
But fragments are spread, and the wood-fire piled,
And sweet is the meal of the Gipsy Child.

He wanders at large, while maidens admire
His raven hair and his eyes of fire;
They mark his cheek's rich tawny hue,
With the deep carnation flushing through;
He laughs aloud, and they covet his teeth,
All pure and white as their own pearl-wreath;
And the courtly dame and the damsel mild,
Will turn to gaze on the Gipsy Child.

Up with the sun, he is roving along,
Whistling to mimic the blackbird's song;
He wanders at nightfall to startle the owl,
And is baying again to the watch-dog's howl;
His limbs are unshackled, his spirit is bold,
He is free from the evils of fashion and gold;
His dower is scant and his life is wild,
But kings might envy the Gipsy Child.

◆

HABITS OF QUEEN ISABELLA OF SPAIN.

The Queen rises very late, as she seldom retires to bed before three or four o'clock in the morning. She takes her supper regularly at 2 o'clock in the morning. In the public audiences given by the Queen, one is almost sure of having to wait one or two hours beyond the time appointed; this is even the case with her ministers, who have to wait as well as others. They are, indeed, sometimes sent away after waiting a long time without seeing her Majesty at all, and are sometimes called up in the middle of the night to an audience. She listens attentively to her ministers when they are speaking to her, and is especially delighted with an opportunity proposed of performing some act of benevolence. Though possessed of deep sensibilities, she is nevertheless bold and fearless. She boldly drives a team of four horses, and on horseback such is her intrepidity, that she ventures to ride the most spirited horses, such as no one but herself would venture to bestride. Her cousin, the Infanta Donna Josefa, riding out with her one day, said, "My dear, your horses know that you are Queen, and obey you perfectly."

The Queen is very fond of music, and does not confine herself merely to hear, but she herself sings and takes a part in the concerts which she gives, singing Spanish airs with all the grace of an Andalusian. One of her greatest passions, however, is the toilette. She is fond of talking on this subject with her ladies of honor, and shewing them the new dresses from London and Paris. The active life led by the Queen gives to her youthful person all the appearance and charms of robust health. The cares of royalty do not oppress her much; she affects to care little about being Queen, and to desire most the welfare of her country.

◆

A Lion's Remorse.—In the beginning of the last century, there was in the menagerie at Cassel, a lion that showed an astonishing degree of tameness towards the woman who had the care of him. This went so far that the woman, in order to amuse the company that came to see the animal, would often rashly place not only her hand, but even her head, between his tremendous jaws. She had frequently performed this experiment without suffering any injury; but having once introduced her head into the lion's mouth, the animal made a sudden snap, and killed her on the spot. Undoubtedly, this catastrophe was unintentional on the part of the lion; for probably, at the fatal moment, the hair of the woman's head irritated the lion's throat, and compelled him to sneeze or cough: at least the suggestion appears to be confirmed by what followed; for, as soon as the lion perceived that he had killed his attendant, the good-tempered, grateful animal, exhibited signs of the deepest melancholy—laid himself down by the side of the dead body, which he would not suffer to be taken from him—refused to take any food, and in a few days pined himself to death.

◆

Boot Heels.—A revolution is very much needed in the manufacture of boots—the modern fashion of high heels being positively injurious to the frame-work of the feet. If the foot is tilted upon the top of a high-heeled boot, the toes are pressed forward, down an inclined plane, which distorts them, and leads to the formation of corns. In multitudes of young men, the pressure is so great forward, that the large toe-joint and the little toe metatarsal articulation are affected with bunions, swell, and sometimes remain permanently enlarged and sensitive. All beauty and symmetry are forever lost—and to the last days of an extreme old age, a foot thus tortured into a state of disease will be both sore and distorted. Something might also be said of ladies' shoes, with high heels; but as they are victims to other and even worse effects on the chest from a determination to improve upon nature, their case is deferred for another occasion. [Med. & Surg. Jour.

◆

The Hindoo Girl.—The following interesting fact was stated in a recent lecture by Mr. Pierpont:

At the present day, the uneducated Hindoo girl, by the use of her hands simply, could surpass the delicacy and fineness of texture, productions of the most perfect machinery, in the manufacture of cotton and muslin clothes. In England, cotton had been spun so fine that it would require a thread of 490 miles in length to weigh a pound—but the Hindoo girl had, by her hands, constructed a thread which would require to be extended 1,000 miles to weigh a pound; and the Deccale muslins of her manufacture, when spread on the ground and covered with dew, are no longer visible.

◆

A young soldier of the 7th infantry, describing his first fight, at the National Bridge in Mexico, says:—"My feelings at the first fire I am unable to describe. I did not feel inclined to run, yet was afraid to fire for fear of killing somebody—but after two or three rounds it was all over, and I fired away with the rest of them."

VARIETY.

The editor of the Albany Evening Journal says: We had occasion yesterday to telegraph a friend whom we believed to be in Philadelphia. The communication was left in the office in this city about 10 o'clock—sent to New York, where it was received, copied and carried to Jersey City, where it was forwarded to Philadelphia. The person addressed was hunted and reported at Carlyle, within thirty miles of St. Louis! The lightning was again called into requisition, the communication forwarded, the person found, and an answer received at 12 o'clock! Thus was a message, under these disadvantageous circumstances, transmitted 2,500 miles in two hours!

Two sons of Mr. William Moyer, one aged ten and the other twelve years, undertook to walk over the ice on the dam at Port Carbon, Pa., but had proceeded but a short distance before the ice gave way, and sinking into the water, they were both almost instantly drowned. A person passing by at the time endeavored to rescue them, and seizing a plank which he threw on the ice, had almost grasped one of the boys, when the ice gave way, and rendered all subsequent efforts futile.

A letter from Dublin, in a Boston paper, states, that, "in the Court of Chancery, Master Murphy called upon the Receiver in the cause of O'Sullivan *vs.* O'Sullivan, to account, when that gentleman stated the appalling fact that during the last year three hundred of the tenants had died, and were interred in one trench! The Receiver added, that the holdings of those persons are now unoccupied. The estate lies in the County of Cork."

Major W. W. Morris, of the 4th Artillery, has received a letter from his brother, Captain Gouveneur Morris, 4th U. S. Infantry, dated Jalapa, September 15th, in which he states that the command to which he was attached, consisting of between seven and eight hundred men, in marching from Vera Cruz to Jalapa, lost in conflict with the guerillas, in killed and wounded, one hundred and fifty men—one fifth of the whole force engaged.

The Attica Telegraph of the 29th ult., says that the Printing Press on which Morgan's Exposure of Masonry was printed, was destroyed at the fire in that village, with the exception of the bed of the press, which bed was of stone. The press was moved from Batavia to Le Roy soon after the publication of the book, and in 1831 was removed to Attica, and was used in printing the Attica Republican, the first paper in that village.

The Northampton Courier mentions the death of Mrs. Phebe Clapp, of Easthampton, aged 97. She was married 82 years ago, and was the mother of 15 children, 13 of whom became heads of families. One daughter at the age of 79, followed her to the grave. She had about 70 grand-children, and about the same number of great-grand children.

The Portland Argus says that in the action, Webster *vs.* Abbot, before their Supreme Judicial Court last week, a question was started whether marriage contracts entered into on Sunday were valid. The Judge and counsel, however, all agreed that they would be valid as coming under the head of "*works of necessity or charity!*"

As an evidence that an advanced state of science, and the improvement in the condition of the various classes of society, tend to prolong life, the following statement is made. It has been found that the average length of life of persons borne in Geneva was, in the 16th century, less than 9 years, in the 17th the average arose to 13; in 1760 it had increased to 27; in 1800 it was 21; in 1813, 40; in 1832, 45.

Hon. Tristram Burgess is publishing letters in the Prov. Jour. on the boundary of R. I., in which he admits that six towns—Cumberland, Barrington, Warren, Bristol, Tiverton, and Little Compton—should be transferred back from Rhode Island to Massachusetts. As if "little Rhodey" was not small enough already!

The Nantucket Inquirer draws a discouraging picture of the prospects of the whaling business in that place. Since 1843, the whaling fleet has been diminished fifteen sail by shipwreck, sales, &c. The voyages are said to be one third longer than they were twenty years ago, and the number of arrivals and departures are constantly growing less and less.

M. D. Tiszkiewies, the richest man in Russian lithuania, died a short time since. The St. Petersburgh papers inform us, that he has left to his three sons 2,060 villages, containing more than 60,000 serfs; and in ready money, 10,000,000 of crowns. It was this gentleman who was said to have refused the hand of his daughter to Duke Alexander of Wirtemburg, who afterwards married the Princess Maria d'Orleans.

John Quincy Adams is said to be 80 years old—Henry Clay 70—Webster, Cass, Van Buren, and Johnson, 65—Gen. Scott nearly the same—Gen. Taylor 60—John Tyler 57—Dallas 55, and Polk 54. Buchanan is an old Bachelor, whose age cannot of course be told.

The West Jersey Telegraph says that Mr. Joseph L. Harris, of Greenwich, raised a calf, this fall, that will favorably compete with some of the large growth of Monmouth county. At 4 months old it weighed 400 lbs., being 100 lbs. per month, or about 3 1-2 lbs. per day.

The intrinsic value of the shipping (not including steamships, steamboats nor schooners) belonging to the United States, is put down at 120,000,000 dollars, as a moderate estimate. The number of persons immediately interested is said to be, at a fair calculation, 1,175,000.

We learn from the Albany Argus, that the Directors of the Bank of Auburn present as a New Year's gift to the stockholders of that institution an extra dividend of $100,000, or 50 per cent. on the capital stock of the Bank.

Rev. Mr. Kimbro, of the Baptist Church, reports that he has raised, during the past year, from that denomination of Christians in Tennessee, the sum of $50,000 to endow Union University.

Two youngsters, of fifteen, belonging to Covington, Kentucky, went out to fight a duel, the other day, but were taken back to their parents, who, no doubt, satisfied the honor of the young belligerents.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. I speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the press of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

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TERMS.

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☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should directed, post paid, to
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IMMUNITIES OF CONSCIENCE

IN REFERENCE TO THE DUTY OF

OBEDIENCE TO THE CIVIL MAGISTRATE.

Religious Rights and the Immunities of Conscience have attracted much attention within a few years past, in both hemispheres, and have brought out some of the most powerful pens of Europe, as well as of our own country, in their defense against the encroachments of the Legislative and Executive Powers; among whom we are happy to find the honored Head of Brown University, (Providence, R. I.,) the profound Dr. Wayland, a man distinguished throughout the land as one of the most correct thinkers and authoritative writers on *Moral Philosophy* and *Political Economy*, and one who deservedly exercises a very extensive and beneficial influence among the wise and good of the nation.

When a man like Wayland speaks, he commands the most attentive hearing. In this instance, he has grappled with a most delicate, as well as all-important subject, but he has grappled it with the fearlessness and the confidence of a master-spirit, and has, by his cogent reasoning and irresistible deductions, settled, most conclusively, the principle, that no government, especially a republic—a government of restricted and delegated powers—has any right whatever to exercise any authority over the relations which subsist betwixt man and his Maker; that the law of conscience, implanted in the soul of man by the Creator, to whom alone he is amenable, is above all civil legislation—all civil judicature.

The subject referred to, as discussed by President Wayland, in three sermons, is based on the passage of Scripture, "*Render therefore unto Cæsar the things that are Cesar's, and unto God the things that are God's;*" from which we extract the following pertinent remarks.

W. M. F.

"This sentence was spoken by our Lord, in reply to a question of casuistry presented for his decision by the Pharisees and Herodians of Jerusalem. It teaches us, that a disciple of Christ is *under a moral obligation to obey the civil authority*, but that *there are limitations within which that obligation is restricted.* I propose to ascertain the meaning of the passage, and then to derive from it such instruction as may be appropriate to the condition of a Christian citizen at the present day.

At the time when the conversation was held, of which the text forms a part, Judea was a Roman province. Its king was an Idumean, who held his authority under the Emperor Tiberius. Every important city through the Holy Land was garrisoned by Roman soldiery. The common currency of the nation was Roman coin. The law which transcended every other law, and to which every citizen had a right to appeal, was Roman law. The God of Abraham, Isaac, and Jacob, was worshiped only by sufferance. Everything bore testimony to the fact, that the independence of the kingdom of David had passed away, and that Judea lay prostrate at the feet of the mistress of the world.

It was under these circumstances that the Pharisees and Herodians, waiving for the present their differences of opinion, agreed upon a question to be submitted to our Lord, for the sake of entangling him in his talk. They were unable to conceive how he could possibly answer it, without embroiling himself either with the people or the government. 'Master,' said they, 'we know that thou art true, and teachest the way of God in truth, neither carest thou for any man, for thou regardest not the person of men. Tell us, therefore, what thinkest thou? Is it lawful to give tribute unto Cesar, or not?'

The question thus artfully proposed was intended, I presume, to suggest some such considerations as the following: This land was given to Abraham and to us his posterity for an everlasting possession. The family of David was selected by the Most High to be our hereditary rulers. We are the worshipers of the true God, while all other nations are senseless idolaters. The payment of tribute is an acknowledgment of submission to an authority which we believe to be usurped. By doing it we profess to receive as magistrate, and reverence as sovereign, a man who has never been appointed by God to govern us; nay, more, we acknowledge the right of unclean idolaters to bear rule over the chosen worshipers of Jehovah. Coming to Jesus,—as a teacher sent from God, a personage incapable of being swayed by the fear of man, who in a matter of right would look unawed upon the whole power of the Roman empire,—they ask him what, under these circumstances, they shall do. Can persons of as tender consciences as we, say they, pay this tribute without sin? or, must we refuse, and bring upon ourselves all the consequences of resistance to the civil authority?

This was not the first, nor has it been the last time in which the rights of conscience have been pleaded as an excuse for deliberate wickedness. All this our Lord knew perfectly well. The question, however, in itself was one of grave importance. Our Lord proceeded to answer it just as though the motive which prompted it had been ever so innocent. He, in very few words, announces the rule by which his disciples in all ages should be directed in their relations to the civil government. Let us proceed to examine this rule.

Show me a penny, said he. Whose image and superscription hath it? That is, whom doth this piece of money testify to be the actual sovereign of this country. They say unto him, Cesar's. They thus acknowledge that their actual sovereign is Cesar. Render, therefore, said he, unto Cesar the things that are Cesar's; and, unto God, the things that are God's. Cesar, you perceive, is here put for the chief magistrate of the nation, the organ of civil government, the agent of civil society. The precept of our Lord then is, render to the civil government whatever is due to the civil government, and, to God, whatever is due to God. And you will observe that, in this connection, the precept to render unto God the things that are God's, is not absolute, but relative. It is not the simple command to worship, revere, and love our Father who is in heaven. It has special reference to the case in which there may seem to arise a collision between these two duties. Whenever such a case occurs, we, as beings responsible for all our acts to God, are bound deliberately to consider it. We are to determine precisely what belongs to the civil government, and then, as citizens and as Christians, we are under moral obligation to render it. But, then, in this, as in every other case, we are bound to consider also what belongs unto God. Nothing must either tempt or affright us from obedience to him. His claim over us transcends that of the civil magistrate. We ought to obey God, rather than man. And we may be confident, that, in obeying him, we shall never violate any duty which we owe to the magistracy, *for if the magistracy commands us to disobey God, it has transcended its proper powers*, its commands are of no authority, and a Christian may not obey them.

There can be no doubt, however, that our Lord intended to direct them to pay the tribute money. He knew that they would be called upon for it, and he offers no reason why they should not pay it. But he goes farther. Show me, said he, the *tribute money.* Whose image and superscription *hath it?* They say unto him, Cesar's. Holding it up before them, or pointing to it, as I presume he did, he replies, render unto Cesar Cesar's things. That is to say, this tribute money, on which his image is engraved and his name is written, belongs to Cesar, and to him let it be paid. Now, this decision, if I mistake not, throws some light upon another question which in this connection is very likely to be raised. It teaches us that Christianity has nothing to do with the *forms* of human government. The people were at this time living under an absolute monarchy. The reigning sovereign was a tyrant of atrocious wickedness. And yet our Lord directs that the government be respected and the tribute paid. He neither inquires into the title of Tiberius to the throne of the empire, nor the right of the empire to rule over Judea. He simply asks whose is this image and superscription, that is, what is the government actually established; and he commands them to render to that government its due. I do not say that Christianity forbids us to entertain preferences in regard to the forms of government. I do not say that Christianity does not create a tendency to free institutions. I firmly believe that it does. Teaching universal equality of right, it could not do otherwise. All the true freedom on earth springs essentially from the Gospel. It is intended, however, to improve the condition of civil society, not by revolution and bloodshed, but by instilling into our bosoms a spirit of piety towards God, and of justice and mercy towards men. While Christianity is doing this, it is rendering good government necessary, and bad government impracticable. In the mean time it treats every existing government in obedience to the precept given in the text. The civil authority is established. The image is stamped and the superscription is engraved. The evidence of the actual existence of this authority is in the hands of every man. Its precept then is, render to society, as represented by the magistracy of its choice, whatever society can rightfully claim. Such I understand to be the teaching of Jesus Christ.

This is however only a part of our Saviour's precept. The remainder is at least equally important. 'Render unto God the things that are God's.' That is, Cesar may claim things which belong to God, and these must never be rendered to Cesar. While the Lord expressly teaches the duty of obedience to the civil magistrate, he forewarns his disciples that cases may arise in which such obedience would be treason against God. 'Thus,' saith he, 'they will deliver you up to the councils, and will scourge you in the synagogues, and you shall be brought before governors and kings for my sake, for a *testimony against them* and the gentiles. What I tell you in darkness, that speak ye in the light, and what ye hear in the ear, that preach ye upon the house-tops. And fear not them that kill the body but are not able to kill the soul; but rather fear him that is able to destroy both soul and body in hell.' And the manner in which the apostles understood this commandment of our Lord, we may learn very clearly from their conduct immediately after his resurrection. When Peter and John were forbidden by the Sanhedrim to speak at all or to teach in the name of Jesus, they answered, 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard.' And when they were discharged from arrest, the burden of their prayer was: 'And, now, Lord behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word.' A few days afterwards they were again arrested, and the High Priest asked them saying, 'Did we not strictly command you, that ye should not teach in this name, and behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.' To this accusation, the noble reply of the apostle was merely this, 'We ought to obey God rather than men;' and he forthwith began to preach to the High Priest himself the same gospel which he had been forbidden to preach among the people.

Here, then, the disciple of Christ seems to be furnished with two apparently opposite rules of conduct. By the first he is commanded to obey the civil magistrate, without asking many of the questions which men are commonly disposed to ask on this subject. By the second, he is commanded to pay no respect to the civil magistrate whatever; but to act just as he would if such a magistracy did not exist. How then are we to harmonize these two apparently conflicting precepts? When are we to obey, and when are we to disobey?

This seeming contradiction can only be explained by supposing that the authority of society and of government, which is its agent, is a limited authority. This is intimated in the words of the text, render unto Cesar the things *which are Cesar's;* that is, there are certain things which are not Cesar's, and to which he can claim no right. The authority of the magistracy is conferred for definite and specified objects, and it must accomplish these objects by innocent means. So long as it confines itself to its appropriate objects, and seeks to accomplish them by innocent means, Jesus Christ commands us to yield to it implicit obedience. When, on the other hand, it undertakes to accomplish objects for which no authority has been conferred upon it, or attempts to accomplish them by means which Christ has forbidden, the gospel imposes upon us no obligation to obey it, nay, it may command us to disobey it.

This distinction renders it necessary for us to inquire what are the legitimate objects for the accomplishment of which civil government is established. To this question let us briefly direct our attention.

The great object for which civil government is established among men, I suppose to be, to protect every man in the enjoyment of those rights which have been conferred upon him by his Creator.

Every man is conscious that he is an independent moral agent, responsible to God for the use of the powers with which he is endowed, and at liberty, so far as man is concerned, to use them as he will, provided he do not interfere with the correspondent rights of his neighbor. The muscles, the sinews, the senses, the whole body of a man, are his own; and, provided he use them without injury to another, he may use them as he will. He has a perfect right to the natural results arising from the labor of his body, in what manner soever that labor may have been employed. His mind is his own. He may acquire with it such knowledge as he chooses, and, under the limitation above suggested, may disseminate that knowledge as he pleases among his fellow-men. He has a right to obey with perfect freedom the dictates of his conscience, that is, to worship God in such manner as he pleases, or not to worship him at all. The worshiping or the not worshiping cannot come under the cognizance of the civil magistrate, so long as the man refrains from infringement upon the rights of his neighbor.

But, it is found, that men are not naturally disposed to obey these obvious dictates of justice. Every man is more or less disposed to appropriate to himself the property or labor of another, to restrict him in the use of his mind, or to control the exercise of his conscience. As the indulgence of these dispositions would lead to universal war, society is ordained by God to prevent it. Its object is to oblige every man to use the means of happiness which God has conferred upon him, in such a manner that he shall not interfere with any of the correspondent means of happiness which God has conferred upon his neighbor. Though every man might be willing to encroach upon the rights of his brother, no man is willing himself to suffer encroachment, nor is he willing to tolerate encroachment in another. Hence, men instinctively unite in societies for the purpose of mutual restraint. They naturally place themselves under the protection of society, that thus the rights of the individual may be guaranteed to him by the combined power of the whole. Every man turns to society as the umpire whenever he believes that his rights have been invaded by his neighbor. Society, on the other hand, assumes the office, pronounces the award, and pledges its whole power to carry it into execution.

It is for the accomplishment of these purposes that the various forms of the civil magistracy are ordained. The Legislature enacts the laws; that is, it declares what are the rights of the individual, and what shall be the penalty if they be violated. The Judiciary ascertains whether or not a law has been violated, and pronounces the sentence which the law has affixed to the transgression. The Executive carries into effect the decision of the Judiciary. Here the great function of civil society ends. This is, I think, the view of the subject entertained by the authors of the Declaration of Independence. 'We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to *secure these rights governments are instituted among men.*' Such then is the paramount object for which the magistracy is appointed of God.

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But we may carry this principle a single step farther. I have shown that it is the duty of the society to protect the individual against injury from another member of the same society. But suppose that he is exposed to injury from a member of another society, is he not entitled to the same protection? It seems to me that he is; and that the society to which he belongs is bound to protect him, whether he be assailed by one or by many. It is the duty of the society to which he belongs to restrain *him* from inflicting injury upon all *other men*, and to prevent *all other men* from inflicting injury *upon him*. Here, however, it is to be remarked, that the use of force can only be justified when employed for the prevention of injury, when directed towards the injurious person alone, and when employed to no greater extent than the accomplishment of the purpose renders necessary.

But besides this, the great object for which civil government is established, there are various other objects which, for the sake of convenience, are, by common consent, committed to its care. Thus, for instance, it is found that common education can be much more successfully conducted by public than by private effort. The care of highways, of harbors, and many of the most important aids to civilization, are most properly left to the same agency. Every man receives the benefit of such arrangements, and hence every man may properly be obliged to bear his portion of the burden.

The cost of conducting all these departments of government must be defrayed by taxes, or some other form of imposition. Our share of this cost belongs properly to Cesar, and a Christian is bound, by the principles not only of common honesty, but also of his religion, to render it even to the uttermost farthing. The blessings of a good government are absolutely incalculable. Shall any man ask to be a partaker in these blessings, and be unwilling to pay his portion of that expense, by which they are procured? Can that man be honest, who would send his children to a public school, and refuse to pay his proportion of the tax for the support of education? Can he be a disciple of Christ who shrinks from bearing his part of the cost of repairing a road which he uses in common with his neighbors, or of lighting a public lamp, of which he enjoys with them an equal and common benefit?

The apostolic precept on this subject is clear and explicit. 'For this cause,' (that is, for consciences' sake,) 'pay ye tribute also, for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.' * * * * *

I have thus endeavored to show what are the legitimate objects of civil government, and what are the duties which the ordaining of this government imposes upon a disciple of Christ. It is proper, however, that I remark, before closing this part of the subject, that a government, in carrying forward these objects, is ever amenable like an individual to the law of right. The goodness of the end will never justify wickedness in the means. Societies as much as individuals are bound to yield obedience to the commands of God. It is only when the objects of a government are right, and the means by which they are accomplished are innocent, that it can demand, on the principles of the gospel, the aid, and coöperation of the disciple of Christ. Acting in obedience to these principles the magistracy may claim the obedience of the Christian citizen, not from fear, but for conscience's sake, and from the love which he bears to the Saviour, who loved him and gave himself for him. * * * * *

So much as this then the gospel commands, in respect to our obedience to civil government. Beyond this I know not that it utters any command whatever. The acts, therefore, the laws, the requirements of civil society, like the acts, the laws, the requirements of the church, or of any other society, are amenable to the tribunal of reason and conscience and the Word of God. The Christian is at liberty to inquire whether any act of the government transgresses the limit within which its action is, by reason and revelation, restricted; and yet more to determine concerning every one of its actions whether it be right or wrong. At liberty, did I say? He is more than at liberty, he is obliged thus to inquire and to determine. He is a party to every act of the society of which he is a member. He is an intelligent moral agent, responsible to God for his actions, whether they be personal or associated, and therefore he must think about civil government and act about it, according to the light which God has given him, all things else to the contrary notwithstanding.

I therefore, as a Christian citizen, look upon the civil government and the civil magistracy with as unblenching an eye as I look upon any thing else. In simplicity and godly sincerity, not in the spirit of strife or partisanship, I may pronounce my opinion upon its enactments and measures, just as I would express my opinions in any other case. I see in Presidents, Cabinets, Senators, Representatives, and all the array of the civil magistracy, nothing but men, fallible men, of like passions with myself. Every page of the history of the past has shown that men placed in such situations have been exceedingly prone to err and to do wickedly. I cannot, therefore, worship men in power. In so far as they are virtuous men I love them. In so far as they are able men I respect them. In so far as, with an honest and true heart, they labor to discharge the solemn duties to which they have been appointed, I honor and I venerate them. I will pay all due deference to the offices which they hold, and will bow with seemly respect to the men who hold them. These men are to me the representatives on earth of eternal justice and unsullied truth; and may my arm fall palsied from my shoulder-blade when I refuse to raise it in token of respect to him who is called of God to minister under so solemn a responsibility.

But all this veneration is due, not to the man, but to the magistrate, and it is due to him therefore, only so long as he confines himself to the duties of his office, and discharges them with pure and patriotic intentions. I have a right to inquire whether his actions in his office conform to the principles of justice. He must claim for himself no immunity from scrutiny on account of the dignity of his station. If he use the power committed to him for any other purpose than that for which it was committed; if he prostitute his official influence to pander to the wishes of a political party; if he sacrifice the gravest interests of his country for the sake of securing to himself the emoluments of office; if he trample the national honor in the dust in order to minister to the grasping selfishness of a contemptible clique,—that moment every vestige of his sacredness, is gone forever. He stands before me like Samson from the lap of Delilah. Shake himself as he may, it matters not to me, his strength is departed from him. But is this all? No, nor half; not only is his official sacredness departed, he has become to me the most odious of despicable men. He has sacrificed his country to his lusts. He has bartered away the well-being of millions for food to nourish his vices. Whether in office or out of it, whether powerful or powerless, I can look upon him henceforth with no other feelings than those of pity and disgust.

But this may become a yet more practical matter. The magistrate may not only do wrong himself, but he may command me to do wrong. How shall I regard this command? I will regard it as I do any other command to do wrong, I will not obey it. I will look the magistracy calmly and respectfully in the face, and declare to it that in this matter I owe it no allegiance. I will have nothing to do with its wrong-doing. I will separate myself as far as possible from the act and its consequences, whether they be prosperous or adverse. It is wickedness; it has the curse of God inwrought into it, and I will have nothing to do with it. From the beginning to the end I will eschew it and the rewards that it offers. The magistracy may punish me; I cannot help that. I will not resist, but I will not do wrong, nor will I be a party to wrong, let the magistracy or aught else command me.

In saying this I hope that I arrogate to myself nothing in the least peculiar. I am only in the plainest and simplest manner stating the rights and obligations of an intelligent moral being, accountable to God for his actions, and bound to reverence his Creator above all else in the universe. Created under such a responsibility, can I transfer the allegiance which I owe to God, to legislative assemblies, to political caucuses, to mass meetings, to packed or unpacked conventions representing or pretending to represent the assumed omnipotence of public opinion. My whole moral nature with loathing forbids it. I could not do it without feeling that I had become a despicable slave. I could not do it without knowing that I had exchanged the glorious and incorruptible God for an image made like to corruptible man, and to birds and four-footed beasts, and creeping things, and worshiped the creature more than the Creator who is blessed forever. My fellow-citizens must not ask this of me; I will surrender for my country, my possessions, my labor, my life, but I will not sacrifice my integrity; and that is unworthy of being the country of a good man which shall ask it. * * * * *

I have said that the great end for which civil society is established, and the magistracy appointed is, to secure to man the enjoyment of those rights with which he was endowed by his Creator. If society or the magistracy interfere with those rights, it is tyranny. If its acts transcend the limits of the authority committed to it, it is guilty of usurpation. In neither of these cases does the Gospel of Jesus Christ command us to render to it obedience.

The civil magistrate has frequently persecuted men even unto death for believing the Gospel of Jesus Christ. Here he not only does not secure the enjoyment of an inalienable right, he goes farther and actually prohibits it. He demands of the conscience that it bow down to him rather than to its Maker. I need not repeat here the precepts of Christ which I have already quoted in reference to this subject. You all know that we are commanded under such circumstances, on the peril of our souls, to pay no respect to the precepts of the magistracy. Fear not, saith our Lord, those that kill the body, but are not able to kill the soul, but rather fear him that is able to destroy both soul and body in hell. Here then is a plain case, in which the magistrate, by inhibiting instead of securing the rights conferred on man by his Creator, has forfeited his claim to obedience; I do not say to *all* obedience, but to obedience *in just so far* as his commands interfere with the rights of man or the commandments of God.

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When men unite in the establishment of a government, they mutually promise, in all their relations with each other, to yield obedience to certain fundamental principles. The object of these principles is *to define and limit the power of the magistracy, and to prescribe the manner in whice this power shall be exerted.* The enunciation of these principles forms what is called a constitution. This being once established, it binds all and it protects all. It is a solemn and mutual contract between every individual on the one part, and the whole community on the other part. Upon the faithful fulfillment of this contract, depends the freedom of every individual and the security of his rights, whether civil or religious. We can neither assume powers not conferred upon us by this instrument nor refuse to carry its provisions into practice, either ourselves or by our agents, without a violation of our solemn obligations. It matters not how overpowering the majority by whom the outrage is committed, nor how small the minority whose rights are infringed, nor how elevated the position of the functionary by whom the act is performed; it is a crime of the deepest dye, and merits and should meet the sternest reprobation of every virtuous man. If, then, such be the responsibility assumed by every citizen of a free government, it surely becomes him to understand the provisions of that instrument by which this responsibility is created."

Golden Thoughts.—I never yet found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God hath chosen the vine—a low plant that creeps upon the helpful wall: of all beasts, the soft and patient lamb: of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in the lofty cedar, nor the spreading palm; but a bush, an humble, slender, abject bush. As if he would by these selections check the conceited arrogance of man. Nothing produceth love like humility; nothing hate, like pride.

The Sabbath Recorder.

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LIBERTY OF CONSCIENCE.

Although this subject occupies a large place in the present number of our paper, we do not think the circumstance requires any apology. Many persons, it is true, are accustomed to regard the times of persecution as past, and hence they see no particular necessity for insisting in these days upon liberty of conscience and the right of private judgment in matters of religion. But facts are constantly developing which show that there is now in man, even though nominally reformed and christianized, the same spirit which in times past led to the imprisonment and execution of those who dissented from the popular creed. Indeed, there is great reason to fear, that the possession of the same superiority in numbers and political influence, would transform the popular religious sects of this country into as great persecutors as they who hunted down the Anabaptists of England in the seventeenth century. One circumstance, fresh in the memory of our readers, will suffice to show that this fear is not groundless. We allude to the fining and imprisonment of the peaceable German Sabbath-keepers in Pennsylvania. Here was a religious society, noted for their general integrity and uprightness, who happened to differ from a majority of the people around them in relation to the day of the week which ought to be kept for the Sabbath. Availing themselves of this difference, a few restless spirits who held a personal grudge against them, took occasion to complain of their working on Sunday, and to insist on their being fined or imprisoned according to an old and well-nigh obsolete law. The result is well known. Several fines were imposed, and the society has been harrassed with a suit in court from that time to this. What a spectacle to be exhibited in a country which boasts of the political equality and religious freedom of all its citizens—a country in which liberty of conscience is guarantied, and the preference of one sect over another forbidden, by the National Constitution!

But the question is sometimes raised, whether such liberty of conscience as we require is not inconsistent with any care of religion on the part of the magistracy. We think not. It is the duty of the magistracy to protect the citizen in the exercise of his religious opinions, so far as their exercise is not inconsistent with the rights of others, and no farther. In regard to this matter of the Sabbath, all we ask is to be set free from the necessity of violating our consciences by the discharge of duties on that day which are inconsistent with keeping it holy. In regard to the Sunday, all we ask is to be left free to engage in our ordinary labors on that day. This is what we claim as our right, and what we cheerfully award to others. For the magistracy to refuse this to us, or grant more to others, is to transcend its powers, and so endanger the interests of religion.

Many are the evil consequences which have resulted from an undue exercise of authority, on the part of Christian magistrates, over the consciences of men. It has led to the persecution and death of thousands of the best men who have ever blessed the earth. It has encouraged infidels and pagans to pursue and destroy those who have attempted to preach to them the Gospel of peace and good-will. It has multiplied divisions in the world, and diminished the chances of a future union. It has placed obstacles in the way of doing right, whereby vast numbers have been kept from it, to the wreck of faith and a good conscience, and to the loss of their souls. Its influences are all bad, and could they be fully traced out would justly alarm those who have given it countenance.

YUCATANESE ROMISH PRIESTS.

John L. Stevens, Esq., in his "Incidents of Travel in Central America, Chiapas, and Yucatan," gives some rather curious accounts of his interviews with the priests or padres of those countries. He had often heard it remarked, that two padres could not meet without playing cards. Whether this be true or not, he saw very satisfactory evidence of their fondness for that game, as is shown by the following incidents. Mr. Stevens was at the village of Palenque, in Yucatan, in the neighborhood of which he was examining the remains of an ancient city, when the place was visited by three distinguished padres of other and somewhat distant places. The "cura" of Palenque was absent when they arrived. What followed his return is thus described :—

"The reception given him showed the good feeling existing among the padres; and, after some general conversation, the chocolate cups were removed, and one of the padres went to his chest, whence he produced a pack of cards, which he placed upon the table. He said that he always carried them with him, and it was very pleasant to travel with companions, as, wherever they stopped, they could have a game at night. The cards had evidently done much service, and there was something orderly and systematic in the preliminary arrangements, that showed the effect of regular habits and a well-trained household. An old Indian servant laid on the table a handful of grains of corn, and a new bundle of paper cigars. The grains of corn were valued at a medio. I declined joining in the game, whereupon one of the reverend fathers kept aloof to entertain me, and the other three sat down to Monte, still taking part in the conversation. Very soon they became abstracted, and I left them playing as earnestly as if the souls of unconverted Indians were at stake."

Mr. Stevens then gives some account of what took place on the following day, which was Sunday. The three padres, dressed in their gowns and surplices, assisted in the ceremonies of the mass, and at twelve o'clock, pursuant to invitation, they all went to the house of Don Santiago to dine. The cura did not arrive in time, and was sent for :—

"As soon as he appeared, the other padres rallied him upon his forgetfulness, which they insisted was all feigned; they had won sixteen dollars of him the night before, and said that he was afraid to come. He answered in the same strain, that he was a ruined man. They offered him his revenge, and forthwith the table was brought out, cards and grains of corn were spread on it as before, and while the padre of Tumbala played the violin, the other three played Monte. Being Sunday, in some places this would be considered rather irregular; at least, to do so with open doors would be considered setting a bad example to children and servants; and, in fact, considering myself on a pretty sociable footing, I could not help telling them that in my country they would all be read out of church. The 'Congressman'—one of them had been an officer in the army, and was now a member of Congress—had met an Englishman in Mexico, who told him the same thing, and also the manner of observing Sunday in England, which they all thought must be very stupid."

WASHINGTON ON THE RIGHTS OF CONSCIENCE.

To the Editor of the Sabbath Recorder:—

As every thing tending to illustrate or enforce the *rights of conscience* is of the deepest interest to *Sabbath-keepers*, who are, at present, suffering under unjust and invidious State Statutes, in this land of *vaunted* freedom, I send, for publication in the Recorder, the correspondence between the Quakers and President Washington, on his accession to the Chief Magistracy of our Union, 1789; which was republished in the *North American and United States Gazette*, on Monday, January 3d, and which, the editors say, they "take from the original published copy, printed by David Humphreys, Front-st., near the draw-bridge, Philadelphia."

The reply of "*the father of his country*," breathes the same catholic sentiments he avowed to the Baptist Church in Virginia, already spread before your readers, and is a severe rebuke to the *contracted littleness* and *sectarian intolerance* of the degenerate patriots of the present day. It cannot fail to exercise a wholesome influence on the populace, for, degenerated as we confessedly have since the days of the Revolution, they have not lost all respect for the opinions of that great and good man; than whom there was none purer or more worthy of being cherished and imitated—none more capable of being the exponent of our rights and immunites. W. M. F.

January 7th, 1848.

Address of the Friends of 1789 to President Washington.

To the President of the United States. The Address of the Religious Society called Quakers, from their Yearly Meeting for Pennsylvania, New Jersey, Delaware, and the western parts of Virginia and Maryland :—

Being met in this our Annual Assembly for the well-ordering the affairs of our Religious Society, and the promotion of universal righteousness, our minds have been drawn to consider that the Almighty, who ruleth in Heaven and in the kingdoms of men, having permitted a great revolution to take place in the government of this country, we are fervently concerned that the rulers of the people may be favored with the counsel of God, the only sure means of enabling them to fulfill the important trust committed to their charge, and in an especial manner that Divine wisdom and grace vouchsafed from above, may qualify thee to fill up the duties of the exalted station to which thou art appointed.

We are sensible thou hast obtained great place in the esteem and affections of people of all denominations, over whom thou presideth; and many eminent talents being committed to thy trust, we much desire they may be fully devoted to the Lord's honor and service, that thus thou mayest be an happy instrument in his hand, for the suppression of vice, infidelity, and irreligion, and every species of oppression on the persons and consciences of men, so that righteousness and peace, which truly exalt a nation, may prevail throughout the land, as the only solid foundation that can be laid for the prosperity and happiness of this or any conntry.

The free toleration which the citizens of these States enjoy in the public worship of the Almighty, agreeable to the dictates of their consciences, we esteem among the choicest of blessings; and as we desire to be filled with fervent charity for those who differ from us in faith and practice, believing that the general assembly of Saints is composed of the sincere and upright hearted of all nations, kingdoms, and people; so we trust we may justly claim it from others, —and in a full persuasion that the Divine principle we profess, leads into harmony and concord, we can take no part in carrying on war on any occasion, or under any power, but are bound in conscience to lead quiet and peaceable lives in godliness and honesty amongst men, contributing freely our proportion to the indigencies of the poor, and to the necessary support of civil government, acknowledging those "who rule well to be worthy of double honor," and if any professing with us are, or have been, of a contrary disposition and conduct, we own them not therein, having never been chargeable, from our first establishment as a Religious Society, with fomenting or countenancing tumults or conspiracies or disrespect to those who are placed in authority over us.

We wish not improperly to intrude on thy time or patience, nor is it our practice to offer adulation to any; but as we are a people whose principles and conduct have been misrepresented and traduced, we take the liberty to assure thee, that we feel our hearts affectionately drawn towards thee, and those in authority over us, with prayers that thy Presidency may, under the blessing of Heaven, be happy to thyself and to the people; that through the increase of morality and true religion, Divine Providence may condescend to look down upon our land, with a propitious eye, and bless the inhabitants with a continuance of peace, the dew of Heaven, and the fatness of the earth, and enable us gratefully to acknowledge his manifold mercies. And it is our earnest concern, that he may be pleased to grant thee every necessary qualification to fill thy weighty and important station to his glory; and that finally, when all terrestrial honors shall fail and pass away, thou and thy respectable consort may be found worthy to receive a crown of unfading righteousness in the mansions of peace and joy forever.

Signed in and on behalf of our said meeting, held in Philadelphia, by adjournment, from the 28th of the 9th mo. to the 3d day of the 10th mo. inclusive, 1789. NICHOLAS WALN,
Clerk of the meeting this year.

President Washington's Reply.

The Answer of the President of the United States to the Address of the Religious Society called Quakers, from their Yearly Meeting for Pennsylvania, New Jersey, Delaware, and the western part of Maryland and Virginia :—

GENTLEMEN—I receive with pleasure your affectionate address, and thank you for the friendly sentiments and good wishes which you express for the success of my administration, and for my personal happiness.

We have reason to rejoice in the prospect that the present national government, which, by the favor of Divine Providence, was formed by the common counsels, and peaceably established with the common consent of the people, will prove a blessing to every denomination of them;—to render it such, my best endeavors shall not be wanting.

Government being among other purposes instituted to protect the persons and consciences of men from oppression,—it certainly is the duty of rulers, not only to abstain from it themselves, but according to their stations to prevent it in others.

The liberty enjoyed by the people of these States, of worshiping Almighty God agreeable to their consciences, is not only among the choicest of their BLESSINGS, *but also of their* RIGHTS. *While men perform their social duties faithfully, they do all that Society or the State can with propriety demand or expect, and remain responsible only to their Maker for the religion or mode of faith which they may prefer or profess.*

Your principles and conduct are well known to me; and it is doing the people called Quakers no more than justice to say, that, (except their declining to share with others the burthen of the common defense,) there is no denomination among us who are more exemplary and useful citizens.

I assure you very explicitly, that in my opinion the conscientious scruples of all men should be treated with great delicacy and tenderness; and it is my wish and desire, that the laws may always be as extensively accommodated to them, as a due regard to the protection and essential interests of the nation may justify and permit.

GEO. WASHINGTON.

LEGAL PROTECTION OF SEVENTH-DAY BAPTISTS.

We are indebted to Eld. Eli S. Bailey for a copy of the following Act for the protection of Seventh-day Baptists, passed by the last Legislature of the State of New York. We agree with him, that although better than nothing, it still does not cover the whole ground :—

CHAP. 349.

AN ACT in relation to proceedings against persons observing as the Sabbath the day commonly called Saturday.

Passed November 10, 1847.

The People of the State of New York, represented in Senate and Assembly, do enact as follows :

Section 1. No person whose religious faith and practice is to keep the seventh day of the week, commonly called Saturday, as a day set apart by divine command as the Sabbath of rest from labor, and dedicated to the worship of God, shall be subject to perform military duty or jury duty in a justice's court, on such day, except that such persons shall be subject to perform military duty on such day in case of invasion, insurrection, or in time of war.

§ 2. Any person who shall knowingly and maliciously cause or procure any process isssued from a justice's court, in a civil suit, to be served on said day upon any such person, or who shall serve any such process which shall be made returnable on said day, shall be deemed guilty of a misdemeanor, and upon conviction thereof, shall be subject to a fine not exceeding one hundred dollars, or imprisonment not exceeding thirty days, or both.

§ 3. Any person who shall in like manner procure any such suit, pending in such court, against any person of such religious faith and practice, to be adjourned, to be tried on said day, shall be deemed guilty of a misdemeanor, and subject to like punishment.

§ 4. The act entitled, "An act in relation to the Seventh-day Baptists," passed May 7, 1839, is hereby repealed.

PHENIX, R. I., Jan. 20, 1848.

To the Editor of the Sabbath Recorder:—

DEAR BROTHER,—My heart was cheered last evening, on reading in the Recorder the account of revivals of religion in different parts of our beloved country. I could but hope, that the time was near when we might witness a general revival of God's work in all our churches throughout the length and breadth of the land. You know we have had a great and long day of adversity. I am happy to inform you that there is a precious revival in this village, and very flattering prospects of a general outpouring of the Holy Spirit in this region of country. It is about two weeks since I commenced labor in this village. The members of Baptist churches have gradually come up to the work; many who had backslidden have taken the alarm; and this is followed with an awakening among the unconverted, who are coming forward every evening to the altar for prayer. Some have already expressed a hope in Christ. Surely the gospel is the power of God unto salvation to every one that believeth. Yours in Christ.

JOHN GREENE.

PREJUDICE AGAINST COLOR NOT INVINCIBLE.—The printers of Rochester had a grand celebration on the 17th of January, in honor of the birthday of Franklin. Among the persons who sat down with the gentlemen of the quill, was Frederick Douglass, once a slave, but now a freeman and an editor. A toast was given to him by one of his white brethren, that "we recognize in the genius and cultivation of this orator and philanthropist good augury of the elevation of his race." Mr. Douglass made a very happy response, and gave the following sentiment: "Gentlemen of the Rochester Press—Promoters of knowledge, lovers of liberty, foes of ignorance, despirers of prejudice, may you continue to give to the world noble examples by a free and intelligent union of black with white." Another colored man, the publisher of the North Star, was also present and offered a toast. Such a reception of colored men by the editors and printers of Rochester speaks well for their intelligence and liberality, and indicates that the common prejudice against color is not altogether invincible.

APPEAL FROM THE AMERICAN TRACT SOCIETY.—The Secretaries of the American Tract Society have published an appeal, dated Jan. 1, 1848, setting forth their claims and wants. It seems that they now employ more than 200 colporteurs, including those speaking the German, French, Danish, Spanish, and Welsh languages. They also employ 170 persons in the bindery and printing office, who, with the facilities of steam presses and machinery, produce not far from three thousand books daily, besides other publications. Books and tracts to the value of $136,000 have been issued in eight months of the past year, and the tendency is to increase. But the Treasury of the Society is empty and embarrassed, and operations must be curtailed unless there is immediate relief. It is estimated that in order to pay the notes due for printing paper, and keep the wheels of the Society in motion, not less than $57,000 must be received in *donations*, in addition to the ordinary receipts from sales, previous to April 1, 1848, being within three months.

JEWISH DISABILITIES IN ENGLAND.—A motion was passed in the British Parliament, on the 17th of December last, for a committee on Jewish Disabilities. The resolution agreed to set forth, "that it is expedient to remove all civil disabilities at present existing, affecting her Majesty's subjects of the Jewish religion, with the like exceptions as are provided with reference to her Majesty's subjects professing the Roman Catholic religion." Thus the Catholics and the Jews are to be placed on the same footing. Lord John Russell, Lord Morpeth, and Sir G. Grey, were ordered to bring in a bill in accordance with the vote of the House, which, it is believed, will be promptly passed.

UNION THEOLOGICAL SEMINARY.—We have received a Catalogue of the Union Theological Seminary, in the City of New York, for 1848. The present number of students is 103, of whom 30 are in the Senior Class, 37 in the Middle, and 36 in the Junior. There are also three resident licentiates. A list is given of the Alumni during the ten years since the Institution was established. They number 211. This Seminary is open for the admission of students from every denomination of Christians. Persons applying for admission must produce a certificate of good standing in some evangelical church; and must either present testimonials of having had a regular college education, or submit to an examination by the Faculty on the branches usually taught in such a course.

MADISON UNIVERSITY.—A Catalogue of the Officers and Students of Madison University, for 1847–8, has been sent us, from which we learn that there are 41 students in the Theological Department, 140 in the Collegiate Department, and 35 in the Grammar School, making a total of 216. The course of studies in the Collegiate Department differs in no essential particular from that of colleges generally. An acquaintance with the Hebrew language is requisite for admission into the Theological Department. Candidates for this department are required to furnish letters from their respective churches, either licensing them to preach, or approving of their studying with a view to the ministry. They are also examined by the Faculty in relation to their Christian experience and call to the ministry.

VISIT OF DR. KING TO THE POPE.—Rev. Dr. King, the heroic missionary of the American Board in Greece, it is known, has for two years past been persecuted, in various ways, by the ecclesiastics of the Greek church, for publishing a little volume of extracts from their most venerated Fathers, against the worship of the Virgin Mary and images. At length, judging it expedient to leave the country for a time, he went over to Switzerland, and from thence to Rome, from whence he has recently written a letter to the American Board at Boston, of which the following is an extract :—

"I have just been presented to the much celebrated Pope Pius IX., who is a very dignified and interesting man; I neither kissed his toe nor his hand, nor did he kiss mine, but he bowed to me very politely, and I to him. Several who were presented at the same time with me, being Roman Catholics, knelt down very devoutly and kissed the cross on his foot. He has much benignito marked in his countenance, and I should judge from his appearance, that he had a good degree of decision and firmness. He was born the thirteenth of May, 1792, and is, of course, about two months older than myself. He is certainly a very remarkable man; but I think that we must wait a little longer, before giving a decided opinion with regard to his object in certain measures he is adopting."

THE CHOLERA.

Dr. Bloomfield, Lord Bishop of London, has addressed a Pastoral Letter to the clergy of his diocese, relative to the approach of the cholera, in which he says :—

"There is every reason to expect, as far as human judgment can look forward to coming events, that the cholera, that fearful and mysterious disease, which is again traversing the surface of the globe, will, before long, make its appearance on our shores. It is stated in the first report of the Sanitary Commission, just presented to Parliament, that, according to information received from the English Consuls abroad, this pestilence is steadily advancing *upon precisely its former track of* 1832."

According to the Bishop's letter, it appears that the English Health Commisioners are of opinion that the Asiatic Cholera is not contagious; that no one will be infected by the dead bodies of cholera patients; that want of cleanliness is the greatest predisposing cause; that habitual respiration of an impure atmosphere is a powerful predisponent; that where people live filtbily and irregularly, they run the greatest possible risk; and that in places where a great degree of cleanliness is maintained, poor and rich are exempt. Dr. Bloomfield therefore calls on the parochial clergy to visit the houses of the poor, and to urge the people to take every possible precaution. He says :—

"The extreme closeness and inconvenience of the miserable tenements or apartments occupied by the poorest classes, at rents, the excessive amount of which cripples their means of comfort and cleanliness, the inadequate supply of water, the want of all provision for ventilation, the absence of all conveniences for personal ablution and household washing—these, and the disgraceful state of the sewerage in the most crowded parts of the metropolis, are causes which engender or aggravate disease, and hurry great numbers of our fellow-creatures and neighbors to an untimely grave."

DRESS OF MISSIONARIES IN CHINA.

Most of our readers probably know, that Rev. I. J. Roberts, the southern Baptist missionary stationed at Canton, China, has assumed the dress and adopted many of the customs of the Chinese, with a view to secure thereby more complete access to the people. In his journal, under date of May 12th, 1847, he gives the following account of a company of German missionaries who intend to follow his example :—

"Four German missionaries have just arrived in China, and are now at Hongkong, who intend to go into the country. One of them came to my house on the 6th instant, and introduced himself to me by the German name, Genhehr but since he arrived at Hongkong he has taken the Chinese name, IP; much better than the other one, too, for I am sure that a Chinaman nor an American either, would ever know how to pronounce his German name; and hence I shall call him IP, his Chinese name. He informed me that he wished to spend a few days among the people of this vicinity, making excursions into the country around, and that he wished to start out the next day. He has been at Hongkong about a month. I invited him to make my house his home, and join me in eating rice with chop-sticks—rather a requisite qualification for living or traveling among the people. He gladly accepted the invitation, and I went with him to procure a boat for the morrow. We got a suitable boat at one dollar per day to start the next morning among the villages in the country. On our return he proposed going through the process of becoming an initiated Chinaman; and yet he had very few of their characteristics—with a very fair complexion, blue eyes, light hair, foreign garb, German twang, and only one month's knowledge of their language. But he had already bought himself some China clothes and a tail, a most requisite appendage of Chinese costume. He sent for a barber, sat down and had his head shaved all over, except a small spot on the crown, to which, after being blacked, the tail was plaited. He took off his foreign garb, and put on his Chinese dress, and we took dinner together with chop-sticks. 'Thus ended the first lesson.'"

In his journal, a few days later, Mr. Roberts makes the following remarks, which are no doubt worthy of consideration, although many persons will differ from the conclusion to which he comes :—

"I feel persuaded that if foreign missionaries would condescend to wear the Chinese costume and tail; and perhaps suffer a robbing and beating now and then, they might publish the gospel extensively in the country! And are we any better than the apostles? They suffered many beatings, and went on preaching as if they had not been beaten at all! And as to wearing the Chinese costume and tail, that would soon become easy from habit. I speak from experience! The Emperor, though a foreigner, yields to this custom—shaves his head, and wears a tail; and doubtless the apostle Paul would do so if here, who 'became all things to all men, that by all means he might gain some.' I think it will be absolutely requisite to wear the Chinese costume and tail if a missionary would travel extensively among the people, and preach to them unmolested. The Catholic missionaries do so, and go where they please. And these German missionaries are arranging their matters to do so, and expect to be allowed to go where they please. Dr. Medhurst did so a year or so ago, and went far into the country. Mr. Milne did so, and came through the interior of the country from Ningpo to Canton—a journey of several hundred miles, which took him thirty-eight days to perform! And, indeed, the Chinese say, that teacher Ip might almost go where he pleases now, without detection, notwithstanding his un-Chinese appearance at first; how much more readily will he be able to do so when he shall have acquired the language, and become somewhat sunburnt. It strikes me rather forcibly, that it is through this means that we are now to find the whole country accessible to us."

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

In the SENATE, last week, several petitions were presented for the speedy termination of the war. Petitions were also presented for pensions to be granted to various individuals dependent upon persons who have been killed in the Mexican war—a kind of petition which will no doubt be plenty enough for years to come. The principal matter before the Senate was the Ten Regiment Bill, which was spoken to at length by several of the leading members. In the course of debate, Mr. Butler stated that the troops already in the field form the basis of an army of 30,000 regulars and 30,000 volunteers. Of these about 45,000 are available. The President has power to raise this force to the full complement of 60,000. The bill now before the Senate gives 10,000 regulars, and another bill has been reported authorizing 20,000 volunteers. Add to these the seamen and marines who are engaged in the service, and there may be an army of 100,000 men, and this great military force is placed at the power of the President for the purpose of invading the only Republic on this continent except our own.

In the HOUSE OF REPRESENTATIVES, much time was spent in considering, in Committee of the Whole, the annual message of the President. While discussing this general topic, speeches were made upon slavery, the boundary of Texas, the causes of the war, &c. Mr. Tompkins offered a series of resolutions calling on the President to state the specific objects for which the war is to be prosecuted, and the means of accomplishing the same. Mr. Turner offered a joint resolution for the annexation of New Mexico and California. Both resolutions were laid over.

On Monday, Jan. 17, in the House, Mr. Giddings offered the following resolution, which was laid on the table by a vote of 98 to 88:—

Whereas, it is represented that on Friday last, three armed persons engaged in the internal slave trade, entered a dwelling in this city, and violently seized a colored man, employed as a waiter in the boarding-house of several members of this body, and in the presence of his wife, gagged him, placed him in irons, and with loaded pistols, forced him into one of the slave-prisons of this city, from which, it is reported, he has since been dispatched for the slave-market of New-Orleans:

And whereas said colored man had been employed in said boarding-house for several years, had become well and favorably known to members of this House, had married a wife in this city, and, under a contract to purchase his freedom for the sum of $300, had by great industry paid that sum within about $60:

And whereas outrages like the forgoing have been of common occurrence in this District, and are sanctioned by the laws of Congress, and are extremely painful to many of the members of this House, as well as in themselves inhuman, Therefore

Resolved, That a Select Committee of five members be appointed to inquire into and report upon the facts aforesaid; also, as to the propriety of repealing such acts of Congress as sustain or authorize the slave trade in this District.

Speaking of the transaction alluded to above, the editor of the New York Tribune, who was in Washington at the time, says:—

The outrage could not have been more abominable if the Slave Coast of Africa had been its theatre and the most atrocious savages its authors. The victim had made himself respected by all who knew him, by his quiet industry and diligence in his vocation. He had fairly bargained for his freedom, and had paid four-fifths of the stipulated purchase-money, as appears by receipts from his miscreant-owner on the books of his trustee; but his wife states that he had actually paid the whole price except $11, (having made payments when his trustee was away, and no credit could be recorded,) and had $6 of this little balance in his pocket when the pirates jumped upon, shackled and kidnapped him. Two weeks more, and he would have been out of the house of bondage; now he is torn from all he holds dear, and is on his way in chains to wear out the wretched remnant of his life in the cane-fields of Louisiana.

NEW YORK LEGISLATURE.

The business before this body at present is principally of a local character. There are some items, however, in which all will feel an interest. The Assembly has had under consideration a bill to regulate the sale of Patent Medicines. Before it passed to the third reading, an amendment was made that regular physicians should write prescriptions in full, and that the name of the medicines shall be stated. A resolution was offered in the Assembly, that the Judiciary Committee inquire into the expediency of declaring Magnetic Telegraph Companies common carriers, subject to the laws regulating common carriers, and of regulating their rates of toll.

In the Senate, the following bill to punish adultery was passed, with debate, on Monday, 27 voting for it, and 1 against it:—

§ 1. Every male person of full age, who shall commit adultery with a married woman of previous good character, shall be deemed guilty of a misdemeanor, and upon conviction thereof in a Court of Record, shall be punished by imprisonment in the county jail, for a term not exceeding one year.

§ 2. No conviction shall be had under this act, unless the indictment be found within one year from the commission of the offense, nor unless there be evidence confirming the testimony of the adulteress.

The New York Tribune, speaking of the occupations of the legislators of New York, says:

"The present is the first House of Assembly which has been elected under the single District system; and one effect has been the return of an unusually small number of practicing lawyers. The House contains but one member of our craft, Mr. James Brooks, Editor of the New York Express. There are 50 farmers; 16 mechanics; 17 merchants; 2 sailors or navigators, one of them being a 'ferryman' and t'other a 'mariner;' 4 manufacturers; 20 lawyers, including the Speaker; 1 clerk, and 5 gentlemen; 1 lithographer; 1 engineer, and 1 hotel-keeper. They are described as active, business men, able and willing to transact to advantage the public affairs given them in charge. We understand that one or two Europeans by birth are in the House, and the rest are citizens by birth. Of the 2,600,000 inhabitants of this State, it has been estimated that full one-fifth were not born within the limits of the republic.

LATER FROM EUROPE.

Two steamers, the Missouri and the Cambria, have arrived at New York since our last, bringing foreign papers to Jan. 1.

The commercial intelligence brought by the Cambria is very favorable. There had been an improvement in the money market, and a slight advance in cotton and breadstuffs.

The Arabs of Tripoli are in revolt. At Ghereau and at Gebel they rose *en masse* against the Turks, and killed the Governor of Gebel, Ahmed Effendi, and above a hundred of his people. They rose against him on account of the tyranny exercised by him. During the period of thirteen years that he has been Governor, he has done nothing but plunder the people, take away their children, and massacre the men. Those families who, in the time of Geramanli, the former Governor, paid twenty dollars annual tribute to the Turks, are now compelled to pay one hundred dollars. This is the reason why the people of Bengazy, to the number of 30,000, fled to Egypt and Smyrna. More than 40,000 have fled from Tripoli unto the regency of Tunis. Those actually in Tripoli are living a life of misery. The war-schooner Sajah Cattera had sailed for Malta with dispatches for the Sultan, in which the Governor requested the Sultan to send immediately five or six thousand troops to exterminate the rebels.

The late Parliament, during the last session, sanctioned 160 railway bills, for the construction of 1,353 miles of railway. The capital stock of the various companies amounted to £25,695,257; the capital subscribed, to £11,702,951; and the amount empowered to be borrowed to £13,764,871.

The cheese which won a gold medal at the Fair of the American Institute, in New York, has been on view at the warehouse of Messrs. Leech, Harrison & Co., Liverpool. It weighed gross 575 lbs., nett 572 lbs., and was made from the milk of 350 cows. It has been sent from Leech & Co.'s warehouse into Yorkshire.

A meeting of deputies of the "Three Denominations," (Independents, Presbyterians, and Baptists,) has been held in London. The report stated, that through their exertions, there were at present not less than sixty-two Members of Parliament who were opposed to all grants of public money for religious endowments.

The Earl of Winchelsea has published a letter in the London Standard, calling upon his fellow-countrymen to resist, in the most strenuous manner, the attempt now being made by Her Majesty's Government to admit Jews Members of the British Parliament.

A striking evidence of the extent to which distress prevails at the present moment in London, will be found in the annual report of the Mendicity Society. The year 1846 was a sad one enough for destruction, yet the number of applications for relief to the Society was less than 80,000, while in the present year they have amounted to nearly 54,000.

A meeting has been held in London for the purpose of petitioning Parliament for the repeal of the window tax, as it proved detrimental to the health of the metropolis, and should be immediately abolished. This is not the opinion of the inhabitants of London alone, but of the country generally.

M. Guizot has ordered a Pole to quit France within twenty-four hours, because of a speech against the Emperor of Russia, at a Polish dinner.

MEXICAN NEWS.

There are rumors from Mexico, to which the New Orleans papers give credit, that Great Britain has commenced negociations with a view to effecting a peace. We hope these rumors may be speedily confirmed.

It is reported in the Mexican papers, that Santa Anna had embarked at Acapulco, for the port of San Blas.

Advices have been received from Mazatian to the 30th ult. The guerrillas under Migares had made an attack upon the Cape, but were completely routed, and Migares and many other Mexicans killed.

An expedition was dispatched on the night of the 21st against Cholula to apprehend some Mexican officers. A skirmish took place—three Mexicans were killed and three wounded.

A number of American prisoners, who had been taken at various times by the Mexicans, had been sent to Col. Childs from Zacatlan by Izunsia, the former Mexican Governor of Puebla, asking an exchange for Col. Pavor. If not admissable, an equal number of Mexicans was requested, and if neither proposition should be accepted, they might be considered voluntarily restored. Col. Childs replied that he could not comply with either proposition, and that the Mexicans were indebted for a great number of prisoners released during the war. He returned sincere thanks for kindness shown to the prisoners now voluntarily restored, and would with pleasure emulate the enemy's kindness toward all Mexicans who might become prisoners.

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A BAND OF BROTHERS.—Hon. William B. Calhoun, recently elected Secretary of this Commonwealth, is a brother of Hon. Charles Calhoun, Secretary of the Senate of Massachusetts, and of Hon. John H. Calhoun, Secretary of the Senate of New York. Another brother, Jas. Calhoun, is candidate for the VIIth District in Illinois, where he holds a highly incrative post as Clerk of the Courts. Another brother resides in Cincinnati, another in New York, both merchants, we believe, and still another, Rev. Simon H. Calhoun, is the eminent and devoted missionary to Syria.

A. J. DANA, THE LOST MAN.—It seems, says the Brattleboro' (Vt.) Gaz., that the man calling himself by the above name, who so mysteriously disappeared from this village in October last, leaving behind a valise containing over $500 in gold and silver coin, and whose reappearance in a miserable condition was mentioned two weeks since, is something of a rogue as well as a lunatic. His brother was here on Tuesday, and visited Dana at the Asylum, in company with two or three of our citizens. He pretended for a long time not to know his brother, but finally confessed the relationship between them. The brother's name is *Samuel Dodge*, who lives in Hamilton, Mass., and has two brothers residing in the same town. He says that Dana's true name is *Antipas Dodge*, which Dana at once admitted. He says that Dana, *alias* Dodge, left Hamilton on the 28th of September last, and took with him about $1,000 of his (Samuel Dodge's) money—$600 in gold and silver coin, and $400 in bank bills, of which the $500 found in the valise is a part. The money is still in the possession of Maj. Smith, and Dana remains at the Asylum. He has been a dissipated man, but was never known to be deranged, except from excessive use of liquor.

◆

A DESTITUTE SOLDIER.—There is at present in Brooklyn a soldier by the name of William Tompkins, late of Company F of the New York State Volunteers, who was at every battle, from the storming of Vera Cruz to the capture of the City of Mexico. At the battle of Churubusco he very narrowly escaped death, a musket ball grazing him on his breast: and at the storming of Chapultepec he fought by the side of Capt. Pearson of Brooklyn, and saw him fall and was with him during his last moments. In the taking of the Capital a ball from the Garita del Belau, took off Tompkins' left arm above the elbow. After remaining for some time in the hospital, he was sent to Vera Cruz with the train commanded by Col. Harney, and thence to this port, where he arrived entirely penniless and destitute of clothing.

SUMMARY.

The Mayor of Louisville gives notice, dated Jan. 14, that after 20 days from that time, the act of the Legislature passed in the session of 1845–6, will be enforced against free negroes in that city. That act provides that any free negro who shall come into the State and remain thirty days, shall be liable to arrest, and upon conviction of the fact, shall give a recognizance with two sufficient sureties in the sum of $500, to leave the State within ninety days, and never return; and upon failure so to give recognizance, shall be sold into slavery, to the highest bidder, for one year. An atrocious law.

The Western Railroad earnings in the year ending November 30 were: From passengers $502,322; freight, $785,346; mails, rent, &c., $37,668; total, $1,325,336. The expenditures were, $196,549 for repairs of road; $52,050, repairs of engines; $72,061, repairs of cars; $34,631, for buildings, &c.; $280,623, expenses of transportation; and $40,776, for general expenses. Total $676,690—leaving a net income of $648,646.

In a late Newburgh paper appears an advertisement offering at private sale, "cheap," the celebrated and valuable property known as Washington's Headquarters. "The lot contains about three acres, and is one of the handsomest lawns in the village, commanding a view of the Hudson from West Point to Dans Kamer. On this lot is the 'Old Stone House,' occupied in 1782–3 by Gen. Washington."

A gentleman residing in Yates Co., N. Y., in writing to his friend under date of Jan. 14, says that in the town of Dundee, in the same county, the small pox is prevailing to such an extent that business is nearly stopped, the schools closed, and the churches have not been opened for several weeks.

AUBURN, 'loveliest village of the plain,' has taken it into her head to become a city. The Trustees, with entire unanimity, have appointed a Committee to draft a city charter, and will soon make an application to the Legislature for city privileges.

By the late census, Texas contains, of slaves, slaveholders, and others, 140,000 persons, being one human being to each three square miles, or 2,000 acres. Probably some 5,000 persons, heads of families, have been allowed to rivit slavery on a territory of 400,000 square miles in extent, which the United States have annexed, with a virtual perpetual prohibition to free settlers. So says the Tribune.

The Massachusetts girls, last year, made 1,046,944 straw bonnets and hats, worth $1,057,892; also, palm leaf hats worth $480,387; and straw braid, value $102,367. What a purse, $1,640,596 was to divide among them! In 1846, the Old Bay State made nearly 21,000,000 pairs of boots and shoes, value nearly $15,000,000.

The State Bank at Saugerties and the Bank of Cayuga Lake have suspended redemptions. These are free banks, and the circulation, which has been reduced to $50,000 each, is secured entirely by New York State Stocks. There can not be much loss to the bill-holders who wait redemption from the Controller's Office. The general opinion among the uncurrent-money brokers is, that these are the last failures which will take place.

Ohio is moving for an amendment to the Post Office laws to reduce the postage on transient papers, and to permit them to be carried in the mails without a pre-payment of postage. A resolution instructing her Senators and Representatives in Congress to favor such an amendment has been introduced and referred in the Legislature.

The ship Kedron, Capt. Howes, from Cronstadt, on the 5th inst. in lat. 43 40, lon 45 30, lost overboard from the jib-boom, while stowing the jib, three seamen, viz: Jas. Gillis, of Virginia: Geo. Meadon, of Louisiana; and Laurens Daniels, of Denmark. All efforts to save them were unavailing.

Accounts from Yucatan state that thirty-seven Indians were executed agreeably to sentence on the 20th, for their participation in the horrors of Valladolid, Teple, &c. The execution took place in the interior of the citadel, to spare the citizens the sight of such an effusion of blood.

The Paris Commerce has calculated, that during the last seventeen years no less than 1,129 prosecutions had been directed against the French journals in the name of King Louis Phillippe, who had inaugurated his accession to the throne by a formal promise that no prosecution should be in future instituted against the press. During that period, 57 journals were obliged to suspend their publication, in consequence of the severity of the penalties. The writers were sentenced to 3,141 years and 8 months imprisonment, and the journals to 7,110,500f. fine.

The Frankfort (Ky.) Commonwealth contains an advertisement offering for sale the splendid family carriage of the lamented Gen. Harrison. It was presented to Gen. H. by the young men of Baltimore; the original cost was $2,500, and it is now very nearly as good as when new; though it will be sold for greatly less than cost. The circumstances of the family of the lamented hero, are not such as will permit them to keep it, and they have advertised, in the hope that they may find in Kentucky, among their tried friends, a purchaser.

A large proportion of the members of the Legislature of Massachusetts, with the Governor at their head, are associated in a Temperance Society. This Society held its anniversary on Wednesday evening of last week, Gov. Briggs in the chair, when addresses were made by him and other prominent individuals, including Lieut. Gov. Reed and the President of the Senate, Mr. Scudder.

The British ship India arrived from Liverpool, after a passage of 57 days. Capt. Thompson died of the ship fever on the 14th inst., and during the passage thirty-nine of the passengers died of the same disease. The first officer of the ship, and a large number of the passengers, are now sick. When the India left Liverpool she had two hundred and seventy passengers.

Mr. Hornbeck, a member of the House of Representatives of the United States, died at Allentown, Pa., on the 16th of January. He was not well when he went to Washington at the opening of Congress, and soon afterwards returned home with little or no hope of recovering.

The important question whether the translation of a work constitutes or not a "counterfeit" of the original, has just been decided in the affirmative by the criminal tribunal of the first resort in Berlin, Prussia. The question was raised on a German translation of Sir E. L. Bulwer's novel of *Lucretta*. There is an appeal before the Court of Berlin.

The *American Messenger says*:—Beside the generous donations previously announced, an anonymous contributor has sent to the treasury $250, and an "Episcopalian" (a lady) has sent $150, "to aid in sending colporteurs to Mexico, or any destitute portion of the United States."

Messrs. Chambers, of Edinburgh, affirm, that of $75,000 recently expended in paper, $26,000 were exacted by the Queen as her taxes thereon, being far more than their own yearly profits.

The *Deutsche Schnellpost* says that six of the Jesuits expelled from Switzerland are now in this City.

Review of New York Market.

MONDAY, JAN. 24.

ASHES—Pearls $7; Pots 5 87 to 6 00.——FLOUR AND MEAL—Troy, Oswego, strait Genesee, Rochester, and Michigan Flour sold for 6 06. Jersey Meal 3 25. Rye Flour 4 25.——GRAIN—Genesee Wheat 1 40. Corn 64 a 70c. Rye 90c. Oats 45 a 50c. Barley 90c.——PROVISIONS—Prime Pork 6 75; Mess 11 37. Prime Beef 5 75; Mess 8 50. No change in Butter and Cheese.

MARRIED,

In Leonardsville, N. Y., on the 10th inst., by Rev. Wm. B. Maxson, Col. CHARLES S. BENSON, of New York City, to Miss PHEBE H. B. MAXSON, of the former place.

In Brookfield, N. Y., January 12th, 1848, by Eld. Eli S. Bailey, Mr. HENRY DENISON to Miss JULIA ANN PALMER, both of Brookfield.

DIED,

In Onondaga, Ingham Co., Mich., Oct. 23, after a lingering illness, ANNA CHURCH, consort of Silas Church, in the 77th year of her age. Sister Church became a believer in Christ at the early age of nine years, and since that time has been noted for her piety and Christian deportment. About sixteen years ago she embraced the Bible Sabbath, and united with the Seventh-day Baptist Church in Otselic, Chenango Co., N. Y. During the past summer she, with her now bereaved companion, moved to Onondaga, purposing to spend their last days with the few lonely Sabbath-keepers in this place; and though her days with us have been few, yet we feel that we have been bereft of a mother in Israel. She has left an aged companion and a large circle of relatives to mourn her loss, but they "mourn not as those without hope."

A. P. S.

In the town of Hopewell, Cumberland Co., N. J., on the 16th inst., of creeping palsey, SAMUEL THOMAS.

LETTERS.

Samuel Davison, Maxson Green, Wm. Utter, James Summerbell, Joseph Goodrich, C. S. Hall, Benjamin Maxson, S. P. Stillman, Wm. B. Maxson, Eli S. Bailey, A. P. Stillman, S. S. Griswold, Samuel Ruggles, A. C. Babcock, (the money will be invested in articles for which they have written, and the letter will be sent with the articles by the first ship.)

RECEIPTS.

W. D. Wells, Westerly, R. I.	$2 00	pays to vol.	4	No.	52
Sanford Noyes, "	2 00	"	4	"	52
Lester Crandall, "	2 00	"	4	"	52
J. D. Babcock, "	2 00	"	4	"	52
M. Johnson, "	2 00	"	4	"	52
J. Fenner, 2d, "	2 00	"	4	"	52
Thomas Clarke, "	2 00	"	4	"	52
J. C. Nash, "	2 00	"	4	"	52
Geo. S. Barber, "	2 00	"	4	"	52
Jared Barber, "	2 00	"	4	"	52
Simon Kenyon, "	2 00	"	4	"	52
W. F. Prosser, "	2 00	"	4	"	52
Paul Babcock, "	2 00	"	5	"	52
Geo. W. Noyes, "	2 00	"	4	"	26
A. Collins, Lippitt, R. I.	2 00	"	4	"	52
Jos. Goodrich, Milton, W. T.	2 00	"	4	"	52
E. Burdick, "	2 00	"	4	"	52
H. W. Green, "	2 00	"	4	"	52
John Stillman, "	2 00	"	4	"	52
Geo. S. Burdick, "	2 00	"	5	"	52
Eli Davis, Shiloh, N. J.	2 00	"	4	"	52
Jos. Swinney, "	2 00	"	4	"	52
E. A. Crossley, "	2 00	"	4	"	52
M. & E. B. Ayers, "	2 00	"	5	"	7
Abel S. Randolph, "	2 00	"	3	"	52
A. P. Stillman, Onondaga, Mich.	2 00	"	4	"	31
D. R. Potter, Almond,	2 00	"	4	"	52
Chauncy Green, "	1 00	"	4	"	52
Moses Maxson, Richburg,	2 00	"	4	"	52
Amos Crandall, Philips' Creek,	1 00	"	4	"	9
Benj. Maxson, Hounsfield,	2 00	"	4	"	52
Witter & Babcock, U. Forks,	2 00	"	4	"	52

MISSIONARY ASSOCIATION—EXECUTIVE BOARD.

The Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held in New York, on the evening of second-day, Feb. 7, at 7 o'clock. It is hoped that there will be a full attendance of the members of the Board, and that those having business to present will make the same known to the Corresponding Secretary, Thomas B. Brown, previous to the meeting.

GEO. B. UTTER, Rec. Sec.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

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Miscellaneous.

SHELLY'S DIRGE FOR THE OLD YEAR.

Orphan hours, the year is dead,
Come and sigh, come and weep!
Merry hours, smile instead,
For the year is but asleep:
See, it smiles as it is sleeping,
Mocking your untimely weeping.

As an earthquake rocks a corse
In its coffin in the clay,
So White Winter, that rough nurse,
Rocks the dead-cold year to-day!
Solemn hours! wail aloud,
For your mother in her shroud.

As the wild air stirs and sways
The tree-swung cradle of a child,
So the breath of these rude days
Rocks the year:—be calm and mild.
Trembling hours—she will arise
With new love within her eyes.

January gray is here,
Like a sexton by her grave;
February bears the bier,
March with grief doth howl and rave,
And April weeps—but O, ye hours!
Follow with May's fairest flowers.

◆

From the Charleston Courier.

THE BEAUTIFUL MANIAC.

"The fire that on my bosom preys
Is lone as some volcanic isle,
No torch is kindled at its blaze—
A funeral pile!"

In the morning train from Petersburgh, there was a lady closely veiled, in the same car with ourselves. She was dressed in the purest white, wore gold bracelets, and evidently belonged to the higher circles of society. Her figure was delicate, though well developed, and exquisitely symmetrical; and when she occasionally drew aside her richly embroidered veil, the glimpse of her features, which the beholder obtained, satisfied him of her extreme loveliness. Beside her sat a gentleman in deep mourning, who watched over her with unusual solicitude, and several times when she attempted to rise, he excited the curiosity of the passengers by detaining her in her seat.

Outside the cars all was confusion; passengers looking to their baggage, porters running, cabmen cursing, and all the usual hurry and bustle attending the departure of a railroad train. One shrill warning whistle from the engine, and we moved slowly away.

At the first motion of the car, the lady in white started to her feet with one heart-piercing scream, and her bonnet falling off, disclosed the most lovely features we ever contemplated. Her raven tresses fell over her shoulders in graceful disorder, and clasping her hands in prayer, she turned her dark eyes to heaven. What agony was in that look! What beauty, too, what heavenly beauty, had not so much of misery been stamped upon it. Alas! that one glance told a melancholy tale.

"————she was changed
As if by the sickness of the soul; her mind
Had wandered from its dwelling, and her eyes,
They had not their own lustre, but the look
Which is not of the earth; she was become
The queen of a fantastic realm; her thoughts
Were combinations of disjointed things;
And forms, impalpable and unperceived
Of others' sight, familiar were to hers."

Her brother, the gentleman in black, was unremitting in his efforts to soothe her spirit. He led her back to her seat; but her hair was still unbound, and her beauty unveiled. The cars rattled on, and the passengers in groups resumed their conversation. Suddenly a wild melody arose; it was the beautiful maniac's voice, rich, full, and inimitable. Her hands were crossed on her heaving bosom, and she waved her body as she sung with touching pathos:—

"She is far from the land where her young hero sleeps,
And lovers are around her sighing,
But coldly she turns from their gaze and weeps,
For her heart in his grave is lying.

"She sings the wild songs of her dear native plains,
Every note which he loved awaking—
Ah! little they think, who delight in her strains,
How the heart of the minstrel is breaking!"

Her brother was unmanned, and he wept as only man can weep. The air changed, and she continued—

"Has sorrow thy young days shaded
As clouds o'er the morning fleet?
Too fast have those young days faded,
That even in sorrow were sweet?
If thus the unkind world wither
Each feeling that once were dear;
Come, child of misfortune! come hither,
I'll weep with thee, tear for tear."

She then sung a fragment of the beautiful hymn—

"Jesus, lover of my soul,
Let me to thy bosom fly."

Another attempt to rise up was prevented, and she threw herself on her knees beside her brother, and gave him such a mournful, entreating look, with a plaintive, "Save me, my brother! save your sister!" that scarcely a passenger could refrain from weeping. We say scarcely, for there was one man (was he a man?) who called on the conductor to "put her out of the car." He received the open scorn of the company. His insensibility to such a scene of distress almost defies belief; and yet this is in every particular, an "ow'er true tale." Should he ever read these lines, may his marble heart be softened by the recollection of his brutality!

Again the poor benighted beauty raised her bewitching voice to one of the most solemn sacred airs:—

"Oh where shall rest be found,
Rest for the weary soul!"

And continued the melancholy chant until we reached the steamer Mount Vernon, on board of which we descended the magnificent James river, the unhappy brother and sister occupying the "ladies' cabin." His was a sorrow too profound for ordinary consolation; and no one dared intrude so far upon his grief as to satisfy his curiosity.

We were standing on the promenade deck, admiring the beautiful scenery of the river, when at one of the landings, the small boat pulled away for the shore with the unhappy pair, *en route* for the asylum at ——. She was standing erect in the stern of the boat, her head still uncovered, and her white dress and raven tresses fluttering in the breeze. The boat returned, and the steamer moved on for Norfolk. They were gone! that brother with his broken heart, that sister with her melancholy union of beauty and madness.

◆

The Maid and the Magpie in Real Life.—A magpie flew in at the open window of a dressing-room at Skene House, and ingeniously contrived to pick a ring, belonging to Lady Agnes Duff, from the upright stalk of a ring-stand, and fly off with it in his bill. Lady Agnes' maid, who was alone in the room at the time, and witnessed the theft, without being able to prevent it, was filled with consternation. The ring she knew was a valuable one—worth forty guineas—and she naturally feared that the story of the magpie would hardly be accepted as a satisfactory account of its disappearance. A workman, to whom she communicated the alarm, had seen the bird fly out, and observed that it first perched on the top of a rack of wood. By great good fortune, they found, on going to the place, that the ring had been dropped and was lying on the ground.

◆

MARRIAGE MODES IN CHINA.

A Chinese woman spends her time at home, and if poor, works at the loom. Ladies prepare embroidery, and are fond of gaudy dress. Girls get little or no education, and boys are sent to school at an early age. Matchmakers are in much repute, as ladies are not allowed to make a selection for themselves. The marriage vow is said to be strictly observed on the female side, but the same cannot be said of the men. A small foot and a pale complexion are the tests of beauty. Celibacy is only known to a poor man who cannot buy a wife; all parents expect a dowry for their daughters, to repay them the expense of bringing them up.

The suspicion of the Chinese character is manifested even in their marriages. The wedding day being fixed on, the bridegroom sends a sedan, (a particular kind is made for this purpose.) The mother of the bride puts her into the sedan, securely locks the door, and sends the key to the mother-in-law. On the arrival at the bridegroom's house, his mother unlocks the door, and delivers her to her intended husband, when both repair to the chapel of the idols, where are kept the names of their ancestors. In the outer temple they bow themselves four times upon their knees, and then enter the inner temple, where their parties are sitting; to whom they make the same reverence. All parties then retire to the bridegroom's house, where a private room is set apart for the bride, into which no male relative can ever enter, not even the father of either parties. Should the father have occasion to chastise his son, which is not uncommon, the son contrives to get into this private apartment, and is safe.

Marriage appears to have been a formal ceremony in use from the earliest time. There are two kinds of marriage; the first is called a true marriage, and lasts for the life of both parties, unless causes of divorce can be shown, which are numerous and trivial. The second marriage is permitted by the laws in case they have no sons; these concubines, or second wives, are regularly purchased from their parents or some other person who has brought them up from childhood with that object. The price obtained for an accomplished female is very considerable. As soon as she brings forth a son she is probably parted with, and disposed of to another; the first wife takes the son, and the real mother never sees it again. There is no prohibition against widows marrying; but the higher classes never do.

◆

THE CHOLERA TREATED BY ETHER.

Translated from the Courrier des Etats Unis, for the Mercantile Journal.

At the present time, when the Asiatic Cholera is advancing with rapid strides towards Western Europe, the following fact, mentioned by the Gazette des Hospitaux, is worthy the serious attention of the medical faculty.

M. Bruno-Taron, a surgeon major in the Ottoman army, and formerly inspector of health in Bulgarie, Syria, &c., was a physician at Marseilles at the time of the second invasion of the cholera in that city, in 1837. He devoted himself assiduously to the care of his patients, and his duties at the hospital, and was at length attacked by the epidemic, the symptoms of which were of course well known to him. M. Taron describes his condition in the following words: "It was midnight. I had been in bed about an hour, when suddenly I was seized with cold chills. This cold was soon accompanied with copious vomiting and discharges of a whitish matter, accompanied with a cold sweat. An hour after, violent cramps manifested themselves in the thoractic and abdominal cavities." These are the usual symptoms of cholera.

M. Taron was alone. His family had fled from the scourge, and he had no domestic. He consequently found himself at midnight, without succor, oppressed as much by pain, as by the terrible certainty of a speedy death. "No medicine was to be had," said M. Taron, "except a large flask of sulphuric ether, which by chance happened to be in the chamber.

"Having no other resource," continued M. Taron, "I seized upon this flask, and took copious respirations of the gas. Soon my respiration, which had been difficult and oppressed, became more free, and I immediately became relieved from pain, which was followed by a sensation very agreeable. The sweats, which had been cold and exhausting, became warm and pleasant. The functions of sense and feeling were finally entirely suspended, and I slept soundly. All these happy ameliorations of the disease, were the prompt results of the respiration of sulphuric ether. I slept without intermission for eight hours, at the end of which time I awoke with a sensation of great feebleness throughout my whole body. I had, unconsciously, perspired freely during the whole night. That day and the day following, I had some evacuations of a blackish matter. My strength returned to me by degrees, and I found myself completelycured."

In conclusion, M. Taron states that he knew not at the time the power which sulphuric ether exercises over the nervous system, and he consequently did not attribute to that agent the honor of effecting so sudden a cure, but referred it entirely to one of those whims and caprices of nature which it is impossible to explain.

It it unfortunate, adds the Gazette des Hospitaux, that the case of our brother is isolated and alone. But it is important, as furnishing a hint on which to base farther experiments.

The Gazette du Midi says, a physician of Marseilles has confirmed the statements of M. Taron, and that experiments of this kind have been made with success in the countries of the East, where this malady commenced its ravages.

It should be the duty of the academies of medicine to investigate this matter fully, and to order new experiments, with all the minuteness which can render them decisive for science.

THE SISTERS.

The following account of a scene in the slave market of Constantinople, is taken from a work entitled "Wayfaring Sketches:"

A most interesting group presented itself before us; two young female slaves, both with most pleasing countenances, stood together, closely embraced, the arm of the one round the neck of the other; their attitude, as well as the strong likeness between them, pointed them out at once as sisters. By their side was an African slave-dealer, in whose ferocious countenance it seemed impossible to discern a trace of human feeling; he was armed with a large, heavy stick, with which he drove them to and fro, literally like a herd of animals. Three or four Turks were discussing with tolerable animation the price of one of the women; but the bargain had been struck just before we came in, and one of the party, a stout, good-looking man, was paying down the money. When this was completed, with an imperious movement of the hand he motioned to his newly-purchased slave to follow him. It was the youngest and most timid of the two sisters whom he had selected. Nothing could have been more painful than to watch the intense and terrified anxiety with which both of them had watched the progress of the sale; and now it was concluded, and they knew that the moment of separation had arrived, she whose fate had been sealed, disengaged herself, and turning round, placed her two hands on her sister's shoulders, with a firm grasp, and gazed into her eyes. Not words, nor tears, could have expressed one-half of the mute, unutterable despair that dwelt in that long, heart-rending gaze. It was hard to say which face was most expressive of misery; but the Turk was impatient; he clapped his hands together. This was a well-known signal. A slight tremor shook the frame of the young slave; her arms fell powerless at her side, and she turned to follow her master. The voiceless but agonized farewell was over. In another moment we could just distinguish her slender figure threading its way through the crowd, in company with other slaves belonging to the Turk. Her sister had hid herself behind her companions, and now sat on the ground, her head sunk upon her folded arms.

◆

Gates.—Every field on the farm should be entered by a good self-shutting and self-fastening gate. Farmers, who are too busy in summer to make them or get them made, should see to it now. How long does it require to take dawn and put up a set of bars? At least two minutes; which, if repeated three times a day for a year, amounts to thirty hours or three days of working time—which would yearly pay for a good gate. Or, examine it in another point of view—three times a day, is eighteen hundred times a year; now is there any man between Halifax and California, who would take down and replace a set of bars eighteen hundred times in succession, in payment for a farm gate? Hardly—yet this is the price yearly paid by those who use bars that are constantly passed, and the gate is not obtained by it. Again, how much better is a well-hung gate than one half hung?—or one with a good self-fastening latch, than one with a pin crowded into an auger hole? Try it by dragging a badly hung gate over the ground, eighteen hundred times in succession, securing it each time with a pin, and see if you do not think this labor would pay for good hinges and a latch. [Albany Cultivator.

◆

A Great Tunnel.—A tunnel two and a quarter miles in length, is in the course of construction, under the town of Liverpool, designed to connect the railroad depot at Edgehill with the North Docks at the water's edge, where the foreign shipping centers. This great tunnel is to be called the Victoria Tunnel, and when it is completed, ships' cargoes will be taken direct to the depot at Edgehill, without the present heavy cost for cartage. The tunnel undermines in its course many churches, which will be only 60 feet above the roll of the locomotive. The railroad company (London and Northwestern,) have to pay compensation to the owner of every house and building under which the tunnel passes. Two thousand men are employed on this great work, the operations of which are very dangerous, shaking sometimes the foundations of some of the houses above.

◆

To Measure Stone in a Wall.—Measure the wall in the clear, and add the thickness of the wall; then find the circumference, which is the length of the wall, and divide by 24.75.

To Measure Grain in a Bin.—Multiply the length of the bin by the width, and that by the depth; this gives the cubical feet in a bushel.

To Measure Corn in a Crib.—Multiply the length and breadth of the house together, and that by the depth, which will give the cubic feet; divide the last product by 12, which will give the barrels of shelled corn in the crib, 5 bushels in a barrel.

To Find the Cubic Feet in a Grindstone.—To the whole diameter add half of said diameter, and multiply by the same half, and this product by the thickness, and divide by 1,728, the number of cubic inches in a foot.

◆

Paper from the Forest.—Doctor Stremme, Professor of Architecture in the Imperial University of Dorpat, Russia, has recently invented a method of drawing from the leaves of the Pine a cotton-like substance, to which he has given the name of forest wool. It is extremely well fitted for the fabrication of coarse stuffs, as well as for pasteboards and wrapping paper. The cloth made of the forest wool retains, it is true, an odor of rosin, but as this odor drives off troublesome insects, the cloth may be used with advantage in bedding, such as matress covers, blankets, &c., especially for barracks, hospitals, and other establishments, where many are crowded together.

◆

The Burning of Water.—Two centuries since, a man would have been drowned for witchcraft had he hinted at such an idea. Sir Humphrey Davy first suggested that men might be driven, from failure of other fuel, to separate the hydrogen in water for consumption. The gas for burning consists of hydrogen and carbon. Mr. Jobard, of Brussels, has by a decomposition of water secured the hydrogen, and by an ingenious process mingled with it the proper quantity of carbonic acid gas, thus forming a burning fluid. He says that a very trifling quantity of oil may thus be made to yield a light for twenty hours, equaling that of ten tallow candles.

VARIETY.

In 1830, seventeen years since, the first passenger-car on a railway made its first experimental trip. It had been calculated that it could safely accomplish twenty miles an hour; and the London Quarterly derided the expectations of those who intended such awful conveyances for the people. The directors modestly thought that half of those who journeyed in coaches might be induced to "take the cars." Mark the result! The first year there were 445,000 passengers carried over the road; and in 1845 the number had risen to 897,000! One member had calculated that their speed could only be three and a half miles per hour, and thus they could not compete with coaches. On that road there has been a speed of seventy miles per hour.

A gentleman in Penrith, whose house was much infested with cockroaches, got out of bed, and after killing several, lay down again. He had scarcely got into a slumber, when he found under his head some thing that he imagined to be a beetle, which he seized with a shudder, and threw across the room with great violence. He then discovered, but too late, that the supposed beetle was his watch-seal, and that he had broken his watch to pieces by throwing it against the wall.

Gibbon says of his famous history of the "Decline and Fall of the Roman Empire," "I will add two facts which have seldom occurred in the composition of six, or at least five quartos. My first rough manuscript, without any intermediate copy, has been sent to the press. Second—not a sheet has been seen by any human eye excepting those of the author and the printer; the faults and merits are exclusively my own."

It is an important fact that the Moravian settlement of Sarepta, on the river Volga, has again, for the second time, escaped the visitation of the cholera, whilst the disease has prevailed all around it. This is supposed to be the result of the well-known temperance and cleanliness of the Moravians, who rival the Society of Friends in both these qualities.

According to the calculations of philosophers, a spherule or little globe of water, only one inch in diameter, expands, in freezing, with a force superior to the resistance of the weight of thirteen and a half tons. This power, it is said, has been applied with success in Sweden and France, to the splitting of rocks.

The Scientific American says that there is exhibiting in Broadway, this city, at the present moment, a number of canary birds that have been trained to draw carriages, wear cocked hats and coats, fire off small cannons, dance on the tight rope, stand on their heads, and perform various other feats, that display a capacity to learn and be trained which no one could imagine the feathered race possessed.

Wise men say nothing in dangerous times. The lion called the sheep to ask her if his breath smelt; she said, 'Ay,' and he bit off her head for a fool. He called the wolf and asked him. He said, 'No,' and he tore him to pieces for a flatterer. At last he called for the fox, and asked him. 'Truly,' said he, 'I have got a cold, and cannot smell.'

The average passages from Liverpool of the Cunard Steamers during the past year, was 15 days 5 hours. The shortest passage was made by the Britania, (12 days,) and the longest by the Hibernia, (20 1-2 days.) They brought to this country 1,804 passengers, and left at Halifax 247; and took to Europe 1,486 passengers, 253 at Halifax.

A young man named Jacob Grubb, whilst playing billiards in New Orleans, on the 7th ult., suddenly fell down a corpse. He was standing at one of the tables, and had a billiard cue in his hands; just as he was about striking one of the balls, he fell to the floor. In less than three minutes he was dead.

A young apprentice to the shoemaking business asked his master what answer he should give to the often repeated question, 'Does your master warrant his shoes?' 'Answer, Thomas,' said the master, 'that I warrant them to prove good, and if they don't, I'll make them good-for-nothing.'

A traveler in England observing a peasant at work, and seeing that he was taking it remarkably easy, said to him, 'My friend, you don't appear to sweat any.' 'Why, no, master; seven shillings a week ain't sweating wages.'

A correspondent of the Journal of Commerce says that Wyman B. S. Moor, of Bangor, Me. has been appointed by the Governor to supply during the recess of the Legislature the vacancy in the U. S. Senate, created by the death of Hon. John Fairfield.

A drop or two of honey well rubbed on the hands while wet, after washing with soap, prevents chapping, and removes the roughness of the skin—it is particularly pleasant for children's hands and faces in cold weather.

The St. Louis papers are talking of extending the magnetic telegraph from that place to the Pacific. The distance is 2,000 miles, which, at $150 a mile, would make the total cost $300,000.

The physician who has the best practice in London stated his yearly earnings at $160,000, and was taxed accordingly—other doctors returned their incomes at $72,000 to $25,000 a year each.

A writer in the Post says that no less than 700 ships have been built in New England the year just closed; registering not less than 150,000 tons.

Macready, on being once importuned for alms, is said to have presented a sixpence to the pauper, observing, 'Friend, we give but seldom, but when we do give, we give like a prince."

The city of Detroit is no longer the capital of Michigan. The various State offices have been moved off to Lansing.

Esteem is the mother of love, but the daughter is often older than the mother.

In Ohio, the quantity of tobacco raised this season is supposed not to be over 6,000 or 8,000 hhds., against 20,000 last year.

A colored woman died in Baltimore the other day in the one hundred and second year of her age.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. I speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the press of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers,—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

The Sabbath Recorder,
PUBLISHED WEEKLY AT
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TERMS.

$2 00 per year, payable in advance.

$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should directed, post paid, to
George B. Utter, No. 9 Spruce St., New York

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

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The Sabbath Recorder.

☞ The following Call for an Anti-Sabbath Convention, appeared originally in "The Liberator," published at Boston. We copy it, not because we approve of all the sentiments it contains, but because we think the measure it proposes is destined to have an important bearing upon the Sabbath controversy, and therefore desire that our readers may be fully informed in relation to it.

ANTI-SABBATH CONVENTION.

To the Friends of Civil and Religious Liberty :—

The right of every man to worship God according to the dictates of his own conscience is inherent, inalienable, self-evident. Yet it is notorious, that in all the States, excepting Louisiana, there are laws enforcing the religious observance of the FIRST DAY OF THE WEEK AS THE SABBATH, and punishing as criminals such as attempt to pursue their usual avocations on that day,—avocations which even Sabbatarians recognize as innocent and laudable on all other days. It is true, some exceptions are made to the rigorous operation of these laws, in favor of the Seventh-Day Baptists, Jews, and others who keep the seventh day of the week as the Sabbath; but this freedom is granted in condescension to the scruples of particular sects, as a privilege, and not recognized as a natural right. For those, (and the number is large and steadily increasing,) who believe that the Sabbath was exclusively a Jewish institution,—'a shadow of good things to come,' which vanished eighteen hundred years ago before the light of the Christian dispensation, and therefore that it constitutes no part of Christianity,—*there is no exemption from the penalty of the law;* but, should they venture to labor even for bread on that day, or be guilty of what is called 'Sabbath desecration,' they are liable either to fine or imprisonment! Cases of this kind have occurred in Massachusetts, Vermont, Pennsylvania, and Ohio, within a comparatively short period, where conscientious and upright persons have been thurst into prison, for an act no more intrinsically heinous than that of gathering in a crop of hay, or selling moral or philanthropic publications. There is, therefore, no liberty of conscience allowed to the people of this country, *under the laws thereof*, in regard to the observance of a Sabbath day.

In addition to these startling facts, within the last five years a religious combination has been formed in this land, styling itself 'THE AMERICAN AND FOREIGN SABBATH UNION,' whose specific object it is to impose the Sabbatical yoke yet more heavily on the necks of the American people. In a recent appeal made for pecuniary assistance by the Executive Committee of that Union, it is stated that 'the Secretary (Rev. Dr. Edwards) has visited twenty of the U. States, and traveled more than thirty thousand miles, addressing public bodies of all descriptions, and presenting reasons why, as a nation, we should keep the Sabbath—all secular business, traveling and amusement be confined to six days in a week—and all people assemble on the Sabbath, and worship God.' A 'permanent (?) Sabbath document' has been prepared by the Secretary; and 'what has already been done will put a copy of this document into more than three hundred thousand families.' Still greater efforts are to be made by the 'Union' for the furtherance of its object.

That this combination is animated by the spirit of religious bigotry and ecclesiastical tyranny—the spirit which banished the Baptists from Massachusetts, and subjected the Quakers to imprisonment and death, in the early settlement of this country—admits of little doubt. It is managed and sustained by the same spirit which has secured the enactment of penal laws against Sabbath-breaking, (all that the genius of the age will allow,) and the disposition of the combination manifestly is, if they can increase their power, to obtain the passage of yet more stringent laws against those who do not 'esteem one day above another,' but esteem 'every day'—who are not willing that any man shall judge them 'in respect to a holy day, or the new moon, *or the Sabbath*'—and who mean to 'stand fast in the liberty wherewith Christ hath made them free, and not to be entangled again with the yoke of bondage.' Its supporters do not rely solely upon reason, argument, persuasion, but also brute force—upon penal law; and thus, in seeking to crush by violence the rights of conscience, and religious liberty and equality, their real spirit is revealed as at war with the genius of republicanism, and the spirit of Christianity.

Believing that the efforts of this 'Sabbath Union' ought to be baffled by at least a corresponding energy on the part of the friends of civil and religious liberty;—

That the Sabbath, according to the Jewish Scriptures, was given to *'the children of Israel,'*—AND TO NO OTHER PEOPLE,—as *'a sign'* between them and God, and terminated, with all the other Mosaic rituals belonging to the '*ministration of death*, WRITTEN AND ENGRAVEN IN STONES,' on the introduction of 'THE MINISTRATION OF THE SPIRIT,' and the substitution of 'A BETTER COVENANT, which was established upon better promises';—

That Christianity knows nothing of a holy day, but only of a holy life,—the possession of a spirit which works no ill to any one, and is 'THE FULFILLING OF THE LAW';—

That the worship of God does not pertain to any particular day—is not a special, isolated performance—and cannot come by observation,—but is purely spiritual in its nature, and comprehended in a cheerful obedience to the will of the Father, as far as it is made known;—

That the distinction made between sacred and secular acts, by the advocates of Sabbath keeping,—the *sacred* being the strict performance of religious observances, and the *secular* such as undoing heavy burdens, letting the oppressed go free, reclaiming the drunkard, laboring in the field or in the workshop, public traveling, transporting the United States mail,—is a distinction not based upon reason or Christianity, but calculated to lower the tone of individual and of public morality, and to depress the immutable standard of moral obligation;—

That the Sabbath, as now recognized and enforced, is one of the main pillars of Priestcraft and Superstition, and the stronghold of a merely ceremonial Religion;—

That, in the hands of a Sabbatizing clergy, it is a mighty obstacle in the way of all the reforms of the age,—such as Anti-Slavery, Peace, Temperance, Purity, Human Brotherhood, &c. &c.,—and rendered adamantine in its aspect towards bleeding Humanity, whose cause must not be pleaded, but whose cries must be stifled, on its 'sacred occurrence;—and believing, especially,

That all penal laws respecting the religious observance of any day as the Sabbath are despotic and anti-christian, and ought to be immediately abrogated;—

That the interference of the State, in matters of religious faith and outward observances, is not only unwarrantable, but a usurpation not to be tolerated;—

That they who are for subjecting to pains and penalties, all who do not construe the Scriptures in their light, in regard to a religious observance, are actuated by a mistaken or malevolent spirit, which is utterly at variance with the spirit of Christ, which in various ages has resorted to the dungeon, the rack, the gallows, and the stake, for the accomplishment of its purpose, and which ought to be boldly confronted and rebuked;—

We, the undersigned, therefore, invite all who agree with us essentially in these views of the Sabbath question, to meet IN CONVENTION, in the city of Boston, on THURSDAY and FRIDAY, the 23d and 24th of March next, to confer together, and to decide upon such measures for the dissemination of light and knowledge, on this subject, as may be deemed expedient.

In publishing this call for an ANTI-SABBATH CONVENTION, we desire to be clearly understood. We have no objection either to the first or the seventh day of the week *as a day of rest from bodily toil*, both for man and beast. On the contrary, *such rest is not only desirable, but indispensable.* Neither man nor beast can long endure unmitigated labor. But we do not believe that it is in harmony with the will of God, or the physical nature of man, that mankind should be doomed to hard and wasting toil six days out of seven, to obtain a bare subsistence. Reduced to such a pitable condition, the rest of one day in the week is indeed grateful, and must be regarded as a blessing; but it is wholly inadequate to repair the physical injury or the moral degradation consequent on such protracted labor. It is not in accordance with the law of life, that our race should be thus worked, and only thus partially relieved from suffering and a premature death. *They need more*, AND MUST HAVE MORE, *instead of less rest;* and it is only for them to be enlightened and reclaimed—to put away those things which now cause them to grind in the prison-house of Toil, namely, idolatry, priestcraft, sectarianism, slavery, war, intemperance, licentiousness, monopoly, and the like—in short, to live IN PEACE, obey the eternal law of being, strive for each others' welfare, and 'glorify God in their bodies and spirits which are his'—and they will secure the rest, not only of one day in seven, but of a very large portion of their earthly existence. To them shall be granted the mastery over every day and every hour of time, as against want and affliction; for the earth shall be filled with abundance for all.

Nor do we deny the right of any number of persons to observe a particular day of the week as holy time, by such religious rites and ceremonies as they may deem acceptable to God. To their own master, they stand or fall. In regard to all such matters, it is for every one to be fully persuaded in his own mind, and to obey the promptings of his own conscience; conceding to others the liberty he claims for himself.

The sole and distinct issue that we make is this:—We maintain that the seventh-day Sabbath was exclusively Jewish in its origin and design; that no holiness, in any sense, attaches to the first day of the week, more than to any other; and that the attempt to compel the observance of any day as 'THE SABBATH,' especially by penal enactments, is unauthorized by Scripture or reason, and a shameful act of imposture and tyranny. We claim for ourselves, and for all mankind, the right to worship God according to the dictates of OUR OWN CONSCIENCES. This right, inherent and inalienable, is cloven down in the United States; and we call upon all who desire to preserve civil and religious liberty to rally for its rescue.

By that infallible test of conscious rectitude which Jesus gave to his disciples—'Whatsoever ye would that men should do to you, do ye even so to them'—let those who sabbatize on the first day of the week be measured. At present they constitute the majority, we the minority, in this country;—hence, the legislative power is in their hands, which they do not scruple to use for the purpose of binding and coercing our consciences. Now let the case be reversed. Suppose this power were in the hands of those who do not sabbatize, and they should proceed to enact penal laws, forbidding the observance of any day as the Sabbath—would not the sabbatarians cry out against such laws as vexatious and tyrannical, destructive of the rights of conscience, and a disgrace to the statute book?

We are aware that we shall inevitably be accused, by the chief priests, scribes, and pharisees of the present time, as was Jesus by the same class in his age, as 'not of God,' because we 'do not keep the Sabbath day;' but we are persuaded, that to expose the popular delusion which prevails on this subject, is *to advance the cause of a part of Christianity, to promote true and acceptable worship, and to inculcate strict moral and religious accountability, in all concerns of life*, ON ALL DAYS OF THE WEEK ALIKE. If we are 'infidels' or 'heretics' for this belief, we are content to stand in the same condemnation, on this point, with Tyndale, Luther, Calvin, Melancthon, Roger Williams, John Milton, Penn, Fox, Priestly, Belsham, Paley, Whitby, Archbishop Whateley, and a host of others, who are everywhere lauded by the various sects with which they are identified as among the brightest ornaments of the Christian church, and who are essentially agreed with us in the opinion, that the Sabbath was a JEWISH INSTITUTION.

W. L. GARRISON, Boston, Mass.
FRANCIS JACKSON, "
THEODORE PARKER, "
EDMUND JACKSON, "
CHARLES HOVEY, "
JOHN W. BROWNE, "
MARIA W. CHAPMAN, "
CHARLES K. WHIPPLE, "
SAMUEL PHILBRICK, Brookline.
LORING MOODY, Lynn.
STEPH. S. FOSTER, Worcester.
ABBY KELLEY FOSTER, "

EDMUND QUINCY, Dedham.
G. W. BENSON, Northamp'n.
A. ROBESON, New Bedford.
P. PILLSBURY, Concord, N.H.
JAS. MOTT, Philadelphia, Pa.
LUCRETIA MOTT, "
EDWARD M. DAVIS, "
CHAS. C. BURLEIGH, "
HENRY C. WRIGHT, "
J. MILLER McKIM, "
J. C. HATHAWAY, Far'n, N.Y.
T. McCLINTOCK, Waterloo.

LINES:

WRITTEN ON SEEING THE MONUMENT OF DAVID HUME, AT EDINBURGH.

I never looked upon the tomb
Erected there to DAVID HUME,
Without reflecting. Did not he,
With all his deep philosophy,
Deliberately try to load
The minds of men with doubts of God;
To poison, at the fountain's source,
The stream of life throughout its course;
To dash from suffering mortal's lip,
The cup of comfort he would sip;
To substitute for future life,
A present scene of anxious strife;
To tell us the oblivious wave
Will roll upon the new-made grave;
To steal from man those brilliant hopes
  Which through life's darkenss sweetly shine,
Exalting our imperfect state
  Into a character divine?
He did: and with his latest breath,
Proclaimed an everlasting death!
Like Eden's serpent, would destroy
What he himself could not enjoy.
Yet, strange to say, that very HUME
Was honored with a splendid tomb. [Blackwood.

DR. YATES' LAST VOYAGE TO INDIA.

There had been a birth on board, which was followed by a christening. The captain stood god-father, and gave a supper on the occasion. But while they were feasting, and singing indecent songs, the wind began to rise, and soon awakened the waves from their previous slumber, while the darkened horizon portended a coming storm. Most of the carousers became dreadfully ill from their previous revelry, and the whole ship's company betrayed symptoms of an extraordinary panic. This raging tempest continued to increase for two nights and two days, and at length became a tremendous hurricane. The wind seemed to rush from all points of compass at once—the sea and sky were mingled in a common mass—the waves around the ship were lashed into foam as white as snow—and rain fell in fearful torrents. Five men were stationed at the helm, but, through the thick darkness of the atmosphere, they could not see the compass, and the most awful thunder prevented their hearing the voice of command. A violent sea swept away their boats—the vessel would not answer the helm. Such was the strength of the wind, it was with difficulty an axe could be lifted, or a single blow given to cut away the mizen-mast; but when, at length, the shrouds and ropes were severed, the strong teak mast snapped like a stick, about half a yard from the poop, and carried ruin with it! The main-top-mast split, and the main-mast sprung in two places. The fore-top-mast and jib-boom broke, and the deck was strewn like a wreck—when, as if no longer of any service, the tiller broke, and left them to the absolute mercy of the winds and waves! The hinder and side cabins were now knocked down to fix another tiller, and the water was ancle deep in the cabin between the decks; while the females, with frequent cries and shrieks, endeavored to resign themselves to their fate, expecting every moment to be their last. All faces were pale with fright—every one exhausted with fatigue—and most hearts quailed before the terrors of such a death. In this awful extremity, Mr. Yates, with two others, who knew the value of prayer, called upon God in their distress: "To him, most solemnly, we committed our souls. Never before did I so feel the value of the atonement, and never shall I forget with what feelings I uttered the words—

'Nothing in my hands I bring—
Simply to the cross I cling.'"

A strong persuasion then came over him that God would interpose for their deliverance; and while the hearts of others melted within them, he was enabled to plead with his Father in heaven for preservation. Just as they had finished prayer, a voice was heard proclaiming an unusually rapid rise in the barometer—a sure presage of the subsiding of the storm. "I did not believe that we should sink, and prayed in faith that the storm might cease; and the first words we heard after prayer were those which announced the rise in the glass. I was enabled to sing with composure, the hymn—

'Begone, unbelief, my Saviour is near,
And for my relief will quickly appear;
By prayer let me wrestle, and he will perform;
With Christ in the vessel, I smile at the storm.'"

The "perfect peace" evinced by Mr. Yates during the tempest, and his serene and heavenly aspect when he came forth from communion with God, to contemplate the terrific scene, struck so powerfully on the mind of a Mr. Hunt, one of the passengers, as to lead ultimately to his conversion. He described himself as, at that time, a worldly and thoughtless young man—was going to India to seek some musical engagement—and, but for the tempest, would, in all probability, have pursued his gay course till interrupted by death. A gracious God had decreed otherwise; and when overwhelmed with consternation, by means of the contrast which true religion produced in his fellow-voyager, effectually turned his heart.

[Hoby's Memoir of Yates.

LEARNED YANKEE SEA-CAPTAIN.

We have, in this city, says the New York Journal of Commerce, a captain of a ship, that has been trained to the sea from ten years of age until this day, who is not only acquainted with the popular languages of Europe—French, Spanish, German, Danish, and Dutch, with some other minor dialects, but is also a scholar in Latin, Greek, and Hebrew. Last winter, 'this inhabitant of the mountain billow' held a public debate, four different evenings, in the city of Rotterdam, in the French and German languages, with a learned (Jew) Professor of Languages, on the divinity of the New Testament, and Jesus Christ the Messiah of God, 'the end of the Law for Righteousness to all that believe.' The Old Testament was read in Greek; while the fidelity of Protestant interpretation was shown from the prophecies in six different languages. The Professor acknowledged to the American captains, 'Your countryman, the captain, is better acquainted with the Old Testament, than any man we ever conversed with; and his knowledge of the Books of Moses, with the customs of our people, is scarcely equalled by any Jew in Rotterdam. Really, there are some things that he is better acquainted with, having seen them practiced on the coast of Africa, by the Jews, which the laws of Holland, indeed of Christian Europe, and our sense of decency, will not permit us to practice.' It was the report among the common Jews, that the captain was a Jew. The captain weekly attends, including English and the Synagogues, the worship of God in five different languages in this city. He says, 'I attend the Synagogue to hear their new German Hebrew Readers, as an American or Englishman cannot read Hebrew with any probable degree of its original pronunciation.' He was asked what induced him to attempt an acquaintance with Greek and Hebrew. He answered, 'When young my mind was seriously impressed with the import and sublimity of the Christian religion, but my knowledge and delight in astronomy made me a skeptic in its reality and divinity, contrary to all the internal evidence that forced itself on my soul, in conviction of sin or joy of redemption. My mind was continually crowded by—'It is impossible that God would take upon himself the likeness of human flesh, to make an atonement for such a contemptible pebble as this, the most inferior of all planets, (except the moon,) when he is the adorable Creator of innumerable worlds of splendor, that excel in glory and magnitude our very sun.' I doubted all interpretations, and external evidence of every kind I dare not venture upon. I was resolved to attempt the Greek. I surmounted its difficulties to my peace and satisfaction. Then I grappled Hebrew as for life or death, until I understood it sufficiently for the removal of all my doubts, and establishment in the fullest confidence and belief in the Divine Mission of him that emphatically claims the appellation of Christ, the Son of God, the Saviour of the world.'

DR. CHALMERS AND HIS DAUGHTER.

The Rev. Dr. Chalmers was, on a certain occasion, invited to address the children of the church in St. John's, Glasgow, on an anniversary occasion. But the mind of the Rev. Dr., so accustomed to lofty periods, and investigations in metaphysics, was but ill calculated to impress the hearts and arouse the attention of the children. The consequence was, they yawned, and gaped, and some of them slept. The Dr. felt that, which all knew, his effort was a decided failure.

The Rev. Dr. Fletcher, of London, styled the prince of preachers for children, was invited to address the children of Glasgow, which address Dr. Chalmers came to hear. Being highly delighted himself, and seeing the children also exceedingly enchanted with the address, Dr. C. stepped into the vestry, and spoke to Dr. F. as follows: "Sir, I am Dr. Chalmers. I have been very much delighted with your interesting discourse, and would be pleased if you could take breakfast with me in the morning." Dr. Fletcher acceded with pleasure to the invitation.

In the morning, after breakfast and family worship, Dr. Chalmers thus addressed Dr. Fletcher: "Sir, it was not an invitation founded on a mere compliment that I gave you last evening, to meet with me this morning; nor was it to enjoy your conversation. I have a daughter who appears still to have no part nor lot with the people of God. If there be any human instrumentality under God which can impress her mind, I believe it must be wielded by yourself. I will call her in; and while you are speaking to her, *an agonized father will be speaking to his God.*"

The result was, her hopeful conversion to the Lord.

PICTURE OF WAR.

To my own knowledge, for example, there dwell and toil in the British village of Dumdrudge, usually some five hundred souls. From these, by certain "Natural Enemies" of the French, there are successively selected, during the French war, say thirty able bodied men. Dumdrudge, at her own expense, has suckled and nursed them; she has, not without difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave, another build, another hammer, and the weakest can stand under thirty stone avoirdupois. Nevertheless, amid much weeping and swearing, they are selected; all dressed in red; and shipped away, at the public charge, some two thousand miles, or say only to the south of Spain; and fed there till wanted. And now to that same spot in the south of Spain, are thirty similar French Artisans, from a French Dumdrudge, in like manner wending, till at length, after infinite effort, the two parties come into actual juxta position: and Thirty stands fronting Thirty, each with a gun in hand. Straightway the word "Fire!" is given; and they blow the souls out of one another; and in place of sixty brisk useful craftsmen, the world has sixty dead carcases which it must bury, and anew shed tears for. Had these men any quarrel? Busy as the Devil is, not the slightest! They lived far enough apart; were the entirest strangers; nay, in so wide a Universe, there was even, unconsciously, by Commerce, some mutual helpfulness between them. How then? Simpleton! Their Governors had fallen out; and, instead of shooting one another, had the cunning to make these poor blockheads shoot. Alas! so it is in Deutschland, and hitherto in all other lands; still, as of old, "what deviltry soever Kings do, the Greek must pay the piper." [Thomas Carlyle.

PROCRASTINATION DANGEROUS.

The late Dr. Clark, of Philadelphia, in one of his sermons, illustrates the absurdity of deferring the work of salvation by the following striking fact. He was present on an occasion when a most solemn appeal was made to the young, to seek God without delay; the preacher, urging as a motive, that, should they live to be old, difficulties would multiply, and their reluctance to attend to the subject would increase with their years. As the preacher descended from the pulpit at the close of the service, an aged man came forward, and extending his hand to him, with much emotion, remarked, "Sir, what you said just now is unquestionably true. I know it from my own experience. When I was young, I said to myself, I cannot give up the world now, but I will by and by, when I have passed the meridan of life, and begun to sink into the vale of years; then I will become a Christian; then I shall be ready to attend to the concerns of my soul. But here I am, an old man. I am not a Christian. I feel no readiness nor disposition to enter upon the work of my salvation. In looking back, I oftentimes feel as though I would give worlds if I could be placed where I was when I was twenty years old. There were not then half as many difficulties in my path as there are now." But though the big tears coursed down his cheek as he gave utterance to these truths, the emotions that were then stirred within him, like the early dew, soon passed away. He did not turn to God.

METHOD.

A lady was complimenting a clergyman on the fact that she could always recollect and recite more of the matter of his sermons than those of any other minister she was in the habit of hearing. She could not account for this; but she thought the fact was worthy of observation. The reverend gentleman remarked that he thought he could explain the cause. "I happen," he said, "to make a particular point of classifying my topics—it is a hobby of mine to do so; and therefore I never compose a sermon without first settling the relationship and order of my arguments and illustrations. Suppose, madam, that your servant was starting for town, and you were obliged hastily to instruct her about a few domestic purchases, not having time to write down the items; and suppose you said, 'Be sure to bring some tea, and also some soap, and coffee too, by the by; and some powder-blue; and don't forget a few light cakes, and a little starch, and some sugar; and, now I think of it, soda'—you would not be surprised if her memory failed with regard to one or two of the articles. But if your commission ran thus: 'Now, Mary, to-morrow we are going to have some friends to tea, therefore bring a supply of tea and coffee, and sugar and light cakes; and the next day, you know, is washing day, so that we shall want soap, and starch, and soda, and powder-blue;' it is most likely she would retain your order as easily as you retain my sermon."

[Smith's Irish Diamonds.

A HAPPY MAN.

A zealous divine, who had prayed earnestly that God would teach him the perfect way of truth, was directed, in a dream, to go to a certain place, where he would find an instructor. When he came to the place he found a man in ordinary attire, to whom he wished a good morning. "I never had a bad morning," replied the man. "That is very singular; I wish you may always be so fortunate." "I was never unfortunate," said he. "I hope you will always be as happy," said the divine. "I am never unhappy," said the other. "I wish," said the divine, "that you would explain yourself a little." "That I will cheerfully do," said he. "I said that I never had a bad morning: for every morning, even if I am pinched with hunger, I praise God. If it rains, or snows, or hails, whether the weather is serene or tempestuous, I am still thankful to God, and therefore I never have a joyless morning. If I am miserable in outward circumstances, and despised, I still praise God. You wish that I might always be fortunate; but I cannot be unfortunate, because nothing befals me but according to the will of God; and I believe that his will is always good, in whatever he does, or permits to be done. You wished me always happy; but I cannot be unhappy, because my will is always resigned to the will of God."

REDUCTION OF POSTAGE.—The American Messenger says: "Only let the people, rich and poor, correspond at reasonable rates, and communications will fly by millions between parents and children, friend and friend, throughout the land: binding society together, fostering kindly feelings, the diffusion of knowledge, and the best interests of morality and religion. It is well known that the system of cheap postage in England was urged upon the public attention by Rowland Hill, with a primary view to the moral and religious interests of the country. We look for farther reductions in this country, with a consequent increase of the blessings enjoyed."

The Sabbath Recorder.

New York, February 3, 1848.

THE ANTI-SABBATH CONVENTION.

The Call for an Anti-Sabbath Convention, which will be found on our first page to-day, is an important and instructive document. Every careful reader will perceive at once the occasion and design of the movement which it proposes. For a few years past, the self-styled "friends of the Sabbath" in this country, headed by the Secretary of the American Sabbath Union, have made a great noise about the extent to which the first day of the week is desecrated by traveling and pleasure-seeking, and have held numerous conventions to check it. It is notorious, however, that in these conventions every thing deserving the name of *discussion* has been studiously avoided. If a Seventh-day Baptist happened to be present to raise the question whether the first-day had any claim to be called the Sabbath, he was silenced by a decision from the chair that to discuss such a question was no part of the convention's business. If a person happened to be present who doubted the existence of any Sabbath under the gospel dispensation, he was not only refused a hearing in explanation of his views, but was assured that he was entirely out of his place in attending the convention at all. Thus the friends of free discussion have been gagged, and the leaders of this sabbatic movement, so-called, have had things their own way. Even this would not be so very objectionable, if they would content themselves with simply holding meetings, making speeches, and passing resolutions all on one side. But instead of that, they must needs parade the proceedings of such meetings before the public as expressive of the feelings and opinions of "evangelical" Christians throughout the land—of nearly all, indeed, except the ignorant and vicious, who despise every wholesome restraint. Nor do they stop here; but having obtained what they call an expression of opinion from the pious and influential members of community, they next resort to the civil authorities, and ask for power to enforce this opinion—to *compel* men to observe the first day of the week by fines and imprisonment. The result is, that in nearly every State of the Union, there are laws to enforce the observance of Sunday. In view of such a state of things, this Anti-Sabbath Convention is proposed; the real design of which, we think, is not so much to do away with the observance of one day in seven, as to abolish those laws which specify a particular day to be observed, and forbid, under pains and penalties, the performance of any secular labor on that day.

To the members of the American Sabbath Union, then, more than to any other body of men, belongs the credit of this anti-Sabbath movement. In their zeal to promote what they no doubt regard as one of the best of objects, they have set in motion causes which are certain to produce what they will probably regard as the worst of effects. It is another illustration of the tendency over-action to produce a reäction—a reäction, often, which leaves things in a far worse condition than they were at first. Whether that will be the result in this case, remains to be seen. For our own part, we do not feel particularly apprehensive, because we desire nothing but truth, and that, we believe, will never suffer from thorough investigation.

The Call sets forth very clearly the issue which the anti-Sabbatarians make. "We maintain (say they) that the seventh-day Sabbath was exclusively Jewish in its origin and design; that no holiness, in any sense, attaches to the first day of the week, more than to any other; and that the attempt to compel the observance of any day as 'THE SABBATH,' especially by penal enactments, is unauthorized by Scripture or reason, and a shameful act of imposture and tyranny." With the last two of these propositions we fully agree, believing that no peculiar holiness attaches to the first day, and that there is no reason for a compulsory observance of any day. But from the first proposition we dissent, denying, without fear of successful contradiction by those who receive the Bible as a true record, that the Sabbath is exclusively Jewish in its origin and design. As to the *origin* of the Sabbath, we hold, with a great majority of the ablest writers upon the subject, that it was given to Adam in Paradise, while he stood as the representative of the whole race, so that it cannot with any show of propriety be spoken of as a Jewish institution. In regard to the *design* of the Sabbath, we hold that it was given to commemorate the completion of the work of creation, and so to be a standing monument against atheism and idolatry. If so, there can be no reason whatever in calling its design Jewish, since the Jews have no more interest in the work of creation, and are no more bound to commemorate it, than all the rest of God's creatures. It is true that some of the early Reformers, whose names are now venerated by all Protestants, did represent the Sabbath as a Jewish institution. But in estimating their opinions upon this subject it is necessary to take into account the influences under which they wrote. When they separated from the church of Rome, that church claimed that all of her festival days, including Sunday, were holier than other days, not only in relation to the use made of them, but to a natural and *inherent holiness* wherewith they thought them to invested. Besides, many hurtful restraints had been imposed upon the consciences of God's people, until Sabbaths were days of punishment rather than of holy pleasure and profit. Seeing the day thus perverted from its real design, and made a means of strengthening the papal power, it is not surprising that they regarded it with suspicion, and finally declared it to be Jewish, and not necessarily binding. Other Reformers there were, equally distinguished, who took entirely a different view. But whatever might have been their opinions, we are at liberty to investigate for ourselves, and have probably as good means of judging as they. Our investigations, as we have before said, satisfy us that there is no ground for this assertion that the Sabbath is peculiarly and exclusively a Jewish institution.

QUESTIONS ANSWERED.

In a business letter of one of our correspondents, we find two questions, of a somewhat practical character, to which he no doubt desired, even if he did not expect, an answer. And although we do not claim a very great amount of skill in casuistry, we will venture to say a few words upon the subjects to which the questions refer.

The first question is: "*If a Seventh-day Baptist joins the Society of 'Odd Fellows,' ought he to be excommunicated unless he will renounce Odd-Fellowship?*" We must confess ourselves not sufficiently acquainted with the minutiæ of Odd-Fellowship to express a definite opinion upon this question. What we do know of it, however, is by no means favorable. The principle of secrecy, upon which it is based, is one for which we can see no good reason in an organization professing such enlarged benevolence. It is calculated, no doubt, to excite the curiosity of the young and unthinking; but we are yet to learn, that it is adapted to improve their morals or increase their desire to engage in those unostentatious acts of faith and labors of love which the Gospel requires. Indeed, there is much reason to believe, that its effects are in most cases directly the opposite, inducing a state of feeling quite inconsistent with engaging in such acts and labors. We question whether a church member, while in the exercise of a very high degree of spirituality, could be induced to join a secret association, and pledge himself to keep secrets of the nature of which he can at the time know but very little. But should he, under any misapprehension or untoward influences, be induced to join, we should expect to see one of two results—either that he would, after farther consideration and information, withdraw; or, failing to do this, that he would gradually, and perhaps almost imperceptibly to himself, lose his interest in those duties which are expected of him as a church member, such as attending the prayer meeting and the public assembly, and engaging in efforts to diffuse the knowledge and influence of religion. If the latter should be found to be its effect, his brethren, after taking private labor with him, would have an undoubted right to call him to account before the church, recommend a change of practice, and excommunicate him if he refused. But we question whether it would be wise in a church to adopt a rule excluding all who had become members of secret societies, without reference to the actual effects of such societies in individual cases. Though such a course might possibly be right in itself, we think there is a more excellent way.

Our correspondent's second question runs thus: "*Is voting for a slaveholder sufficient ground for excommunicating a brother, if persisted in, not with a view to support slavery, but for other reasons which he considers justifiable?*" For our own part, we can scarcely conceive of reasons which we should regard as justifying us in voting for a slaveholder. Nevertheless, this question supposes that a person may see such reasons, independent of supporting slavery. To exclude him from a church, under such circumstances, for voting as supposed, would be to exclude him for an opinion which need not affect his religious character one way or another. Whether it would be advisable to do so, we may safely leave the reader to answer.

REVIVAL.—A letter from Bro. Rowse Babcock, dated Jan. 15, says: "In the town of Amity, [Allegany Co., N. Y.,] we have recently enjoyed a refreshing season from the presence of the Lord. The members of the little church in that place have for some time past hung their harps on the willows, and sat in a mournful condition. But recently we put forth an effort for the revival of God's work, holding meetings in the evenings and on Sabbath days, and the Lord has appeared for the deliverance of his people. Last Sabbath eight were added to the church, four by baptism, and four by letter, and it may be expected that others will follow soon. The work is progressing."

NEW ANTI-SLAVERY MOVEMENT.—A paper published at Shelbyville, Ky., says that there is a novel Anti-Slavery movement in Virginia. It seems that in Western Virginia, where there are only comparatively a few slaves, the inhabitants have been for years in favor of gradual emancipation, but have been outvoted by the people of Eastern Virginia, where the proportion of slaves is much larger. They are now advocating a law to permit *counties* to legislate for themselves in the matter, and thus permit a majority of the people in any one county, to meet at the polls, and declare whether slavery shall be longer permitted therein, or not. This idea finds many advocates, and not in Virginia only, but it has supporters in Georgia, and in other States. It certainly contains a pure democratic principle—the majority should rule!

SABBATH LEGISLATION.

Bro. James Bailey sends us a copy of the Act of the New York Legislature for the protection of Seventh-day Baptists, (which we published last week,) and appends to it the following suggestions:—

It will be seen at once, that this is not the thing we petitioned for, nor should we be satisfied with it. We have asked for equal protection with Sunday observers, and in doing so we asked for what our Constitution guaranties. The great difficulty of securing the passage of a just law, has dictated another course of action. The Central Association, at its last session, recommended the propriety of securing the election of some of our brethren to the Legislature, so that our interests could be fairly represented in that body. Accordingly, John T. G. Bailey, of Brookfield, and Benjamin Maxson, of Hounsfield, have been elected, and are now ready to carry out the wishes of the denomination. We should therefore immediately present our petitions for equal protection. And in the meantime our Members can offer a bill that shall meet our wants, and urge its passage. I submit the following as the substance of the petition we should present.

To the Honorable the Legislature of the State of New York:—

WE, your petitioners, inhabitants of ——— county and vicinity, respectfully petition your honorable body to pass a law that shall protect all persons who observe the seventh day of the week, inthat observance, the same as they are protected who observe the first day as a Sabbath.

The above, or some other form of petition, should be immediately signed and presented. Our cause is just and righteous, and if we do not succeed in it, we at least keep the Sabbath in notice by this constant agitation; and we may cause the Sabbath to be honored, if we are not protected in its observance. J. BAILEY.

DE RUYTER, Jan. 26th, 1848.

THE REVIVAL IN WATERFORD, CT.

WATERFORD, Ct., Jan. 24, 1848.

To the Editor of the Sabbath Recorder:—

Thinking it may be gratifying to many of your readers to hear of the prosperity of Zion in this place, I would say, that a few weeks since Bro. A. B. Burdick held a series of evening meetings with us, during which the Lord was pleased to visit us by the special outpouring of his Holy Spirit. Many of the youth have been made to bow to the mild sceptre of Prince Immanuel, and to follow him in the ordinance of baptism, while many that had backslidden in the cause have been led to return to their Father's house, praising God. A few Sabbaths since Bro. Lester T. Rogers, our Pastor, baptized four; the next succeeding Sabbath three, and one has since followed the example of our blessed Lord. These have united with the church in this place, while others have gone to other churches. The work is still progressing; sinners are yet inquiring the way to Zion, not only in this place, but some mercy drops are felt in the vicinity around. Truly, we feel assured that when Zion travails children are born into the kingdom. The members of the church have generally come up to the help of the Lord, and resolved that they will henceforth work faithfully in his vineyard. May the Lord pour out his Holy Spirit upon our churches, until all shall be brought to experience the forgiveness of their sins, and an evidence of their adoption into the family of God. "The harvest truly is great, and the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Brethren, pray for us, that the word of the Lord may have free course and be glorified in the salvation of souls, until this land shall become Immanuel's land, a place where God shall delight to dwell.

Yours in brotherly love,
L. T. ROGERS, 2d.

CIRCULAR OF THE TRACT SOCIETY.—At the last Anniversary of the American Sabbath Tract Society, the Board of Directors submitted to the consideration of the Society the policy of employing a suitable person to discharge the duties of General Agent. For want of time to consider the plan fully, it was referred back to the Board, to carry into effect if they should deem advisable. The Board have recently issued a Circular, setting forth the plan, and asking for subscriptions for the specific object of carrying it out. It is proposed to employ a man, whose entire business shall be to prepare and superintend the publications of the Society, to visit our brethren and aid in organizing their efforts in tract distribution, to lecture on the Sabbath question, distribute tracts, and, so far as possible, get the volumes which have been published into bookstores throughout the country. It has been feared that to appropriate so much money from the regular receipts of the Society as would be necessary to support such an agency, would not be satisfactory to all its friends; and, to avoid dissatisfaction, the Board propose a special subscription for the purpose, for the period of two years, in sums of not less than five dollars per year. It is hoped that all who receive the circulars will give them early attention. In cases where individuals desire to help the object, and yet do not feel able to give five dollars, let two or more combine for the purpose. But do not let so important an object fail for want of hearty coöperation.

A COLPORTEUR NEARLY FLOGGED.—The Herald of Religious Liberty tells the following anecdote of a colporteur of the American Tract Society, who, a few weeks ago, called upon an old Virginian, and holding up "Nelson on Infidelity," told him it was a most excellent book, and urged upon his attention the high themes of which it speaks. The old man, who was a true shoot from the stock of old Virginian nobility, looked at him some moments with suspicion, taking him to be a Yankee pedler, about to show off some "trick." At length, he replied, "I will take that book, and I will pay you for it, and then I will read it. But, sir, if it is not as good as you say, when you come this way again, depend upon it, *I'll flog you.*" The colporteur sold him the book and went away. Some ten days after, he called again, and asked how he liked Nelson. The old man replied, "Nelson has got hold of the truth. That's such a book as I like. Sir, you are an honest fellow. Make my house your home as long as you please."

THE "SABBATH ALLIANCE."—A Society has recently been organized in Edinburg, Scotland, called the Sabbath Alliance, one of the principal objects of which is to oppose and prevent the running of railway trains and other public conveyances on Sunday. The basis of this Alliance is said to be, "the divine authority and universal and perpetual obligation of the Sabbath, as declared through the Word of God, and more formally enjoined in the fourth commandment of the moral law." What sort of a basis for the observance of the first day of the week can be found in the fourth commandment, is more than we can tell. The first day is not mentioned at all in the commandment, and the natural inference from the language used respecting the seventh day is, that the first ought to be made a common working day.

ROMAN CATHOLICS ACCESSIBLE.—The organ of the American Protestant Society states, that the faithful missionary and colporteur is now cordially received in many families, from which he was formerly driven with violence. The perseverance of the missionary has overcome the obduracy of the papist—or rather, the Spirit of God, given in answer to prayer, has broken the hard heart, awakened conviction, and led those who had been reared in the bondage of sin and error, to the Great Deliverer. At one place, where these cheering scenes have been witnessed, there are five converts—at another, ten—at another, forty have been gathered into a church; and at another, there has been a church gathered of about one hundred members—all converted Romanists. So says the Christian Observe r

LANE SEMINARY.—It appears from a letter in the Boston Traveler, dated Cincinnati, January 3, that the Court in banc, have decided that the suit of David R. Kemper *vs.* Lane Seminary, is barred by the statute of limitations. The object of the suit was to oust the present Professors of the Institution from their chairs, on the ground of an alledged violation of the charter, 1st, in the failure to exact manual labor from the students, and 2dly, in the appointment of Professors who are not Presbyterians under the care of the General Assembly.

CONVERSION OF A JEW.—A remarkable conversion lately took place near Birmingham. M. Benjamin Marcus, a learned Polish Jew, well versed in Talmudical, Rabbinical, Hebrew, and Chaldee erudition, and who has for some years been lecturing against Christianity and the errors of the Protestant Bible, joined the Catholic church.

ATTEMPT TO ROB A MISSIONARY.—The Macedonian for January gives an account of an assault on Mr. Stilson by robbers. After returning from worship on the 13th September, he stepped from his bedroom to close the doors, and on entering the dining-room found three men in Talein costume, but without firearms. One of them handed him a paper. Having no suspicion of danger, he read it, when two others advanced to his side with knives in their hands. The idea then flashed across his mind that they were robbers. They demanded his money. He made a grasp at the knife in the hand of one, and obtained it. All then fell upon him, and in the scuffle regained the weapon, which was unsheathed—Mr. S. in the meantime calling for assistance. He succeeded at last in getting them off the verandah, and partly down stairs, when they turned upon him with their knives. He retreated, and in closing the door he felt a slight consciousness that he was wounded, and called from a window for assistance, whereupon the robbers retreated. One of his servants, on coming to his assistance, was seized and bound fast to a post. About half-past 9, the natives who heard his cry, and some of his associates, collected in numbers at the house; and Dr. Morton and Mr. Good proceeded to dress his wounds. It was found that the first finger of the right hand was nearly cut off near the first joint; the hand cut through and laid open to the centre of the palm; another long severe wound was found on the right arm, reaching to the bone; the left cheek was laid open, and one or two teeth broken, and several lesser wounds were found on the head and body. One on the back, a mere scratch, from the shoulders to the loins, might have been fatal in its consequences had the ruffian been a little nearer. The wounds were inflicted by a curved deadly knife, commonly worn in a sheath. Steps have been taken for the arrest of the villains. Mrs. Stilson writes under date of 27th September, that his wounds are healing fast. Mr. S. is the treasurer of the Maulmain mission, which probably led to the assault.

☞ The following article is copied from the New-England Puritan, one of the leading "orthodox" papers issued from Boston. We commend it to the serious attention of those who think the descendants of the Puritans are all opposed to a union of Church and State. One of our exchanges, in publishing the article, says: "This call for more severe penal legislation in regard to what is falsely called the Sabbath day, is utterly at war with the rights of conscience, which equally pertain to all the people."

LAWS AGAINST RAILROAD SABBATH-BREAKING.

Railroads are changing the whole course of business, and are bringing before us some new questions, not only as to business matters, but as to morals and religion. One of the most important of these is, 'May railroad companies run their engines on the Sabbath, and otherwise desecrate the day.'

This question is exceedingly important. Railroads are continually multiplying; they are exerting an incalculable influence on society; that influence is continually coming nearer to every dwelling, and with increasing strength. If it be given up that railroad companies may break the Sabbath, then the Sabbath will be broken to an enormous extent, on a gigantic scale, and with a predominating influence such as must, sooner or later, blot the Sabbath out of being.

There is considerable reason to fear that it will become customary for railroad companies to break the Sabbath. They set up the claim that they may do so already. They are corporations in which, through false notions of morality, individual responsibility is lightly felt. Their peculiar character, as the only outlets of business, brings such a pressure on them as to make a strong temptation, and, in the view of many, an actual necessity to violate the Sabbath. Under this pressure, the merchandize trains began to be run a few weeks ago on the Western Railroads, though I am informed they are now stopped.

This question must be settled speedily. It is a new question, such as no generation ever had to settle before. If Sabbath breaking on railroads be not vigilantly watched and opposed, it will, in the natural course of things, soon be the settled custom. The perpetual increase of business will be perpetually increasing the tendency to this result. It is a matter of so great and so pressing importance as to demand the whole body of Sabbath-keepers to rise in their might, and declare that God's day shall not be desecrated on such a scale throughout the State.

I ask if the laws of the commonwealth are what they ought to be on this subject? The laws respecting traveling on the Sabbath were made with no reference to this new mode of traveling, and seem to be quite inadequate to reach the case. Why should not the legislature pass a law bearing on this very subject, forbidding, under heavy penalties, railroad companies to transport either passengers or merchandize on the Sabbath? Why, in granting new charters, should not a clause be inserted, forbidding the running of cars on the Sabbath, under penalty of forfeiting corporate rights.

It seems to me that the community generally are not awake to the tremendous consequences which must follow, if the manifest tendency to this kind of Sabbath-breaking be not stopped. It were better a railroad never were within a thousand miles of Massachusetts, than that the State be filled with them, and by them with Sabbath-breaking.

I inquire if it would not be wise to bring the subject before the Legislature at the next session by petition, signed by the lovers of the Sabbath throughout the State. It would do good to turn the attention of the community to the question whether the Legislature is not bound to furnish to the peaceable lovers of the Sabbath new protection adequate to our new wants. The expression of sentiment would do good. And the discussion before the Legislature would do good, even if it were not deemed best that any new law should be passed. And if such a law should be passed, it would do more good than all. INQUIRER.

BLACKWOOD'S MAGAZINE for January, re-published by Leonard Scott & Co., is received. The following is its table of contents: "Twenty Years of Liberal Legislation," "Something like a Country-house," "Evenings at Sea," "Fletcher's Chronicle of Clermont Assizes," "Don John of Austria," "A Night's Peril," "Switzerland and Italy," "The Periodical Literature of America," "Ireland and the Ministerial Measures."

Messrs. Scott & Co. announce, in the present number, that they have made arrangements with Messrs. Blackwood & Son, of Edinburgh, by which they are to be furnished with early sheets of the Magazine in advance of its regular issue abroad, so that the numbers, commencing with March next, will be placed in the hands of their subscribers at so early a day as to give them the reading of all the articles before they can possibly be published in this country in any other form. This will certainly add to the value of the reprint, and we doubt not will increase the number of its subscribers.

RUMORS OF PEACE with Mexico, have been plenty enough for a week past, but it is not easy to say exactly what may be relied upon. It is probable, however, that the outlines of a treaty, corresponding with the propositions originally made by Mr. Trist to the Mexican Commissioners, have been agreed upon, and forwarded to Washington for approval. The general opinion is that Congress will vote no more men or money to prosecute the war, until these peace propositions are presented; and that the propositions will be acceded to if they are what is represented.

ROBERT MERRY'S MUSEUM.—We have received the January and February numbers of this standard work for youth, and find them filled with good selections and illustrations. Edited by S. G. Goodrich, author of Peter Parley's Tales; published by G. W. & S. O. Post, No. 5 Beekman-st., New York.

ZION'S ADVOCATE, the Baptist paper published at Portland, Me., comes to us in a new dress, an enlarged form, and otherwise greatly improved.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

Senate.

The Ten Regiment Bill occupied a large portion of the time of the Senate last week, and many speeches for and against the war were made. The principal items of business besides are enumerated below, without regard to dates:

Mr. Underwood presented a memorial from the Board of Managers of the Female Missionary Society, praying that lands west of the Rocky Mountains may be set apart for the Indians.

Mr. Dickinson presented a memorial from the citizens of New York on the subject of the potatoe rot, the injury likely to result therefrom, and in favor of an inquiry as to the most effectual remedy.

Mr. Dix presented a joint resolution of the Legislature of New York relative to the law fixing the rate of postage on Newspapers, the prepayment thereof, and praying for the repeal of the same.

Mr. Bagby of Alabama submitted a resolution, declaring that Congress has no power over the subject of Slavery, and that the conquest of a country is legitimate means of acquisition, and that if Mexican territory be obtained by treaty or conquest, neither Congress or a Convention can interfere with Slavery.

Mr. Jefferson Davis reported a bill, which was passed, appropriating $100,000 for the erection of a Hospital and other quarters, on public grounds, near the barracks at New Orleans, for the accommodation of troops going to and returning from Mexico.

Mr. Berrian presented a petition, praying the appointment of a tribunal for settling international disputes

Mr. Dickinson presented the petition of citizens of New York, for a reduction in the rates of postage.

The House bill, making farther provision for the surviving widows and soldiers of the Revolution, was read a third time and passed.

On Thursday, before taking up the Ten Regiment Bill, Mr. Crittenden wished the Chairman on Military Affairs to answer the following questions: First, whether Gen. Scott had been recalled or suspended; secondly, whether Gen. Worth had been relieved from arrest, or remained suspended. Gen. Cass replied, that General Scott had been suspended, and that the command of the army now devolved on Gen. Butler. He said that Gen. Scott will attend a Court of Inquiry at Perote, when all difficulty with higher officers would be investigated. He believed that Gen. Worth had been released from arrest.

House of Representatives.

The House spent nearly the whole week in considering the President's Annual Message.

Mr. Dunn, from Committee on Claims, reported a bill making provision for the widows and children of soldiers who died or may hereafter die in actual service, or after a discharge given and made in consequence of wounds or disease contracted in active service.

Mr. Holmes of New York presented resolutions of the Legislature of New York relative to the Post-Office laws. Referred, and ordered to be printed.

* * *

Death from Hydrophobia.—The Philadelphia Ledger says that John Craymer, residing with his mother in Spruce-st., expired on Monday, Jan. 24, from an attack of hydrophobia. The symptoms of the disease were first perceived on the Saturday previous, but they were very slight, consisting only of slight twitches in the arms, and pains extending to the shoulder, which did not continue for any time. On Sunday, however, he became delirious, with some lucid intervals, but finally became raving, howling, and biting like a dog, and refusing any liquid that was offered, though he had previously desired it. He continued getting worse, and expired after enduring the greatest torments. The boy had been bitten in the hand about nine weeks previously. His mother took him to the Pennsylvania Hospital, where the wound was dressed, but not knowing that the animal was mad, no precautions were taken to prevent hydrophobia. The mother gives a pathetic description of the conduct of the unfortunate lad during the lucid intervals that occurred between the paroxysms of his awful disease. He was conscious of the way in which he was affected, and he would beg her not to let him bite any one; he expressed his sorrow for the trouble he was giving her, but said the dog that bit him was the cause of it all.

* * *

A Young Lady in Disguise.—The Charleston Patriot mentions a circumstance which is related in a letter from Key West, that may be classed among the romantic. A short time since, a vessel bound to Mexico ran ashore on the reef. Among the crew was a beautiful young lady, disguised as a boy. The crew supposing her to be what her garments represented her, she was required to take her regular spell at the pumps. She revealed her situation and sex to the captain, who of course relieved her at once from a position so unsuitable to the previous habits of her life. She is of a very respectable family at the North, and had an attachment for one who had gone forth to fight his country's battles in Mexico. Hearing that her lover had been wounded, she had assumed a boy's attire, and eloped from the paternal roof, for the purpose of joining her sweetheart, and nursing him on his bed of sickness and pain. She has been treated with great kindness by the hospitable people of Key West, and is to be sent home, doubtless much against her own inclinations.

* * *

Equal Rights.—A bill has just been passed by the Ohio Legislature, which exempts from attachment, *one* horse, harness, and dray of every drayman in the State. The mover of the measure said he introduced it "because a 'pill pedlar' of his county, whose horse and medicines were exempt from attachment, had 'doctored' one of his drayman constituents, and levied on his horse and dray, and sold them to pay his bill. The doctor, himself, at the same time was 'over head and ears' in debt, and *his horse* and medicines could not be reached by *his* creditors."

* * *

There are in the City of New-York, two thousand nine hundred and nineteen retail liquor stores.

To China by Steam.—Among the proposals to be brought before the present Congress, is one in relation to steam communication from the Pacific coast to China, in which all must feel a deep interest. Should the proposition be favorably received, the day may soon come when a voyage to China will be comparatively short and easy. The correspondent of the United States Gazette, writing from Washington, speaks of the matter thus:—

"It will be proposed to construct a line of steamers from a point on the Pacific—San Francisco, if obtained, or Puget's Sound, to Shanghai, in China. This will constitute but a continuation of the chain now under contract, from Havana to Oregon by way of Chagres and Panama. It has been ascertained by an examination of the circle route, that this Line of communication to Oregon, touching at San Francisco, actually carries us 3000 miles on the way to China, and so much gained and established. In this view, San Francisco would be the starting point and depot of the China steamers.

"If Congress, therefore, should adopt the suggestion, there would be an unbroken line of steam communication, with the exception of the thirty six miles across the Isthmus to Panama, from New-York to China and to Oregon. The effect of this policy would be, to throw into our hands the transportation of the whole correspondence of the British commerce in China, Japan, and the adjoining countries. The expedition of the route would necessarily command it, as well as an important trade besides."

SUMMARY.

By the schr. Mary Ellen, Capt. Schriver, from the port of St. Domingo, whence she sailed on the 31st of Dec., news was received that an incipient insurrection had been discovered, headed by the Prime Minister, designed to destroy all the whites in that part of the Island. The Prime Minister, the General-in-Chief, and two other officers, had been shot a few days previous to the sailing of the Mary Ellen. Thirty others of the conspirators were confined in the Castle, who, it was supposed, would also be shot in the course of the next week. The authorities were expecting an attack from the Haytiens.

George J. Crofut, of Trumbull, Ct., was frozen to death on Tuesday night. He and two others went over to Milford Beach, in a boat, for oysters. Returning, they grounded, and lay until the tide rose. The other two plied their oars and kept up other exercises. Crofut, whose clothes were wet, folded himself in his overcoat, and lay down in the boat. On trying to rouse him, his companions found that life was nearly extinct, and though taken on shore and friction freely used, he died in the course of an hour. He was a member of the Temperance Society, and aged thirty-seven years.

A young man named Overley, residing in East Berlin, York county, Pa., put an end to his life, on the 2d inst. by hanging himself. He has left a wife and four small children. On the following day, which was the day of the deceased's funeral, his father left the house temporarily, and being absent rather a long time, search was immediately made; and he was found in one of the out-buildings in the act of committing the same rash deed. Timely prevention, however, saved his life.

Polly Moper, the "oldest inhabitant" of the Germantown Almshouse, has deceased. She was in her one hundredth year when she died. She had been an inmate of the Alms-house for about twelve years, and had always enjoyed excellent health. On the day of her departure, she ate a hearty dinner. The record of her age was in an old Dutch Bible which she kept by her, and studied regularly up to the time of her departure to a better world.

Broken Bank Money is rather abundant in these days, there having been six failures within a few weeks past. Thompson's Bank Note Reporter gives the following as the probable value of bills on these banks: Bills on the James Bank are worth from 70 to 75 cents on the dollar; Atlas Bank, 70 to 80 cents; Northern Exchange Bank, Bank of Cayuga Lake, and State Bank at Saugerties, 90 to 95 cents; Susquehanna County Bank (Pa.,) 50 cents; Delaware Bridge, 40 cents.

Among several inquests held by the Coroner of Philadelphia, was one upon a colored woman named Mary Brown, occupying a miserable room in a small court in the neighborhood of Eighth and Shippen sts., who died of neglect and starvation. A column might be written upon such a case as this, but its simple announcement is its best comment.

Mr. Treadwell has introduced a bill in the Senate of New York, to prohibit any Judge of the State taking proceedings under the law of Congress for the reclamation of fugitive slaves, and providing that no other than United States officers shall arrest any such fugitive, under penalty of $500, and imprisonment for 12 months.

C. Wallace Cook, Esq., of Philadelphia, who died in that city a few days ago, has left an estate valued at $100,000, which, at the death of certain annuitants, is to be divided between the Pennsylvania Hospital and the Pennslyvania Institution for the Instruction of the Blind.

The steamer Yallabusha, from the Red River, with a heavy cargo of Cotton, bound for New Orleans, was entirely destroyed by fire on the 18th ult., and forty persons are supposed to have perished with her, either by fire or drowning.

A gentleman, while engaged in paying postage, at the general postoffice delivery in this city, had his pocket cut, and his pocket-book extracted, containing $2,375. The pocket-book was large, and placed in an inner breast pocket, where it was of course prominent. An ample slit was cut from the outside at the bottom of the pocket through which the book was extracted.

Messrs. Hatch & Gray, of the New Bedford Express, as we learn from the Boston Traveler, state that the wrecked sloop Portugal, sunk in New Bedford Harbor, is to be raised for the purpose of recovering the Nantucket Mail, which was on board at the time of the disaster.

Hartford citizens have just made an annual donation to the American Tract Society of $2,300.

The Journal of Commerce, of this city, gives an account of a most dangerous counterfeit of gold eagles—so accurate as to defy any other test than severing the piece. They are accurate in weight, perfect in stamp, and seem to have gotten into banks extensively, and even to have defied the usual scrutiny of the mint. Upon one of them being sawn in two, it was discovered to be a mere shell of gold, the interior being filled with silver. The gold was worth $1 25, leaving a good profit to the maker.

A sheep which disappeared from its home in Salem County, N. J., Christmas day, was found, incidentally, wedged in a hollow log—alive, after 27 days confinement! The Standard supposes that it had worked its way into the log to secure a shelter from the snow, until its forward progress was checked, and not understanding the science of "backing out," remained a close prisoner as above stated.

We learn from the Hagerstown, Md., papers, that a young man named Barney O'Donnell, was committed to Washington county jail, on Friday last, for shooting a negro in Hancock, on New-Year's Eve, in the leg, from the effects of which he has since died. O'Donnell and others were engaged in the foolish custom of shooting out the old year.

The editor of the New York Mirror writes from Washington, that "the venerable John Quincy Adams, in private conversation this evening, (Jan. 10,) expressed himself in favor of subjugating and annexing the whole of Mexico, under the Wilmot Proviso. He thinks it will be the great step towards emancipation."

Mr. Peter Hubbel, of Charleston, Mass., manufactures yearly from fifteen to twenty millions of bricks for the Boston Market. He has thirty machines in operation for moulding, and with each machine makes from ten to twelve thousand bricks per day. This is said to be the largest brick-yard in the world.

A gentleman in New Orleans, it is said, has in his possession a manuscript copy of an old Roman missal, written in Latin on vellum, by a monk, about the year A. D. 300. The book is, consequently, 1,547 years old at least.

The remains of George Walton and Lyman Hall, two of the signers of the Declaration of Independence, are to be removed to Augusta, Ga., for interment. A lead monument is to be erected over them, for which the Legislature has appropriated $1,500.

The statute law of England has made profane swearing a fineable offence, to the amount of one shilling for the first, two shillings for the second class, and five shillings for *gentlemen*.

On Christmas day, at Red Sulphur Springs, Va., a negro boy was shot dead by the explosion of a log which he had been boring, in order to blast. A hollow peg, which he had inserted, penetrated his skull.

A resolution was passed, by a vote of 108 to 4, in the New York Legislature, that Congress ought to legislate to prevent the introduction of slavery into any territory to be acquired by the United States.

A well-authenticated case of Asiatic Cholera, has occurred at Fountaine-sur-Somme, in France. The influenza, by the last accounts, had materially abated in Paris, as well as in London. The Gazette des Hospiteaux, however, remarks, that latterly, in place of colds, coughs, &c., it frequently runs into cholics, diarrhœa, and, rarely, vomitings. From this tendency, the editor thinks it may be the *avant courier* of Cholera.

The salvage allowed to the Pawtucket Steamboat Co., for the rescue of the Louis Philippe from the Nantucket shoals, is $21,000 for the use of the boats, and $5,000 for the men who went in them.

Iowa, 14 years ago, was the habitation of its original Indian tribes only. It now has a population of thousands, and supports 16 newspapers, of which six are Democrats, seven Whigs, one Neutral, one Religious, and one Agricultural.

In France, Archbishops receive stipends of only 15,000 francs, and Bishops of only 10,000 francs, but the Archbishop of Paris has 40,000 francs, on account of the importance of his see, and Cardinals have 10,000 francs more than other prelates.

Mustang says that near Mexico ducks are killed by a gun-barrel battery,—being first lured to the proper spot by food of which they are fond. At one discharge 1000 are frequently killed.

The Collector of Barnstable, Mass., has paid out to owners and crews of vessels engaged in Cod Fishing in the District of Barnstable, during the past season, the sum of $28,418 12.

A difficulty is said to have occurred at the Alabama State University, which has resulted in the suspension of some forty or more of the students.

The New York City Temperance Society, an organization on Christian principles, has issued a circular, calling for simultaneous Temperance meetings throughout the United States on the 22d of February.

In 1716, Mr. Hugh Middleton, a citizen and goldsmith, having obtained a patent, he brought water by means of pipes into all the streets of London.

The Jesuit Cathedral and Academy in Elizabeth St., this City, was destroyed by fire last Sunday morning, Jan. 23.

Prof. Malder of Dorpat, is of opinion that the comet of 1264, may be looked for during this month and February.

In consequence of the destruction of houses and other buildings caused by the late floods, there is an immense demand for laborers in Ohio.

William Buffum was instantly killed by the bursting of a grindstone at the Scythe Factory at Nasonville, in Rhode Island, on Wednesday morning.

Dr. A. Comstock has just published a new Phonetic Testament. It is an octavo of 397 pages—is handsomely printed and bound, and is a work of great ingenuity.

Earthenware is glazed with lead, acids dissolve it, and is therefore dangerous to be used for domestic purposes.

Pickles and vinegar should never be kept in earthenware dishes. Stoneware or wood vessels are best.

There is a difficulty between the Faculty and students of Miami University. The Cincinnati Atlas says that the difficulty originated from the students, or a portion of them, "barring out" the faculty, because the latter refused to grant them some slight indulgence, which they petitioned for, and accompanied the rejection of the petition with some remarks considered highly offensive. At successive meetings and consultations of the Faculty, occupying portions of two or three days, between forty and fifty of the students were either suspended or dismissed, and a meeting of the trustees called.

Advices from Cape Town to the 27th of November, say that the Kaffir war still continued. The intelligence from the frontier is of a distressing character. Five British officers went from the camp to ascend the mountain, which gave a fine view of the country; not returning, search was made; they were found dead, stripped, and barbarously mutilated. Col. Somerset was ordered out with a large body of men to scour the country; he fell in with the Kaffirs, and the results of the engagement were 21 Kaffirs killed, and upward of 300 head of cattle and several guns taken.

Mr. Russell, on the 22d inst., reported in the House of Representatives of Ohio a preamble and resolutions condemning the Mexican War, and the waste of human life and squandering of national treasure, that might be beneficially applied to great public uses for the promotion of the public welfare. The first two resolutions were adopted, and the whole subject referred to a select committee.

The Montrose Democrat says that the Susquehanna County Bank is not broken, as reported, but that it continues to redeem all its issues as fast as presented at its counter. During a few days of the run made upon it, that paper says the Bank redeemed nearly three-fourths of its entire circulation. The notes are now bought and sold by the brokers of Philadelphia at about sixty cents on the dollar.

Fires in chimneys in France have recently been prevented by placing three frames of wire-work one foot above each other, near the base of the chimney; no flame will pass them.

A rich mine of plumbago—black lead—has been opened in Jeffrey, N. H., at the foot of the Monadnock mountain. It brings about $75 per ton. The mine was purchased for the sum of fifty dollars.

George R. Perkins, Esq., late Professor of Mathematics in the State Normal School, at Albany, has been appointed Principal of that Institution, *vice* Mr. Page, deceased.

On all new railways in England, and on the continent, *felt*, one-eighth of an inch in thickness, is placed beneath the rails, which causes much less noise and jar from rails and loose windows.

Mr. E. B. White, of New Hampshire, has invented a new cannon, which has six bores and six vent holes, so that it can be fired that number of times, without once stopping to load.

It is said that Gen. Valencia's costume and personal ornaments, at the battle of Contreras, were worth $20,000; while the dress of Gen. Smith, who defeated him, would be extravagantly estimated at $15!

The brig C. Street arrived at New Orleans from Havana, January 14th. A great fire broke out in Havana on the night of the 13th inst., consuming several warehouses. Damages upward of fifty thousand dollars.

A soldier in company K. 9th regiment, writes to his home in Gurdner, Me., that his company had 72 men when it left Newport for Mexico, and at the time of writing but 24 were left, fit for duty—the remainder were sick or dead.

During the late famine in Ireland, 115,929 persons *died of starvation!* It has been said in Parliament that 2,000,000 of Irish will need relief this winter.

General Taylor has been nominated for President by both Houses of the Tennessee Legislature.

Review of New York Market.

MONDAY, JAN 31.

ASHES—Pots $5 87 a 6 00. Pearls 7 00.——FLOUR AND MEAL—Genesee Flour 6 12; Ohio, Michigan, and Oswego, 6 00 a 6 [illegible]. Jersey Meal 3 18. Rye Flour 4 37. ——GRAIN—Genese[illegible]heat 1 35. Corn 60 a 67c. Rye 90c. Oats 47 a 50c.——PROVISIONS—New Prime Pork 8 00; Mess 11 50.—Prime Beef 5 50; Mess 8 50. Butter, inferior 11 a 12c.; State 14 a 23c. Cheese 5½ a 7c.

MARRIED,

In Lima, Rock Co., W. T., Dec. 25th, by Eld. Z. Campbell, Mr. John W. Stillman and Miss Clarissa I Main.

In Milton, W. T., Dec. 30th, by the same, Mr. Orlenzo Allen and Miss Esther A. Coon, all of the above place.

In Scio, N. Y., Dec. 30, 1847, by Eld. Rowse Babcock, Mr. Asa Burdick, formerly of DeRuyter, Madison Co., and Miss Huldah Witter, of Scio, Allegany Co.

DIED,

In Brooklyn, L. I., on the 27th ult., Mrs. Luanna Sperry, aged 63 years.

At Berlin, N. Y., on the 24th of November, 1847, Mr. David Crandall, in the 51st year of his age.

LETTERS.

Rowse Babcock, E. D. Randolph, E. Harris, Geo. Crandall, G. R. Scriven, Jas. Bailey, Z. Campbell, R. W. Utter, John Whitford, D. H. Gibson, H. H Baker (yes,) L T. Rogers, 2d, (not credited on our book,) Gurdon Evans (have sent the package,) P. C. Burdick, (the notice must have been overlooked,) Jeptha F. Randolph (right—will send immediately.)

RECEIPTS.

A. F. Randolph, Wirt,	$2 50	pays to vol. 3	No. 40
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G. R Scriven, Schenectady,	1 00	" 5	" 5
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Rowse Babcock, Scio,	50	" 4	" 26
E Johnson, Lippitt, R. I.	2 00	" 5	" 26
W. Whitford, "	2 00	" 5	" 26
Z. Campbell, Milton, W. T.	2 00	" 4	" 52
S. V. Carpenter, Albion, W. T.	2 00	" 5	" 19
S. P. Burdick, "	1 75	" 4	" 46
Adin Burdick, "	25	" 4	" 7
E. Harris, Vernon, Vt.	2 00	" 5	" 18
J. F. Randolph, N. Milton, Va.	50	" 4	" 52
Amaziah Bee, "	50	" 4	" 52

MISSIONARY ASSOCIATION—EXECUTIVE BOARD.

The Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held in New York, on the evening of second-day, Feb. 7, at 7 o'clock. It is hoped that there will be a full attendance of the members of the Board, and that those having business to present will make the same known to the Corresponding Secretary, Thomas B. Brown, previous to the meeting.

GEO. B. UTTER, Rec. Sec.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books, will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

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Miscellaneous.

BY THE SEA-SIDE.

BY HENRY W. LONGFELLOW.

The twilight is sad and cloudy,
The wind blows wild and free,
And like the wings of sea birds,
Flash the white-caps of the sea.

But in the Fisherman's cottage,
There shines a ruddier light,
And a little face at the window,
Peers out into the night.

Close, close it is pressed to the window,
As if those childish eyes
Were looking into the darkness,
To see some shape arise.

And a woman's waving shadow
Is passing to and fro,
Now rising to the ceiling,
Now bowing and bending low.

What tales does the roaring ocean,
And the night wind, bleak and wild,
As it beats at the crazy casement,
Tell to the little child?

And why do the roaring ocean,
And the night wind, wild and bleak,
As they beat at the heart of the mother,
Drive the color from her cheek?

THE CAPTURE OF A SHARK.

The broad sea was not without numerous incidents, external as regarded the ocean, and internal as regarded those who were confined in the ship. To an active mind, every day conveys an instructive lesson. Every thing is full of wonder, and man scarcely finds his life long enough to survey even the natural wonders of the deep. The fishes of the sea became objects of interest; the flying fish pursued by dolphins, and actually springing, in their aerial bounds, upon the deck of the vessel; the barnacles which clove to the side of the ship, and seemed to breed so fast as to impede her progress. But of all things of interest to a soldier as well as a sailor, the capture of a shark is not forgotten. In passing down the coast of South America, several of these monsters of the deep were seen sporting along the ocean, and now and then showing their single fins above the wave, as well as their long arched tails, whenever a piece of pork or offal was thrown overboard.

Of the astonishing rapacity of this creature, every nautical writer has given some account. The wonder is, how the shoals of them, which are known to be so numerous around some of the islands, both on the African and American shores, are supplied. They appear always hungry, and will fight for any thing which is thrown overboard. Woe to the unfortunate boatmen who get capsized within their sight; few can hope to escape. In one of the morning parades, the soldiers of the 48th were indulged with a sight not uncommon to any vessel upon such a voyage—the taking of a shark, and a monster he was. A strong line, with a few yards of chain and a hook attached to it, was thrown out to a formidable fellow who had been seen for days following in the wake of the ship. All eyes were directed to the line, bated with a huge piece of pork, which, as the ship dashed through the sea, had no time to sink, but was dragged along the surface of the waves. Now and then it might be seen glittering on the azure curve, and presently springing with a jerk through the crown of the spray, whilst two hundred men stood looking anxiously for the shark to seize the bait.

At length a man called out from aloft, "The biter is coming!"

He could see from his height directly down upon the surface of the ocean. By-and-bye, the tail of the brute was seen dashing over the top of a wave.

"Does he look like playing, Jem?" said an old sailor to his messmate aloft: "or is he lazy, or rather fine in the nose this morning?"

"I can scarcely tell you yet. He is too far off the bait. I think he smells it. He comes dashing on at a good pace."

"Does he ride fleet, Jem, on the waters, or do you think he dives, and comes up again from below?"

"He does not go down at all. I can almost trace his back as he comes along, and, to my mind, he's as long as our bowsprit, and as big as the great boat. He is quite on the top of the sea."

"Then we shall have a nibble presently, look sharp to your tackle, my boys!"

"Here he comes, Tom," said the fellow aloft; and every soldier stood on tiptoe.

"Draw the line in, Sam, draw the line in, we may as well all see the fun as have a bite at a distance. Don't stand near the line, comrades, or you may chance to lose a leg before you are aware of it."

The line was now drawn close up towards the lee side of the vessel, and plain enough, the huge monster was to be seen, watching the pork with a ravenous eye, and playing around it, as much as to say, "What is it?"

"Will he take the bait, captain?" said a young officer on the quarter deck.

"I can hardly say whether he will or not. He does not like to leave it, and he eyes it as if he would have it. I have seen these creatures play around a living victim a long while before they will dash at him. He seems cautious; but if the men suddenly let go the line, and the bait sinks, we are almost sure he means to have it when it rises again. Let go the line, boys!"

Down sunk the bait, up went the huge tail of the monster, and down he followed the pork, leaving a strong streak of foam where his broad fin lashed the wave as he went down.

"Up with it again, boys! Now look out! Take care of your fingers! Look sharp, sir, or he is such a little fellow, you will scarcely see him when he comes up." Up rose the bait, and came skimming along the hollow of the wave, visible to every eye. In another moment the monster rose, turning upon his side, and came with a dash alongside the vessel, showing a row of teeth more frightful than the sides of Gibralter Rock. In an instant he seized the bait, and bore it along the vessel's course till the line was out, and a sudden twang against the gunwale told that the monster had met with a check. Too severe a one was it, however, for him to escape. That very jerk sent the fangs of the hook through his jaw, and he was now forced to go with the ship, whether he would or not. A lively and interesting scene now ensued. The monster might be seen springing out of the water, dashing at the line, and striving to break it with his great teeth. His rage was fearful; he lashed the ocean into foam. He would at one time rush at the vessel as if he meant to fight it; at another, dash from it, as if he would break the line. He dived under the ship; he came boiling up again, staining the ocean with his blood, until his mighty efforts began to fail from exhaustion.

"Clear the deck!" said the Captain, "haul up, boys! haul up! stand clear of his tail. He will kill you with a blow should he hit you. Now, Sam, get a noose from the block, and give him a run."

A noose was made, thrown over the monster's tail, and the huge creature was swung on deck, to the no small gratification of the landsmen.

"What a fearful creature! what rows of teeth upon his nose! I wonder how he can seize his prey!"

"He seizes his prey by turning on his side, as you saw him take the bait."

It was a long time before the monster could be dispatched, and any one could come near enough to examine him. As each did so, he thought how terrible a death it would be, to fall into the jaws of the devouring shark.

AN ODD VISITOR.

"I had been sitting in the verandah, reading, and went away for a few minutes to speak to my wife. When I came back my chair was occupied. There, sitting as quietly and demurely as possible, was an enormous ourang-outang, or monkey of some sort. When I first caught sight of him he had my book in his hands, and was to all appearance reading. It happened, however, to be rather a stupid book, and he very soon threw it down; he then placed his hands upon his knees, and sat perfectly still, just as if he had been reading. I should say, as nearly as I could judge, that he must have been about five feet in height, supposing him to stand erect. He sat as upright as any man. After watching him for a minute or two, and observing that the calves of his legs were thicker and more like those of a man than monkey's legs usually are, I stepped quietly back and called my wife. All this time I had not seen his face; however, as she came, one of the parrots screamed, and the old gentleman turned his head. His face was very dark, with large whiskers and beard, and hair all perfectly white, his body a light brown, and his face and hands peculiarly large. As soon as he saw me he half rose, laid both hands on the elbow of the chair, and began to grin and show his teeth and spit at me.

I did not quite like it, as I was afraid he might make a spring in my direction; yet I knew that my voice would at once frighten him away, if I raised the horrid, unearthly yell used by the natives to scare wild beasts, and which even the tiger will hardly resist unless much pressed by hunger. Still I felt more inclined to watch him. Once I thought of going round the other way and getting my gun, but really he looked so much like a man that I could not have shot him. He continued to grin and spit until I turned away, hoping he would resume his former sedate position. As soon, however, as he thought my eyes were off him, he rose leisurely from his chair, stepped slowly out of the verandah, caught hold of a branch of the banian-tree, and swung himself up into it. As he did this, I saw that he had a long tail, so he could not, I believe, have been an ourang-outang. Indeed I never heard of them coming into this little island, nor, I think, into the district. I went into my study, and immediately afterwards heard him scuttling away over the house. I have not seen him since, but if he comes back I shall try to make friends with him by giving him food, though I believe he belongs to rather a treacherous family. [Ackland's India.

THE REWARD OF PERSEVERANCE.

Southey relates a pleasant story of matrimonial adventure, which has the merit of being true, as well as enforcing perseverance, and sustaining the magic reputation of "the third time."

A gentleman in want of a wife, advertised for one, and at the time and place appointed was met by a lady. Their stations in life entitled them to be so called, and the gentleman as well as the lady was in earnest. He however, unluckily, seemed to be of the same opinion as King Pedro was with regard to his wife, Queen Mary, of Arragon, that she was not so handsome as she might be good, and the meeting ended in their mutual disappointment. Cœlebs advertised a second time, appointing a different square for the place of meeting, and varying the words of the advertisement. He met the same lady—they recognized each other—could not chose but smile at the recognition, and perhaps neither of them could choose but sigh. The persevering bachelor tried his lot a third time in the newspapers, and at the third appointment met the equally persevering spinster. At this meeting neither could help laughing. They began to converse in good humor, and the conversation became so agreeable on both sides, and the circumstances appeared so remarkable, that his third interview led to a marriage, and the marriage proved a happy one.

ORDER, THE FIRST LAW.

The order of animal creation is so well understood by modern science, that a mere fragment of animal structure supplies all hints necessary to build up the whole with accuracy. Cuvier constructed entire skeletons of antedeluvians from the inspection of a few fragments; and his accuracy was attested by after discoveries.

Linnæus classed fish by the peculiarities of their fins. A later naturalist, Agassiz, who has been lecturing in New York recently, has developed a more correct system based upon the scales. The exactitude of his rules are exemplified by an incident which occurred in 1833. The scale of a fossil fish was sent to Agassiz, then residing in Switzerland, from England. From that scale he built his fish, described it, made a drawing of it, and sent it back to England. The next year he was in England himself, and had the pleasure to find that a whole fossil fish of that species had then just been discovered, a drawing of which was published, and to which the one he had already constructed, from a single scale, so nearly corresponded in all its details, as to need very little alteration.

European Ruler.—The Emperor of Austria has fallen into complete servility, or rather second childhood, if the anecdotes told of him are true. Eugene Guizot, a distinguished French writer, in a late number of his *Revue de Paris*, relates the following: One day this monarch manifests some whim, which must be satisfied at once, for he displays the most puerile impatience. He wished to have, the other day, to ride with, in the gardens, a small carriage, like that of Tom Thumb, and which must be drawn by two dwarf horses. The next day, some important paper was presented for his signature. "Where's my little carriage?" demanded the Emperor. "The carriage manufacturer is making it." "Well, when I have it I will sign these papers, but not before." They informed him that any delay might be attended with very serious consequences. The Emperor was immovable, and would only sign it a few days after, when they showed him his lilliputian carriage.

CUTTING HAY FOR STOCK.

It has frequently been asked how cutting hay for stock adds to its nutritive qualities. It is precisely upon the same principle as cutting up meat fine and making a mince of it. There is more or less nutriment in the tougher pieces, and even gristle, if these are cut fine with the chopping-knife; and nicely cooked and agreeably seasoned, the dish is eaten with peculiar relish, easily digests, and goes twice as far as in the ordinary method of taking meat in slices; for under such circumstances we reject all that is not tender, juicy, and particularly palatable. In cutting hay all the coarser parts and even straw are made agreeable to the taste of animals, especially if it be cut up and spiced with a little meal, shorts, or bran. Nor have they the power to reject any part when cut up, and as all is more or less nutritious, the hay must go farther; nor can it be pulled out and wasted as when fed loose. Another important consideration is, an animal can fill its stomach much more easily and readily on cut than on uncut food, and can then lie down and ruminate, and rest, allowing the food full time to digest and distribute its strengthening qualities throughout the system, and renovate it for renewed exertions. [Am. Agriculturist.

SCENE IN AN ICELAND CHURCH.

The scene in an Iceland church on a Sunday, is said, by a traveler, to be of a singular and interesting kind. The little edifice, constructed of wood and turf, is situated, perhaps, amid the rugged ruins of a stream of lava, or beneath the mountains which are covered with never-melting snows, in a spot where the mind almost sinks under the silence and desolation of surrounding nature. Here the Icelanders assemble to perform the duties of religion. A group of male and female peasants may be seen gathering about the church, waiting the arrival of their pastor, all habited in their best attire, after the manner of their country; their children with them, and the horses which brought them from their respective homes, grazing quietly around the little assembly. The arrival of a new comer is welcomed by every one with the kiss of salutation; and the pleasures of social intercourse, so rarely enjoyed by the Icelanders, are happily connected with the occasion which summons them to the discharge of their religious duties. The priest makes his appearance among them as a friend; he salutes them individually, each member of his flock, and stoops down to give his almost parental kiss to the little ones who are growing up under his pastoral charge. These offices of kindness performed, they all go together to the house of prayer.

Thrilling Incident.—The *Cincinnati Atlas* relates the following as having occurred at the burning of the A. N. Johnson: Mr. S. S. Saunders, unable from the number of passengers on board, to procure a berth, was sleeping upon a table in "Social Hall," directly over the boilers. At the moment of his first consciousness, he found himself lying on the lower deck, scalded and bruised, with a piece of timber lying across his legs, which confined him to the spot. The fire was raging in the fragments of the boat on the side towards the shore; the horses, already maddened with the scalding steam, were now rearing and plunging in increased agony, as the flames came upon them; and most horrible of all, among them, covered to the waist with fragments of the wreck, lay two men stretching out their hands and calling in hopeless agony for help.

Mr. Saunders saw no relief for himself or others, and endeavored to compose his thoughts for death. The flames had almost reached him, when some of the horses in their struggles moved the timber that held him, and he was free! He ran to the outer side of the boat. The current was swift, and the ice floating fast. He knew that, injured as he was, he would not be able to escape by swimming. Turning back again, he fortunately found a wet blanket, threw it around him, rushed through the flames on the other side of the boat, and got safely ashore. Mr. S. is yet, we believe, at Maysville. He is badly scalded and bruised, but it is thought not dangerously. The loss of life on this boat has been, we regret to announce, greatly under-estimated. It now appears that instead of eighty lives being lost, in all, one hundred and fourteen persons were destroyed. This is truly terrible, and we hope that no efforts will be spared to trace out the cause of a calamity so horrible.

Printing in China.—According to the best authorities, the art of printing was known in China upwards of 900 years ago. In the time of Confucius, B. C. 500, books were formed of slips of bamboo; and about 150 years after Christ, paper was first made; A. D. 745, books were bound into leaves; A. D. 900, printing was in general use. The process of printing is simple. The materials consist of a graver, blocks of wood, and a brush, which the printers carry with them to every place. Without wheel or screw, a printer will throw off more than 2,500 impressions in one day. The paper can be bought in China for one fourth the price that it can in any other country. The works of Confucius, six volumes, 400 leaves, octavo, can be bought for ninepence. For a historical novel, twenty-one volumes, one thousand five hundred leaves, half a crown is the price amongst the Chinese. [Martin's China.

Rev. John Angel, James of Birmingham, Eng., supports a Chinese colporteur at Shanghai as "his representative" in the labors for evangelizing China. Beside this one, the London Tract Society have now one colporteur at Canton and one at Hong-Kong.

VARIETY.

Van Helmont tells us, that Adam was created without a beard, but that after he had fallen and sinned, because of the sinful propensities which he derived from the fruit of the forbidden tree, a beard was made part of his punishment and disgrace, bringing him thus into nearer resemblance with the beasts towards whom he had made his nature approximate. The same stigma was not inflicted upon Eve, because even in the fall she retained much of her original modesty, and therefore deserved no such opprobrious mark. Van Helmont observes, also, that no good angel ever appears with a beard; and this, he says, is a capital sign by which angels may be distinguished.

A dashing fellow, who seemed to think he manifested his superiority by the disdain he exhibited of anything like courtesy to the humbler classes of society, was driving his gig, one rainy day, when he came to a toll-bar, and haughtily asked what was to pay. "Eightpence, if you please," said the civil gate-keeper. Instead of handing the money to him, our grandee threw a shilling carelessly on the wet and muddy ground, saying, "Take your change out of that." The keeper stooped for the silver, and, putting the coppers exactly on the same spot, walked coolly into his house.

A sensible woman of the Doctor's acquaintance, (the mother of a young family,) entered so far into his views upon this subject, that she taught her children, from their earliest childhood to consider ill-humor as a disorder which was to be cured by physic. Accordingly, she had always small doses ready, and the little patients, whenever it was thought needful, took rhubarb *for the crossness.* No punishment was required. Peevishness or ill-temper and rhubarb were associated in their minds, always as cause and effect.

A good joke is told of Horn Took, whom the Tories in the House of Commons thought to crush, by imposing on him the humiliating task of *begging the House's pardon on his knees.* Horn Took went on his knees, begged pardon for the offensive expression he had used, but in rising up he knocked the dust off his knees, and exclaimed loud enough to be heard by the whole house, "*It's a dirty house after all.*" Roars of laughter followed this exclamation, and the tories saw clear enough that they had failed in their object.

The records of the Smithfield market, in London, prove that within one hundred years, the average weight of the cattle killed for that market has nearly doubled, raising from four and five hundred to between seven and eight hundred; the greater part of this increase has been in the last forty years. It is calculated that the cattle offered at the Brighton market average at least 50 per cent more than they did twenty years since. This improvement we owe to the knowledge brought to bear on the breeding of cattle, and agriculture generally.

A Committee of the British House of Commons report the entire value of imports into China as $43,305,784, of which $23,000,000 is paid for opium. Large quantities are used in other countries, Siam, Hindoostan, etc. Its horrid effects are seen in "the sallow, sunken cheeks, the glassy, watery eyes, the idiot look and vacant stare," and all the loathsome ruin that vice can bring on the human body and soul. Alas, that Christian nations should be in a great degree responsible for all this sin and woe.

A gallant old Scotch officer was narrating the unfortunate history of an early friend, who had been jilted by a fickle beauty in favor of the Duke of A——; and he concluded his story thus, in a tone of much emotion—'Poor fellow, he never got over it; no, sir, it was the death of him;' and then, after a pause of much pathos, he added with a faltering voice—'He did not live above fifteen years after it.'

It has lately been discovered that the flesh of animals which are killed in the middle of the night, will keep much longer than it will when they are killed in the day time; and it is, for this reason, preferred by those who prepare potted meats. This circumstance proves that the flesh is fittest for keeping when taken from the animal at the time when the respiration is slowest and the temperature of the animal lowest.

As the Rev. Mr. Field, formerly at Westminster, Vt., went to give his vote at an election, a man of opposite politics expressed surprise at seeing him there, and to confirm his objection, quoted the remark of the Saviour, that his "kingdom was not of this world." "Has no man a right to vote," rejoined the witty clergyman, "unless he belongs to the kingdom of Satan?"

"Mark that text," said Richard Adkins to his grandson Abel, who was reading to him the thirty-second psalm; "mark that text, 'He that trusteth in the Lord, mercy shall compass him about.' I read it in my youth, and believed it; and now I read it in my old age, thank God, I know it to be true. O! it is a blessed thing, in the midst of the joys and the sorrows of the world, Abel, to trust in the Lord."

The American Baptist Missionary Society, a few months since, had *ten* Chinese colporteurs successfully distributing books among their countrymen, partly at the expense of the American Tract Society.

The Times published an advertisement for a lost dog, which "readily answers when spoken to in German." We have heard of dog Latin, but this is the first instance we have heard of dog German.

The *Semeur*, a religious paper at Paris, gives a statistical table, showing that in six of the States of Europe, there has been a diminution of no less than 855,000 Romish Priests, Monks or Nuns, within fifty years.

Kendall speaks of prickly pear trees growing in Mexico, with trunks two feet in diameter, growing two feet high without a limb, and then branching off in every direction.

It is reported that some of the fashionable shop-keepers in Broadway, hire several ladies to call three or four times a day, to give the appearance of business.

The yearly charities of Queen Adelaide amount to the large sum of $100,000.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gillchrist, Esq., or his order. It is also mailed to any part of the United States for $4 per annum, or $2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for $1, one week for $1 75, two weeks for $2 75, one month for $4, two months for $7, three months for $10, six months for $16, one year for $20, payable always in advance.

The "National Whig" is what its name indicates. I speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of $2 per annum, payable in advance. A double sheet of eight pages will be given whenever the psess of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

CHAS. W. FENTON,
Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns.

July 15.—6m—$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

The Sabbath Recorder,

PUBLISHED WEEKLY AT

NO. 9 SPRUCE STREET, NEW YORK

TERMS.

$2 00 per year, payable in advance.

$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should directed, post paid, to

George B. Utter, No. 9 Spruce St., New York

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. IV.—NO. 34. NEW YORK, FIFTH-DAY, FEBRUARY 10, 1848. WHOLE NO. 190

The Sabbath Recorder.

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No. 9 Spruce St., New York

The Sabbath Recorder.

New York, February 10, 1848.

FEELINGS AND OPINIONS.

"We may die without the knowledge of many truths, and be carried to Abraham's bosom; but if we die without love, what will knowledge avail us? Just as much as it avails the devil and his angels. I will not quarrel with you about any opinion; only see that your hearts be right towards God—that you love the Lord Jesus Christ—that you love your neighbor—walk as your Master walked, and desire no more. I am sick of *opinions*; I am weary of hearing them—my soul loathes their frothy food."

These are the words of John Wesley. They may be so construed as to inculcate a sound and healthful sentiment, or they may be made to countenance a sentiment which we deem exceedingly pernicious. If they are understood to teach simply that love to God and man is essential to Christian character, and that no man can be a Christian without it, whatever *opinions* he may entertain, we fully agree with them. But if they are meant to teach—as they are often understood to teach—that it matters but little what opinions a man entertains, provided he *feels* right, we dissent from them entirely. The world has now, and always has had, quite enough of the religion of *feeling*, but altogether too little of the religion of *principle*. There is reason to fear, that such will continue to be the case so long as eminent theologians are believed to give the weight of their influence in favor of the former and against the latter.

It is instructive to look somewhat critically at the results of adopting this notion that religion consists mainly in the exercise of good feelings. Here is a man who professes a high degree of love for God; and truly, if deep emotion, earnest exhortations, and fervent prayers, may be taken as proof, his is not a mere profession. He is always prompt in attending upon the devotional meetings of the neighborhood in which he resides, and never lacks for words to speak of God's love to him, and his desire to live in the exercise of love to God. But suppose that in these circumstances some practical duty is urged upon him, such, for instance, as the duty of submitting to the unpopular ordinance of baptism by immersion, or keeping the Sabbath of the fourth commandment. He does not hesitate, perhaps, to admit, that these duties appear to be scriptural and reasonable; but still he does not feel inclined to perform them. He begins to raise objections—thinks they can not be very essential while so many good men neglect them—that God will not exclude a man from heaven for failing to perform such outward acts—and that those who have the love of God in their hearts will find pardon, even if their obedience is not perfect. You urge upon him, perhaps, the consideration, that "this is the love of God, that we keep his commandments." You quote to him the language of Jesus, "In vain do ye worship me, teaching for doctrine the commandments of men." But it is all to no purpose. He is sure that he loves God, and you are perhaps equally sure that he hates you for urging upon his attention your opinion of what God requires.

Again, this feeling individual claims to be a lover of man as well as of God. If his claim is to be judged of by the language which he uses in relation to the lost condition of sinners, and their need of a Saviour, you must pronounce it good. But suppose there comes along an agent of some missionary organization, who exhibits the condition of the millions perishing in heathenish darkness, and asks for aid to send them the Gospel. Does the man whose case is under consideration, and who professes to feel so much love for his fellows, enter heartily into the plans for evangelizing the world, and contribute accordingly. In some cases he may; but far more frequently he leaves such work for others to do, although he acknowledges that to him applies the command to "go into all the world, and preach the gospel to every creature." Or, suppose there comes along a friend and advocate of the slave; can he rely upon the countenance and support of this man of feeling, or must he look mainly to the men of religious *principle* for support? To the latter, of course, because they acknowledge their obligation not only to "feel for those in bonds as bound with them," but to "undo the heavy burdens, and let the oppressed go free."

Now we do not question that right and strong feelings are quite essential to the Christian character; hence we would be the last to decry them. At the same time we think right opinions are also important, and dare not speak against those who endeavor to inculcate them. Give us the feeling that accompanies correct opinions, and we have no fear that it will suffer from witnessing the discussions of the present day.

Daring Impiety and great Outcry.—Some of the religious papers, among which we notice the Vermont Chronicle and the New England Puritan, the "expounders of orthodox religion in New England," are making a great outcry about the impiety of John G. Palfrey in writing a letter to Robert C. Winthrop *on Sunday*. Both these gentlemen, our readers know, are members of Congress from Massachusetts. Just before the opening of the session, while the question who should be Speaker of the House of Representatives was in every body's mouth, Mr. Palfrey wrote a note to Mr. Winthrop to inquire what course he should pursue relative to war and slavery, if he should be elected Speaker. This note was dated on Sunday, and hence the papers are out upon its author, as a flagrant Sabbath-breaker, although a minister of the Gospel, and a Doctor of Divinity! Some people may think strange of this, especially when they consider that there is not one word in the Bible against doing any kind of work on Sunday, and farther, that these men who find so much fault with Mr. Palfrey are the first to decry Seventh-day Baptists as Judaizers for insisting upon obedience to the fourth commandment. But we have ceased to wonder at any of the inconsistencies which the discussion of the Sabbath question develops, and are not therefore surprized at this.

A MEMORIAL IN FAVOR OF EQUAL RIGHTS.

To the Honorable, the Legislature of New Jersey:

Your Memorialists, citizens of the State of New Jersey, respectfully represent to your Honorable Body, That the Seventh-day Baptists of this State, on behalf of whom petitions have from time to time been presented to the legislative bodies of this State for Equal Rights, are successors in the Sabbath observance of a long line of pious Christian men, who fled from the oppressions of the Stuart line of British Kings, to seek an asylum for their faith in the early colonial provinces of this country; and that they have ever been firm friends of free, constitutional, civil government. Many of their predecessors periled their lives in the revolutionary struggle for national independence and liberty. They however hold the law of Jehovah to be the supreme law of conscience; and believe that when human governments enact a law contrary thereto, they ought to say to its authorities, as Shadrach, Meshech, and Abednego said to the King of Babylon, "Be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." They believe that Jesus Christ, the divine author of the Christian religion, and only Head of the Christian Church, has solemnly enforced the duty of observing every word and letter of the Decalogue of Jehovah, by saying, "It is easier for heaven and earth to pass than for one tittle of the law to fail." When, therefore, the compulsory parts of the Sunday Statute of this State are pressed upon them by the civil authorities, they feel bound in conscience to reply, as Peter and John, apostles of Christ, replied to the authorities of Judea, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Regarding God as the Supreme Ruler, they feel bound to render unto him supreme obedience. They believe there is no authority given by the Divine Head of the Christian religion, to any body or association of men, to compel their fellow men to regard any religious observance by penalties at civil law. Nor has he given any precept enjoining upon his disciples submission to any infringement of the rights of conscience. On the contrary, he ever acted and taught in accordance with the first precept of the Decalogue, which says, "Thou shalt have no other gods before me." "Render unto Cesar the things that are Cesar's, and unto God the things that are God's," is the precept of Jesus Christ. "What have I to do to judge them that are without, [i. e., the church?] Do not ye judge them that are within? But them that are without God judgeth." (1 Cor. 5: 12, 13.) Such was the language of an apostle of Christ to a primitive church; such is the faith of Seventh-day Baptists. They believe that the Constitution of the nation, and of this State, are also in accordance therewith. They would therefore be obliged in conscience to object against any civil statute for compelling the observance of the seventh day of the week, as they do against the statute for compelling the observance of the first day, contrary to men's free will. They believe that God has wisely reserved this authority solely within his own power.

Your Memorialists desire farther respectfully to represent, That the said statute is not only obnoxious to the religious faith of such citizens as observe the seventh day of the week, the Sabbath of Jehovah, but very embarrassing to such in an honorable and upright discharge of official duties under the State government. The official oaths administered to persons on receiving certain legal commissions, require them to pay preëminent regard to the fundamental laws of the nation and of the State. At the same time, they are required faithfully to administer the statutes enacted by the State. But it is the deliberate opinion of your Memorialists, that the statute which establishes Sunday as a standing religious observance of the people of this State, and makes secular business done on that day Vice and Immorality, and a crime of a penal character, is a palpable violation of those provisions of the fundamental laws of the nation, and of the State, which prohibit the establishment by law of any form of religion, and of any one sect above another sect; and of those provisions which declare that no citizen shall, on account of his religious faith, be deprived of any privilege or immunity enjoyed by his fellow-citizens, or be rendered incapable thereby of filling any office of trust or profit; and therefore your Memorialists believe that to administer the aforesaid statute, or to sanction the same by any official act, would subject such persons to a charge of perjury. And, in one respect at least, it is obvious that the legislature which enacted it, took a similar view of it, or why did they except from its prohibitions and penalties the office-keepers and carriers of the United States mail?

Your Memorialists are zealous friends of morality and good order, and most solemnly believe that no possible injury can follow to the morals of the citizens of this State in consequence of the repeal of the compulsory part of the Sunday statute, and the separation of its protective provisions from the statute on Vice and Immorality. To believe otherwise, is virtually to charge the officers of the United States Post Office Department with vice and immorality; and the United States Government, and the Legislature of New Jersey, as accessories, by legalizing the post-office business on the first day of the week, and excepting those engaged therein from the penalties of the Sunday statute.

Your Memorialists believe that by granting the prayer of their petitions, now before your Honorable Body, no valuable interest would be injured or jeopardized, and no rights infringed upon, inasmuch as the statutes for the protection of religious liberty and worship, secure those precious rights alike to all, and on all days alike. On the other hand, a numerous class of deserving citizens would be relieved from burdensome restraints, painful embarrassments, and odious and unconstitutional distinctions, and the fundamental and statutory laws of the State made harmonious and honorable. By these considerations your Memorialists would respectfully urge the prayer of their petitions.

Shiloh, Cumberland Co., Jan. 1848.

WESTERN ASSOCIATION—SEMI-ANNUAL MEETING.

The Seventh-day Baptist Western Association convened in Semi-Annual Session with the Second Alfred Church, on fourth-day, Jan. 5, 1848, at 10 o'clock A. M. Introductory Discourse by Eld. T. E. Babcock; after which the Association was called to order by Eld. N. V. Hull, and Eld. T. E. Babcock was appointed Chairman, and J. B. Cottrell, Clerk.

Reports of missionaries were called for. One was presented by T. E. Babcock, which was read.

The Treasurer's Report was called for and read. Brethren John A. Langworthy, Stephen R. Smith, and Maxson Green, were appointed an Auditing Committee, to whom the Treasurer's Report was referred, and instructions given to apportion to T. E. Babcock a reasonable compensation for his services.

Eld. N. V. Hull, Eld. J. H. Cochran, and J. A. Langworthy, were appointed a Business Committee; after which, the meeting adjourned to fifth-day at half past 10 o'clock A. M.

Fifth-day, Jan. 6, the session was opened with a discourse by Eld. N. V. Hull, and after a short intermission the Association proceeded to business.

The Auditing Committee reported an appropriation to T. E. Babcock of $14 25, which was adopted, and the Clerk instructed to give an order on the Treasurer for that amount.

An appropriation of $10 was made to Eld. Rowse Babcock, to assist in sustaining him in his labors with the churches of Scio and Amity.

The Report of the Business Committee was called for and read, which contained the substance of the following resolutions:—

1st, *Resolved*, That when this meeting is adjourned, it be adjourned to meet with the First Church in Genesee, to commence the evening after the second Sabbath in February next.

2d, *Resolved*, That such meetings be held monthly, or as often as practicable, with the different churches in the Association, when the business of our Missionary and Tract enterprises shall be presented, and collections taken in aid of those objects.

In accordance with the first resolution, the following appointments were made for the next meeting, to be held in Genesee:—Evening after the Sabbath, on the subject of Tracts, T. E. Babcock; First-day, at 11 o'clock A. M., on Home Missions, J. H. Cochran; Evening following, on Foreign Missions, N. V. Hull.

T. E. Babcock and J. B. Cottrell were appointed to revise the minutes and forward them for publication in the Sabbath Recorder.

Treasurer's Report.

Seventh-day Baptist Western Association,
In account with B. W. Millard, Treasurer.

FUNDS FOR THE HOME MISSION:	
From the Seventh-day Baptist Union Miss. Soc.	$6 77
" First Church in Alfred	7 60
" First Church in Genesee	5 00
" Coll'n at Quarterly Meeting, West Genesee,	2 17
" Rowland Crandall 2d, Genesee,	50
" Eunice Cottrell, Wirt, cloth,	37
" Ellen Maxson, " socks,	25
Remaining in the Treasury,	$22 66
FUNDS FOR THE FOREIGN MISSION.	
Remaining in the Treasury June, 1847,	$1 75
Received from a source unknown	87
Collection at Quarterly Meeting, West Genesee,	3 66
Total,	$6 28
Paid Eld. N. V. Hull, to forward to Ex. Board,	$2 62
Remaining in the Treasury,	$3 66

B. W. Millard, Treasurer.

T. E. BABCOCK,
J. B. COTTRELL, } Com.

Influence of Sects.—The Scotch traveler Laing, in his book on Norway, has these just reflections, the reading of which may benefit some of the croakers about sectarianism:

"A difference of opinion upon religious doctrines among a people, is a most powerful stimulus to the human mind to investigate, to obtain knowledge, to exert the mental powers. The spirit of religious controversy adds nothing certainly to their domestic happiness, but much to their intelligence, acuteness, desire for education, and value for religion. A land of universal conformity is necessarily one of universal apathy as to religious matters, or else of gross superstition. It is to expect effect without cause, to expect zeal or enlightened belief without inquiry and opposition, and the collision of mind against mind. There is something of this apathy and of this superstition in Norway; there is no stimulus awakening men from a passive and uninquiring state of mind."

"CHRISTIAN UNION NO. 1."

The first Anniversary of this Society was held in the Spring-street Church, N. Y., last week. The meeting was rendered interesting by the addresses of the Rev. Dr. Bond, Rev. S. Remmington, and Rev. Chas. J. Hopkins, who volunteered for the occasion. The music was under the direction of Prof. Nash, and was very fine. The object of the Society, as set forth by the Annual Report and speeches, seems to be a union of such members of all evangelical churches as may desire it, for the purpose of mutual assurance against sickness and other ills of human life. The initiation fee is three dollars; monthly dues, fifty cents; which entitles the member, in case of sickness, to the visits of other members, and the sum of four dollars weekly from the funds of the Society.

This Society, among other things, contemplates a union of Christians without *uniformity*. Upon this point the reverend speakers seem to have satisfied themselves, at least, that Christian *union* is a very different thing from Christian *uniformity*, and thus the two things are in no way dependent upon each other. An illustration of Dr. Bond was, that a grove of trees exhibited union; though there was no uniformity, there were leaves and limbs of various hues and forms, yet all in perfect *union*. We think the illustration imperfect, inasmuch as Christianity contemplates the exact *conformity* of its members to Christ and the TRUTH of God. Of course, the first aim is at uniformity; and uniformity of mind and soul in the truth will be followed by union of feeling and interest.

The fact seems to be apparent, that Christians of the present day are determined to maintain their denominational differences at all hazards, and to compensate for the sinfulness of their divisions by an artificial show of union, which appears to us quite Pharisaical, to say the least of it. We fully believe a want of uniformity among Christians to be SINFUL on the part of those who differ from the Word of God. Therefore any attempt to effect a union in any other way than by conformity to the truth, is in no small degree hypocritical, and tends much to degrade Christianity to a level with worldly and selfish associations. S.

TROUBLE ABOUT A BISHOP.

There has been not a little excitement in England, for a while past, in relation to the appointment of a new Bishop of Hereford. It seems that the Queen, as head of the Church, has the right to nominate, and then issue permission to the Dean and Chapter of the Vacant See to elect. In this case, Lord John Russell, as representative of the Crown, nominated Dr. Hampden, late Regius Professor of Divinity in Oxford. Hereupon a majority of the Bishops of England issued their protest against his election, on the ground that he had taught and printed unsound doctrines. But he was elected, notwithstanding there protest; and his confirmation took place in Bow Church, London, on the 13th of January, amid a great crowd of people, by whom he was loudly cheered. An English paper says, "By a singular circumstance, the new Alderman, Mr. Salomons, of the Hebrew persuasion, appeared officially, as the Alderman of the Ward, in the corporation pew; and the whole ceremony terminated, after another ineffectual protest, which, it is said, is to be made the subject of an application to the Court of Queen's Bench."

Dr. Hampden, in a letter to Lord John Russell, setting forth his views and the grounds of objection to him, speaks as follows:—

"I have insisted, indeed, my Lord, constantly on the Supremacy of Scripture as our Rule of Faith. And what consistent member of the Church of England does not? But this very assertion of the Supremacy of Scripture has been taken up invidiously by some, as if I rejected altogether the authority of the Church, and undervalued its importance as a visible institution of Christ's religion. This, however, cannot by any means be justly said of me. I have ever taught that a deferential respect to the authority of the Church, as it is laid down and explained in the formularies of our Church, was most incumbent on Christians; though certainly not that high and transcendant respect which is due to the Inspired Word alone. But the fact is that many of those who are now objecting to me, will be satisfied with no view on this subject, that is not virtually the same as that of Rome,—ascribing to the Church, not only an authority of order, such as is claimed in our Articles, but an absolute authority for propounding matters of faith, and requiring its decisions to be received with unquestioning submission by its members. The Church, in their view, is not simply 'the witness and keeper of Holy Writ,' but the depository of revealed truth, the authoritative interpreter of Scripture, without which, Scripture is conceived by them to speak an uncertain sense.

"But what is this but to suppose, that the Church is endued with an infallible authority? For, unless it can pronounce infallibly, how can the Christian be required to receive its decisions as divine truths obligatory on his faith?

"This notion, however, of Church authority, will be found to be at the root of the objections of this class of theologians to the teaching of all who require that all doctrines should be drawn from Scripture. With them, the reference to Scripture is an 'heretical principle;' because it holds up the authority of Scripture over that of the Church in all questions of doctrine. Hence their animosity against all who thus establish the articles of faith, and their unchecked boldness in repeating charges of heresy against any confession of faith, however sound in itself, which claims to be simply scriptural in its authority. A person in their view is no believer, who does not hold *their* 'Church-principles'—that is, who does not build his faith on the Church in their sense."

Revival.—A letter from Bro. H. P. Burdick, dated Jan. 19, 1848, says: "Rev. O. B. Call is holding a series of meetings in Hartsville, in which all surrounding Christian denominations manifest a deep interest. Christians have been revived, backsliders reclaimed, sinners hopefully converted, and yet the work is going on."

The Devil's Press in London.—The London Patriot says that there are papers of an immoral stamp issued in London every Sunday, circulating 6,000,000 copies yearly. Four others weekly circulate 5,720,000 copies of a vicious tendency. There are besides seventy cheap periodicals, of which sixty are decidedly bad; one of these circulates 100,000. The sum total of this vicious circulation is not less than 29,000 000 of copies annually; nearly 5,000,000 more than the total issues of all the religious societies, papers, magazines, and reviews, in that kingdom. Every month's issues of this pernicious reading, exceed the yearly publications of the London Tract Society!

Progress of "Dissenters."—The London Patriot, speaking of the dissenting denominations, says: "There are well nigh 12,000 places of public worship in England, exclusive of the churches of the Establisnment, in which the gospel is proclaimed, and the Scriptures are expounded, every Lord's day. One of the best proofs that it is 'of God,' who has thus put honor upon his own institutions, is, that these same Protestant denominations, which have covered our fatherland with simple structures set apart for divine worship and Christian teaching, have also encircled the globe itself with a zone of missionary stations, and achieved, by the instrumentality they have sustained, the translation of the Word of God into all the languages of the earth."

A Revival.—The Christian Reflector publishes a report from Rev. J. Knapp of a revival in Rensselaerville, N. Y., a place about twenty-three miles from Albany. He says:—

"Some two hundred have been forward for prayers, more than half of whom are rejoicing in a crucified and risen Saviour. Universalists and infidels have been converted; rum-sellers, rum-drinkers, and gamblers, have been struck dumb, while the whole mountain of sin at one time seemed to be coming down in a mighty avalanche, and the kingdom of the devil all caving in. A large portion of the young gentlemen and ladies of the Academy have been converted. Persons of all ages, and in all circumstances, are among the converts. The merchant, the mechanic, and the farmer, including one prodigal physician, have all bowed together at the feet of Jesus."

The Revival among the Nestorians.—The Missionary Herald states that the fruits of the revival in Ooroomiah, in 1846, have not disappointed the hopes of our brethren. Eight months after the revival commenced, the genuine Nestorian converts were reckoned at not less than one hundred and fifty, of whom more than twenty inhabited the mountain villages. One third of the number were members of the two seminaries. The change in the moral and religious aspect of the large village of Geog Tapa, as the result of this work of grace, was surprisingly great. The blessed influence of the revival extended into Tergawer, a district in the mountains twenty-five or thirty miles west of Ooroomiah, and to Gawar, a district fifty miles still farther westward, within the limits of Koordistan. This region had not been explored by missionaries. The chief instruments employed by the Spirit to carry forward the work in the mountains were native converts.

Nor have the missionaries been without some tokens of the divine favor, particularly in the mountain districts, during the past year. A number of Nestorians have been hopefully born again; and the zeal and devotedness exhibited of late by the native preachers has been very animating.

The boys' seminary, now removed to Seir, contains forty pupils, and that for girls thirty-six; and there are thirty village free schools, containing four hundred and sixty pupils. An edition of the New Testament, with the ancient Syriac and a new translation into the modern Syriac in parallel columns, has been carried through the press.

Missionaries among the Chinese.—A letter from J. L. Shuck to the Tennesee Baptist, speaks as follows of the encouragements held out to missionaries in the various free ports of China:

"I have recently returned from a short visit to my old post at Canton. I am truly thankful for the orderings of that kind Providence, which now favor my location at Shanghai. Of all the five ports, Canton will be the most trying missionary position. It would be so especially to me at present. The hostility of the Canton populace towards all kind of foreigners, grows worse instead of better; and until the British authorities interfere, but little effectively can be accomplished in that city. The missionaries find it almost literally impossible to rent a dwelling among the people. The Cushing Treaty is a practical failure, as far as Canton is concerned. There are at present eleven male missionaries, of various denominations, preparing to take advantage of changes which we all hope and believe must, ere long, surely take place with reference to that city. Its millions of inhabitants MUST have the Gospel preached unto them.

"At Shanghai, the natives are most friendly disposed towards foreigners; houses are easily secured, and chapels can there be erected. Two chapels have already been opened, and have crowded Chinese audiences. Yong Seen Sarng and Mun Seen Sarng accompany us to Shanghai. Mr. and Mrs. Yates left for that city three weeks ago, and Mr. and Mrs. Tobey about a week since. I have engaged my passage up, and leave soon. The two American Methodist Missionaries have located at Foo Chowfoo. I sincerely wish our Board [the Southern] had Foo Chowfoo and Shanghai, instead of Canton and Shanghai."

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

In the SENATE, last week, there was scarcely any business done but to discuss the Ten Regiment Bill. Speeches upon that subject were made by Messrs. Downs of Louisiana, Douglass of Illinois, Bell, Sevier, and others.

In the HOUSE OF REPRESENTATIVES, the subject of referring the different parts of the President's Message to appropriate committees, was under discussion nearly all the week, and was finally disposed of.

While the reference of the President's Message was under consideration, and a motion was before the House to refer so much of the Message as relates to the condition of the Treasury, and the means of raising money for the war, to the Committee on Ways and Means, Mr. Wilmot, of Pa., moved to amend, by instructing the Committee of Ways and Means to consider the expediency of imposing an annual direct tax of five millions of dollars during the continuance of the war, or until the payment of the national debt, on stocks, personal property, and money at interest; the said tax to be apportioned among the several States in proportion to population, as required by the Constitution. The amendment was accepted in Committee of the Whole, but afterwards rejected by the House.

Mr. Giddings of Ohio, offered a resolution for the appointment of a Select Committee of five to inquire whether the Slave Trade should be carried on in the District of Columbia, and if so, by what particular authority; and whether any modification of the laws are necessary on this subject. It was laid over for debate.

LATER FOREIGN NEWS.

The steamship Acadia, which arrived at Boston last week, brought advices to Jan. 15, being two weeks later than those previously received. The accounts exhibit a decrease in the British revenue for 1847, as compared with 1846, of £967,540, omitting repayments of advances and the China instalment in the circulation. England's two-cent postage yielded a revenue of £864,000, being an increase of £48,000, in the last twelve months. Numerous and heavy commercial failures continue to distress the trading community and add to the numbers of unemployed workmen. Money, which very recently was in good request at 9 and 10 per cent, may now be had for 3.

The accounts from Ireland, generally, for a few weeks, had not been so bad as previously. There is, however, much suffering and insubordination yet. The distress in the South and West was becoming daily more severe and appalling. A Coroner's Inquest was held at Kenmure, County Kerry, on the bodies of four children who had died of starvation on the roadside, having been denied food by Captain Ommaney and the Kenmure Board of Guardians.

The European Times of the 15th says: "Reports of a collision between the people and the military at Milan are confirmed to-day. A sanguinary massacre has taken place, apparently with the acquiescence of the superior authorities. The number of inhabitants killed and wounded by the soldiery is variously stated from thirty to one hundred and fifty. Among the killed is the aged counselor of the Court Royale, M. Manganini, a man nearly seventy, and universally respected. He was murdered while peaceably and inoffensively entering his own house. The emeute arose out of some rough usage which was given to some of the military who had been smoking.

The young Queen of Spain was, at the last accounts, seriously ill. On the last day of the year she was taken with fits, said to be epileptic, and which created great alarm among those around her. It appears farther, that this is not the first time Her Majesty has been affected. By the last advices she had been for two hours insensible.

The Emperor of Russia is said to be seriously ill. The Cologne Gazette of January 5, says: "It is asserted that the Emperor of Russia is seriously indisposed with a billious fever, a complaint from which His Majesty has frequently suffered, and one which, as it is well known, is dangerous in Russia."

The Roman Pontiff has addressed the Diet of Switzerland, complaining of the sacrilegious acts which were committed in the Federal expedition, and of the dismissal of several religious orders, the existence of which in Switzerland was, he says, guarantied by compact.

Abd-el-Kader has finally surrendered to the Duc d'Aumele on condition that he should retire to St. Jean d'Acre. The French Government seem likely, however, to break the engagement.

Madame Adelaide, sister of the King of the French, died at the Tuilleries on the 31st December, in the 71st year of her age.

The Globe gravely announces that two new departments have been introduced into the Royal household—the one a "Millinery and Dressmaking Department," the other a "Florist and Artificial Flower-making Department." It adds that the Queen will save a great deal of money by the home manufacture of flowers and millinery.

On New-Year's day the Queen of England distributed to the poor of Windsor 1,684 lbs. of meat, 2,094 lbs. of bread, and 478 lbs. of plum-pudding, together with large quantities of blankets, winter cloaks, and calico.

J. Evans, aged 17, had broken a window in order that he might be sent to prison, as he was starving in London. He was so sent 14 days, to hard labor, but typhus fever carried him off in a day or two. The Daily News states that many starving wretches commit petty offences in order to get into Bridewell.

At the Bath-house for the laboring classes in George-st., London, since August, 1846, 154,221 males and 15,206 females have bathed; 45,124 women have washed for selves and families. A cold bath costs 2 cents, warm one 4; washers pay 6 cents for 4 hours, with many accommodations. At these prices the house pays.

Dr. Hampden, whose establisement in the See of Hereford has made so much noise, is a native of the island of Barbadoes.

The Oxford and Cambridge Review says that the practice of confession is obtaining to considerable extent in the Church of England.

One Alexander Williams and his wife, coffee-house keepers in London, severally cut their own throats within five minutes' time, on the 2d ult.

Dr. Wolff, the celebrated missionary traveler, preached in Birmingham on Christmas week.

DREADFUL SHIPWRECKS.—Intelligence has been received from Malta, of the total loss of H. M. steam-frigate Avenger, on the Sorelle rocks, off the Northern Coast of Africa. The Avenger had on board 270 persons, all of whom it is feared, were drowned, with the exception of a Lieutenant and three men. It appears, that, when the Avenger struck, two boats were lowered, one containing Lieut. Rooke, the Surgeon, the second Master and five seamen; but they were at once carried away from the ship, which they saw thrown upon her beam-ends, the sea making a clean breach over her. The boat reached the Coast of Africa at Bizerta, but was swamped in the attempt to land; only four persons, including Lieut. Rooke, gaining the shore. By the aid of some friendly Arabs they were enabled to reach Tunis. The Avenger was a first-class steamer, of 1,444 tons, and 650 horse-power.

The Ship Helena of Dundee, bound to that port with a cargo valued at $20,000, was wrecked on North Ronaldsha, on the 15th of December, and six of the crew drowned. The cargo will be partly saved.

INDIAN WAR.—War has broken out between the Delaware and Camanche Indians. One desperate battle has been fought, in which the Delawares were defeated, with a loss of 25 warriors. The alledged cause of the war was an incursion of the Delawares upon the hunting-grounds of the Camanches, and also favoring the whites in the war between the Indian tribes and Texas. The loss of their warriors had excited the Delaware nation to revenge, and they would probably have a considerable force to engage in future conflicts. A general Indian war was apprehended, and it was rumored that several tribes had volunteered to carry the war to the City of Mexico. A party of Camanches state that twelve horses were stolen from the camp of Capt. Gillett, on the Scio, a few months since. Lieut. Cozzens and twelve men followed them, and in nine days overtook and routed the Indians, killing seven. They recaptured the horses, and took others belonging to the Indians.

SUMMARY.

RUMORS OF PEACE continue to be plenty. There seems, however, but little room for doubt that the Mexican Government has offered to make peace on the terms demanded by our Government through Mr. Trist just previous to the taking of the City of Mexico, and that Mr. Trist has forwarded this proposition to Mr. Polk at Washington. If so, we can hardly allow ourselves to question that peace is at hand.

The N. Y. Tribune has received a number of the *Nordlyset*, (Northern Light,) a new paper in the Norwegian language, published at Norway, Racine Co., Wisconsin. It contains an unusual variety of matter, exhibiting a good deal of talent. There are now papers published in this country in seven different languages, namely, English, French, German, Spanish, Welsh, Norwegian, and Cherokee, to say nothing of the large number whose chief language is Billingsgate.

The Newburyport Herald says that the Stark Mills, of Manchester, ascertained on the 1st of January that they had lost $50,000, or more than one-twenty-fourth of their capital, during the last six months; and that the Amoskeag Company, one of the most successful in the country, is unable to make any dividend on the last six months' work. The Newburyport Mills have barely made enough to pay their work-people.

While the Cape Island stage was crossing the bridge over Menantico creek, between Millville, N. J., and Port Elizabeth, on the 24th ult., the horses becoming frightened, backed off from the bridge, in consequence of which a son of Mr. Edward Summers, of Millville, was drowned, together with both horses.

Thirteen miles of the New York and Erie Railroad have been completed since the last annual report, from Shawangunck summit to Port Jervis, on the Delaware, making in all 75 miles now in running order. The section from Port Jervis to Binghampton, 127 miles, is under contract, and the work is in such a state of forwardness that its completion is anticipated in the Fall of the present year.

Bell's Life in London states that "an artilleryman was shot on the 19th of Dec., for striking an assistant surgeon. Fourteen men of the 23d fired, but only one ball struck the unfortunate man, and that in the thigh, when the provost-sergeant shot him dead with a pistol. The whole of the firing party were in confinement for not doing their duty. Another man of the 6th Lancers was to be shot for throwing his cap in the face of his commanding officer."

The Concordia (La.) Intelligencer gives the particulars of a disaster which occurred near Grand Gulf on the 17th ult. Mr. Conger, son of a planter in Mississippi; and Mr. Alsop, an overseer, with two slaves, crossing the Mississippi in a skiff, were drawn into the Gulf eddy. Mr. Conger, seeing the danger, plunged into the water, but was overcome by the force of the current, and sunk when within twenty feet of the shore. The others remained in the skiff till it was drawn under, when all perished together.

Prof. Towney, of the University of Alabama, has lately made a tour of that State, and has found valuable and extensive deposits of coal, iron, limestone, millstone, freestone, marble of various kinds, and other substances, all capable of being turned to advantage, and adding immensely to the resources of that State.

The quantity of coal consumed in St. Louis during the past year amounted in the aggregate to 1,454,048 bushels, which sold at an average price of 14 cents per bushel. It is calculated that by means of a railroad from that city to the mines, the article could be delivered to the consumer at about half the above price, which would yield to the citizens a nett saving of about $106,785 36.

Few are aware of the immense quantities of wood consumed by the various railroad companies between Albany and Buffalo. The Utica and Schenectady consume about 25,000 cords of 2 feet wood per annum; the Auburn and Rochester road, about 15,000 cords; and the Tonawanda road, 8,000 cords. The other roads consume, probably, from 30,000 to 35,000 cords—making the whole amount upwards of 80,000 cords per annum.

A correspondent of the Journal of Commerce, writing from Constantinople, says that "a decoration in diamonds of a Turkish Order of Honor, such as is given to Pachas of two tails, is actually in the hands of our Legation, for Professor Morse, from the Sultan, in return for the *view* of his Telegraph. It will arrive in America with a Royal diploma at the same time."

Edmund, Bishop of Chester, appointed his son Register of that Bishopric in 1769; the office required no talent, a couple of slender clerks did the duty; the income was about $20,000 a year. When the father in God bestowed the place on his boy he was but 14 years old. In 1830 he had held it 61 years, and drawn from the public, for services not worth $50 a year, just $1,216,734.

The Times and Keystone says that a man named Harrison killed another named Miller, a fortnight since, with a wagon-spoke, in Webber's Prairie, near Austin. Harrison has fled. What renders the affair remarkable is the fact that, three years ago, Miller killed another man with the same species of weapon.

An exchange says that an old man in St. Louis, silvered by the frosts of many winters, tottered to the calaboose, and said to the keeper, "I believe, sir, you keep this place." "I do, sir," was the reply. "Then, sir, lock me up, for I have been six weeks trying to get sober, and cannot."

A discovery has recently been made of Cannel coal near St. Louis, Mo., possessing the qualities of the celebrated English Cannel coal; and from a geological survey which has been made, it is supposed to be the largest known body of Cannel coal in the world.

Lieut. Burke, of the Bombay Engineers, has published a pamphlet, in which he states that one of the salt beds of Scinde contains an area of 3,000 miles of salt, of an average thickness of 3 feet, or a supply equal to the consumption of 100,000,000 of people for 1,600 years.

James Carlisle, at the late sitting of the Court of General Sessions for Darlington District, South Carolina, Hon. Judge Wardlow presiding, plead guilty to the charge of selling a negro slave, the property of Mr. P. W. Pledger, of Marlboro' District, and was sentenced to be hung on Friday, the 25th day of February.

From the Yazoo (Miss.) Whig we learn that on a recent bear hunt in that vicinity Dr. Isaac Hamberlin was so mutilated in a conflict with a bear, which he had wounded, that he died in four days after receiving his injuries. The bear was finally killed, and weighed, with his entrails out, three hundred and forty pounds.

The Governor of Massachusetts has commuted the sentence of death passed upon Geo. Hunnewell by the Supreme Court at Lowell, to imprisonment for life. The culprit was of a family long known in Cambridge for its riotous character, and had been subjected through life to the most degrading and vicious examples.

At a recent sitting of the Academy of Rhoims, it was stated that a surgeon had cured a carpenter of lockjaw, which supervened from a wound inflicted by a nail that had punctured his foot, by repeatedly causing him to inhale ether, which removed the symptoms as long as its influence lasted, and gradually rendered the attacks less dangerous, until at last a perfect cure was effected.

The Pope has lately granted a dispensation in case of marriage of a Catholic with a Jewess; and in doing it, suggests that though these marriages are uncanomical, yet when consummated by the civil authorities, they had better be winked at by the churches.

The Marshall Statesman (Michigan,) says that twice the number of murders have been committed in that State in a year and a half since the abolition of Capital Punishment, than were perpetrated in ten years previous to the passage of that law.

The St. Louis papers say that the steamer Planter burst both of her boilers on the 5th ult., at 12 Mile Island in the Illinois river. She had many passengers, 5 of whom were killed, and many others severely if not fatally injured, including the captain, first clerk, and first engineer.

The Norwich News states that a young lady lately died in Windham, Ct., from excitement produced by a letter from her mother, threatening abandonment unless she disclosed the father of her illegitimate child.

A towel dipped in hot water and applied to the part affected, will, it is said, afford an effective and immediate relief to the painful contraction of the muscles called the cramp.

Any free negro who remains in Kentucky for 90 days will hereafter be liable to be sold into slavery for one year. There is an old act to this effect, and it is about to be put in force.

There are 17 vessels now on the stocks at Cleveland, Ohio—two steamboats, one propeller, and 14 sail vessels.

A gentleman dropped his umbrella from the gallery of St. Michael's Church, London, which fell upon the head of a lady, causing her death the next day.

Pollock, the young "Middy," who attempted to kill Mr. Jewett of the Buffalo Commercial, by shooting three balls into him, has been pardoned by Gov. Young.

The steamboat Columbia went up to Albany on the 4th of February.

The annual report of D. V. Bell, Esq., Auditor General of Michigan, makes the total debt of the State for which she is liable without contingency, $2,290,768 51. Then there is a contingent indebtedness, so called, on account of $3,813,000 delivered to the U. S. Bank, but paid for only in part. Michigan acknowledges her indebtedness for the money received on them, with interest, together amounting, on the 1st of Jan. last, after deducting all payments made by the Southern and Central Railroad Companies, $1,700,480. This added to $2,290,768 51 mentioned above, makes the total admitted debt of the State $5,513,480 51.

The last number of the Massachusetts Cataract, contains an interesting letter from Mr. John B. Gough, giving account of his labors for the past year, in which he states that he has spoken 240 times, besides addressing children; traveled 7,319 miles; obtained 10,836 names to the pledge, besides children; and visited 162 cities, towns or villages. In all his travels of about 45,000 miles, by stage, steamboat and railroad, he has never met with any accident, nor been detained by any casualty.

The London Lancet for December has a letter from Dr. Coates, giving an account of the case of an old man, whom he found suffering with severe pain in one side of the face and head, which were highly inflamed and swollen. Fomentations, poultices, &c., were applied for two or three days without avail. One night a fit of sneezing forced out of the ear, which had discharged pus, a piece of bone that proved to be one of the wisdom teeth of the upper jaw. After that he soon recovered.

The Gardiner Fountain contains a statement of the amount of lumber manufactured in that village, and by the two mills on the opposite side of the river, in Pittston. The total amount of log lumber is 20,834 M; shingles, 16,302 M; clapboards, 1,905 M; laths, 4,050 M. The amount of money received for sales on the above lumber is $445,000. The logs cost in Gardiner about three-fifths of that amount, leaving the amount of $178,000 for profits and expenses of manufacturing.

Mr. Controller Fillmore has applied to the Legislature of New York for power to foreclose the mortgage given as security by the Atlas Bank at Clymer for $65,000. He urges that so large a mortgage could not be sold but at a large sacrifice, and that by foreclosing and cutting the property up into parcels, a much larger result could be obtained.

Dr. Troost, the Geologist appointed by the State of Tennessee to make an examination of its mineral resources, has discovered in Summer County a bed of granular silicious rock, which is remarkably well adapted to the manufacture of the finest of glass. He recommends the establishment of glass works in the neighbor hood of this strata.

The London Sun says: "The arrival of apples from the United States of America are beyond precedent in extent, and the quality is remarkably fine. In several instances vessels arriving from New York have brought as many as nearly one thousand packages of this fruit, of the excellent description of the Newtown pippin."

On the 24th ult., Mademoiselle Emma A., one of the first æronauts of France, made her fifth ascension from Bingamin Race-course, opposite New Orleans. She arose to a great hight, and descended in one of the streets of New Orleans, where she was received by her brother, who had followed her on horseback.

Capt. Keneally of Cincinnati killed himself at Rio Frio by placing the hilt of his sword upon the ground and throwing himself upon the blade. He had command of one of the volunteer companies from Ohio.

Gen. Towson was at Cincinnati on the 24th ult., on his way to Mexico, to hold (with two officers junior to himself) a Court of Inquiry upon the Commander of the United States Army.

Hon. J. W. Jones, Speaker of the XXVIIIth Congress, died at his residence in Chesterfield Co., Va., on the 29th ult., after an illness of considerable duration. He was a Member of Congress from 1835 to 1845, throughout.

Rev. Thomas H. Skinner, D. D., was chosen Professor of Sacred Rhetoric and Pastoral Theology in the Union Theological Seminary by a unanimous vote of the Board of Directors.

The Rhode Island Legislature have rejected the petition for the route of the Air Line Railroad through that State. It was thought it would interfere with the business of Providence, and with the Railroads now in operation in the State.

The editor of the New York Tribune has received, in a letter from London, a full-blown violet, which had been gathered in the fields on Christmas day. Such remarkable mildness of the season has not been experienced in England for a long time.

The Rock River Conference of the Methodist Episcopal Church, at their last session, appointed a committee to inquire into the expediency of purchasing the Mormon Temple at Nauvoo, for literary purposes.

Rev. Jason Whitman, formerly Secretary of the American Unitarian Association of Boston, died at Portland, Me., on the night of the 25th ult., of a sudden and severe attack of pleurisy. He was brother-in-law to the late Senator Fairfield.

Abberton's grist-mill at Belvidere, N. J., was burnt on Wednesday night, 26th ult., with 60 barrels of rye flour, 100 barrels of corn meal, and a large quantity of unground corn. Loss near $2,000.

The mail from Steuben to Rome was robbed on the night of Saturday, and has not been recovered. A reward of $5 is offered for the mail, and $20 for the robber.

Review of New York Market.

MONDAY, FEB 7.

ASHES—Pots $5 87 a 6 00; Pearls 8 12½.——FLOUR AND MEAL—Ohio, Michigan, and Genesee Flour ranges from 5 87 to 6 25. Jersey Meal 3 00.——GRAIN—Good Genesee Wheat 1 30; Western 1 10. Corn 58 to 64c. Rye 90c. Oats 47 a 50c.——PROVISIONS—Butter, Ohio, 12 a 13c.; State 14 a 23c. Cheese as at last report.

MARRIED,

In Westerly, R. I., Jan. 29, by Eld. P. T. Kenny, GEORGE S. BARBER to Miss JULIA A. OTIS, both of Westerly.

LETTERS.

Charles M. Lewis, Thomas E. Babcock, George S. Barber, S. S. Griswold, Paul Clarke, H. P. Burcick (have written.)

RECEIPTS.

T. B. Stillman, New York,	$2 00	pays to vol. 4	No. 52
C. S. Benson, "	2 00	" 4	" 52
Abram Utter, "	2 00	" 5	" 30
Mary C. Truman, Preston,	4 00	" 5	" 52
Alanson Potter, Alfred,	2 00	" 4	" 52
Russell Babcock, Nile,	2 00	" 4	" 52
Lemuel Rogers, Richburgh,	1 00	" 4	" 26
N. Drake, Plainfield, N. J.	2 00	" 4	" 52
R. Drake, "	2 00	" 4	" 52

OUR OWN AFFAIRS.—It is nearly four years since the Sabbath Recorder was established in the city of New York, for the purpose of promoting the interests of the Sabbath and of the Seventh-day Baptist Denomination. Thus far the enterprise has not been a source of pecuniary profit; on the contrary, the few individuals who associated themselves to sustain it have had occasion to draw to some extent upon their own resources. But of this they do not complain, because it was what they expected, and what they were willing to do for the sake of the cause. The time is at hand, however, when they wish to enter upon more extensive and permanent arrangements, which they hope will enable them better to serve the denomination without adding to their own burdens. In order to do so, it is necessary for them to settle up the accounts of the paper to the close of the present volume, and begin with clean books. They therefore request those indebted to the establishment, one and all, to make an immediate effort to liquidate such indebtedness. Brethren and friends, will you do it? The small sums which are due us make a large sum in the aggregate—a sum which we greatly need to enable us to meet our bills as they become due. We hope, therefore, that you will not allow this request to pass unheeded, but will give it immediate attention. To encourage promptness, and to secure as complete a settlement as possible, we propose to receive $2 per year on old accounts, if paid previous to the close of the present volume. All accounts remaining unsettled at that time will be kept separate from future accounts, and will be charged at the rate of $2 50 per year, according to our published terms. Next week we shall commence sending bills to those who owe us. If these bills are incorrect in any respect, we will cheerfully alter them on a representation of the case. If they are correct, we hope the money will be immediately forwarded, either through our agents or directly to us.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH.

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman New York, will be promptly attended to.

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The editor, Robert Chambers, is distinguished as the author of several historical works connected with Scotland, and as joint editor of Chambers' Edinburgh Journal.

As an evidence of the great popularity of the work in England, it may be stated that more than *forty thousand copies have been sold in less than three years;* and this almost without advertising or being indebted to any notice from literary Reviews.

In addition to the great number of pictorial illustrations in the English edition, the American publishers have greatly enriched the work by *the addition of fine steel and mezzotint engravings* of the heads of Shakspeare, Addison, Byron, a full length portrait of Dr. Johnson, and a beautiful scenic representation of Oliver Goldsmith and Dr. Johnson.

These important additions to the American edition, together with a better paper and binding than the English, must give this a decided preference with the American reader.

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Miscellaneous.

MOTHER, HOME, AND HEAVEN.

BY S. D. ANDERSON.

"The three sweetest words in the English language are Mother, Home, and Heaven."

Mother—
The first fond word our hearts express,
In childhood's rosy hours;
When life seems full of happiness,
As nature is of flowers;
A word that manhood loves to speak,
When time has placed upon his cheek,
And written on his brow,
Stern lessons of the world's untruth,
Unheeded in his thoughtless youth,
But sadly pondered now,
As time brings back, 'mid vanished years,
A mother's fondest hopes and fears.

Home—
The only Eden left untouched,
Free from the tempter's snare;
A Paradise where kindred hearts
May revel without care;
A wife's glad smile is imaged here,
And eyes that never knew a tear,
Save those of happiness,
Beam on the hearts that wander back,
From off the long and beaten track
Of sordid worldliness,
To ask those purer joys that come
Like angels round the hearth at Home.

Heaven—
The end of all a Mother's prayers—
The Home of all her dreams;
The guiding star to light our path,
With hope's encheering beams—
The haven for our storm-tossed bark,
From out a world where wild and dark
The tempests often rise—
But still in every darksome hour,
This hope will rise, with holy power,
And point us to the skies,
Where Mother, Home, and Heaven are seen,
Without a cloud to intervene.

From the Louisville Examiner.

THE DUEL.

We copy the following from the Raleigh Register, of North Carolina:

"We regret to learn that Henry F. Harris, Esq., a member of the last Legislature, from Pitt county, was killed in a a duel, on Friday morning last, at the Half-way House, on the Dismal Swamp Canal, a short distance within the Virginia side of the line, by E. C. Yellowly, Esq., of the same county."

Mr. Harris was an impetuous, ill-disciplined, passionate man. He was the Whig representative, last year, from his district. Mr. Yellowly, who is amiable, yet resolute, opposed his nomination. Harris was returned by only *fifteen* majority, when the party could have given him hundreds. Stung by the smallness of the return, he said, after the poll was over, to Yellowly—

"You d———d scoundrel, you are the cause of this. If you had not opposed my nomination, I should have had the usual majority."

"I opposed your nomination," replied Yellowly, "as I had a right to do, but I supported you at the ballot-box."

Thereupon Harris struck him—they clinched—and were separated. Many supposed this would end the matter. But Harris retired to his room—armed himself with a double barreled gun—pursued Yellowly, swearing he would shoot him the first place he met him. The citizens here interfered, and bound both parties to keep the peace for twelve months.

But though the letter of the law was kept, its spirit was violated. Every day, and often by moonlight, Harris was out practicing, until he had perfected himself! When the year had expired, the parties met, and the aggressor fell! He died by the hand of his brother, and that in the midst of his long-engendered and bitter hate. He died, his last endeavor being to rob that brother of his life! The dead sleeps; the survivor, though innocent as the duelist ever can be, will mourn the blood he has shed, and know peace never more.

Is it not strange, that man should resort to so savage and barbarous a practice? Is it not a marvel that he should deliberately inflict a double murder—first upon his adversary, and, second, a more terrible one upon himself? And for what? An insult—breath hastily or hotly poured out. This, *honor* says, must be atoned for, and the price is blood, human blood, the life God has given, and which none but God has the right to take. Honor! There is not a step taken—from the first conception to the last act of the duel—not a line penned—not an arrangement made—which is not marked by dishonor, by meanness, by a species of trick and management which, elsewhere, and under any other circumstances, would be scouted as contemptible, and scorned as base, by all just-minded men.

Trace the history of a duel.

A challenge passes. What is the first step which follows, as a general rule? That the parties put themselves under immediate *training*. They get the best pistols. Friends go out with them; they take a sapling as a mark, they fire at that, until they can hit it easily—until they are considered "a good or sure shot." The opponents do not meet each other in the glow of passion, or ere the blood has cooled, and settle their differences at once. The crack of the pistol is not the immediate consequence of the insult offered or the injury done. But deliberately they go to work, and work hard and constantly, until they can rim a young tree no bigger round than a man's thumb. When this is accomplished, they have taken the first step.

The next is, to accustom the nerves to the *shock* of firing. A man may fire well when he is shooting alone! But the crack of a gun shot by another, may so startle him, as to drive him wide of the mark. To this crack he must be thoroughly accustomed. The first step is, consequently, to use *cork* balls in the practice. The ground is measured; mock seconds are put in proper places; a mock opponent stands opposite; the word is given; and they fire. This is kept up for days. It is kept up until the cool observer, or the experienced trainer, and the parties themselves, *know* that the eye and the ear are familiarly accustomed to every movement which will be made on the field of blood.

But as this bracing the nerves is an all-important matter, another course of training is resorted to, if the parties waver at all. Indeed, it is rarely omitted by regular duelists. Four or five friends stand round the parties; some before, some back, some in front of him; as the word is given—are you ready—prepare—fire—they all blaze away, and generally before he shoots. This is continued until the parties can aim as well amid the confusion and noise as if they were alone. Sometimes, when fears are entertained, that the nerves of the parties are not steady, muskets, or heavily charged guns, are fired in their faces—and fired until they are entirely unconcerned and firm. The physical man is thus trained to meet the emergency, trained to blunt—to deaden his sensibilities—so that he may more surely take the life of another, and save his own.

When *thus* prepared, the parties meet. And now comes an opportunity for the display of cunning and trick.

First, there is a good deal in *choice of position*. The sun may affect the sight at one point; a tree may be near, so as to give line to the pistol; the ground may be slightly rising, and if so the uppermost will be apt to overshoot—these, and twenty other important, or material advantages, are to be examined into by seconds, and turned to the *best* account by their principals.

Second, there is much in giving the word. A principal gets accustomed to his second's voice—its pauses—the length of them—and knows, after long practice, exactly what to do. For instance. One second is slow—another fast; or one begins deliberately, and quickens as he goes on; if the party gets his own second, he has an advantage equal sometimes to half, and, at others, to a full count. This any one may readily perceive by pronouncing the usual command—Are you ready—prepare—fire—one, two, three—in different tones, and with slower or quicker movement.

Third, there is a good deal in the dress. Every object, such as a button, or breastpin, or anything which makes a contrast, is carefully removed. The usual dress of the duelist is *a large light morning wrapper*, made as near the color of the earth as may be. This is starched. Thus, the adversary cannot fix his eyes upon a particular spot, and, as it bags out, he is liable to mistake the true position of the body. And then the parties are drilled to put the body in as small a compass as possible, so as to guard the vital parts as far as it can be done.

If neither party is hurt, after firing, they make up, and have a laugh over it. If one falls, the other escapes as if he knew he had done a felon deed.

This is a brief outline of this *honorable* practice! The reader has in the details given—more or less true of all Southern dueling—a picture of the course which *honorable* men pursue in endeavoring to slay each other! Could anything, in itself, be more degrading or contemptible? Is there any practice, weak or vain, more richly deserving the ridicule and scorn of all brave men. It is a map of human weakness and meanness—an insult to every manly feeling and religious principle, and should be hooted out of civilized society as the foul and irreligious blot of a rude and barbarous age.

INDUSTRY OF NAPOLEON.

No victory allured him into a moment's repose—no luxuries tempted him to cease—and no success bounded his impetuous desires. Laboring with an intensity and rapidity that accomplished the work of days in hours, he nevertheless seemed crowded to the very limit of human capacity by the vast plans and endless projects that asked and received his attention. In the cabinet he astonished every one by his striking thoughts and indefatigable industry. The forms and ceremonies of court could not keep his mind, hardly for an hour, from the labor which he seemed to covet. He allowed himself usually but four or five hours for rest, and during his campaign exhibited the same almost miraculous activity of mind. He would dictate to one set of secretaries all day, and after he had tired them out, call for a second, and keep them on the stretch all night, snatching but a brief repose during the whole time. His common practice was to rise at two in the morning, and dictate to his secretaries for two hours, then devote two hours more to thought alone, then he would take a warm bath and dress for the day. But in a pressure of business this division of labor and rest was scattered to the winds, and he would work all night. With his night gown wrapped around him, and a silk handkerchief tied about his head, he would walk backwards and forwards in his apartment from dark till daylight, dictating to Caulincourt, or Duroc, or D'Albe, his chief secretary, in his impetuous manner, which required the highest exertion to keep pace with; while Rustan, his faithful Mameluke, whom he brought from Egypt, was up also, bringing, from time to time, a strong cup of coffee to refresh him. Sometimes at midnight, when all was still, this restless spirit would call out, "Call D'Albe; let every one arise;" and then commenced working, allowing himself no intermission or repose till sun-rise. He has been known to dictate to three secretaries at the same time, so rapid were the movements of his mind, and yet so perfectly under his control. He never deferred business for an hour, but did on the spot what then claimed his attention. Nothing but the most ironlike constitution could have withstood these tremendous strains upon it.

[Headley.

RUSSIAN MARRIAGES.

Marriages in Russia are curious. The priest meets the parties at the door of the church. The relatives also enter, having received the benediction of the priest. They go with him to the altar, where he puts wax candles in their hands—a crown is placed on the bridegroom's head. The priest puts a ring upon one of their fingers, and it is passed round till it is placed on the finger of the bride. He goes round the altar, followed by the friends and the couple—he gives them his benediction. It takes place in the richest churches in Russia. The same ceremonies are performed on a marriage in the family of the Emperor, except that the crown is held above, not placed on their heads. Being once present at a marriage of the royal family, the crown was held up by boys, and it was amusing to see them stretching themselves to hold it up. The music was delightful. I have frequently heard the choir of the Pope, but it is nothing when compared with what I heard at that marriage. I never heard music so touching. Their dresses were beautiful. The bride had a train twelve feet long, made of rich velvet, and lined throughout with ermine, and it took five men to bear her train, who, as she moved round the altar, followed her. It was attached to her dress below the shoulder. There were many things about it very imposing. The Te Deum was sung most beautifully. There are many singular things connected with their private life. When making a dinner, the host and hostess do not sit, but, like Abraham, serve their guests. The gentlemen go up to the ladies and kiss their hands, and if they are intimate, the lady kisses his cheek. These are Asiatic customs, but there is no doubt that in a few years they will pass away, and European be introduced in their place.

[Dr. Baird.

NEW LANDS IN NEW ENGLAND.

Hon. Isaac Hill is reported to have made at Lebanon the other day the following remarks:

Prompted by an ardent curiosity to learn locations and duly estimate the value of that part of the north which has been passed by, as scarcely fit for settlement, I made my way through the northerly part of Vermont into the Canada townships to the Indian stream country, and down through New Hampshire, during the past winter. I was surprised at the extent and value of this whole country for farming purposes. I believe the belt of country for one hundred miles south of the 45th degree eastward of Lake Champlain, over Vermont and New Hampshire, through the whole extent of Maine to the Bay of Fundy and the sea, to be the most valuable tract of land in New England. The Canada townships of 10 miles square farther north are splended; Stanstead may be taken as a sample. The best township of Vermont is said to be Derby, lying side by side of it. The cattle and the productions of these two towns are all upon a larger scale than we find down south. Both in the Canada townships and within our own limits there are thousands on thousands of acres of beautiful lands, covered with the heaviest and most valuable timber, yet to be taken up. The climate here, most conducive to health and long life, should be regarded as no obstacle to the settler. The railroads are destined to make every standing tree valuable; the splendid growth need not be cut down, girdled, or wasted upon these lands. Upon this region the snow falling in November sometimes covers the ground till May. Contrary to my previous expectations, I am led to consider this annual covering a benefit rather than an injury; it gives a time for active business to all who have a desire to stir about; there the winter is the gayest and most desirable season. Clothed with its white covering, the ground is generally preserved from deep frost, and the spring opens as a continued summer for the growth of vegetation.

[Vt. Chronicle.

THE RUINS OF NINEVEH.

Mr. Azariah Smith, in a letter to Prof. Silliman, an extract of which is given in the last number of the Journal, remarks that it was his rare fortune to travel, a few weeks previously, in company with Mr. Layard, the English gentleman who, aided by a scientific Society of Great Britain, has been employed for the last year or two in making excavations about the ruins of Nineveh. His main work has been done at Nimrood, at or near the junction of the Zab and the Tigris, some twenty miles south of the excavations made by Mons. Botta, at Khorsabad. From inscriptions, partially deciphered, it would appear that one of the three palaces disentombed at Nimrood, and that at Khorsabad, were built by father and son, or other near relations; and from other inscriptions disentombed by Mr. Layard from the mound of Zoyumjonk—the mounds of long repute directly opposite the city of Mosul—it would appear that that also sustains a similar relation to the others. From this fact, the view formerly assumed that Nineveh was latterly made up of several collections of houses interspersed with gardens, receives additional support, and all doubt is now removed from those passages of sacred and profane history which make it an exceeding great city of three days' journey.

Among other most interesting stones, sculptured and carved, sent to England from the disentombed palaces of Nimrood, there is an obelisk of considerable size—containing, as appears from the partially deciphered inscription, a chronological list of the kings of Assyria—beginning with Ninus; and it would seem that it agrees with authoritative Egyptian Chronology. But space forbids farther detail. The public will soon have all the inscriptions, translated, before them.

A NEW YORK MERCHANT.—The late Gideon Lee, at one time Mayor of New York, used to remark—"No trade can be sound that is not beneficial to both parties, to the buyer as well as to the seller. A man may obtain a temporary advantage by selling an article for more than it it worth, but the very effect of such operations must recoil on him in the shape of bad debts and increased risks."

A person with whom Mr. Lee had some transactions, once boasted to him that he had, on one occasion, obtained an advantage over such a neighbor. "To-day," said he, "I have obtained one over you." "Well," replied Mr. Lee, "that may be; but if you will promise never to enter my office again, I will give you that bundle of goat-skins." The man made the promise and received the skins. Fifteen years afterward he walked into Mr. Lee's office. At the instant, on seeing him, he exclaimed—"You have violated your treaty; pay me for the goat-skins!" "Oh!" said the man, "I am quite poor, and have been very unfortunate since I saw you." "Yes," said Mr. Lee, "and you always will be poor; that miserable desire of over-reaching others, must ever keep you so."

FAMILY OF LEGH RICHMOND.—Mr. Richmond's first object was to make home the happiest place to his children; to render them independent of foreign alliances, in their pursuits and friendships; and so to interest them in domestic enjoyments, as to preclude the feeling, too common in young people, of restlessness and longing to leave their own firesides, and wander abroad in search of pleasure and employment. In this attempt to satisfy his family, and engage their compliance with his wishes, he so completely succeeded, that every member of it left home with regret, even on an occasional visit, and returned to Turvey with fond anticipation, as to the place of their treasures.

"Steam," said Mr. Webster, in a late speech, "is on the rivers, and the boatmen may repose on their oars; it is in the highways, and begins to exert itself along the courses of land conveyances; it is at the bottom of mines, a thousand feet below the earth's surface; it is in the mills, and in the workshops of the trades. It rows, it pumps, it excavates, it carries, it draws, it lifts, it hammers, it weaves, it spins, it prints."

VARIETY.

In the province of Andalusia, in Spain, there is a river called the Tinto, from the fringe of its waters, which are as yellow as topaz. It possesses the most extraordinary and singular qualities. If a stone happens to fall in and rest upon another, they both become, in one year's time, perfectly united and conglutinated. All the plants on its banks are withered by its waters whenever they overflow. No kind of verdure will come up where its water reaches, nor any fish live in its stream. It rises in the Sierra Morena mountains, and its singular properties continue until other rivers run into it and alter its nature.

The London Art Union last year received nearly $100,000 from its immense list of members. This amount was expended for works of art, to be distributed to them in turn. Each member received two handsome engravings from steel plates,—"The Last Embrace," and "A Neapolitan Wedding," and seven designs in outline. There were beside distributed 706 works of painting and sculpture,—which were assigned by lot among its 17,871 members. The successful members had the right to select such picture or statue as they might choose, from those in the British exhibitions or the year, excepting in certain specified instances.

An association for cleaning clothes and boots, has just been put in operation in Berlin. Employees of the Society are stationed in more than thirty public places and great establishments in the city, who speedily put the costumes of passengers in the streets into perfect order. The association has also set up an umbrella lending establishment. For the pledge of a Thaler (about seventy-five cents) any one can borrow an umbrella at any one of the stations, and receive back his pledge on returning it, either where he borrowed it, or at any of the stations, on the payment of some five cents for a whole day's use, or a less sum for a shorter time.

A monkey tied to a stake was robbed by the Johnny Crows (in the West Indies) of his food, and he conceived the following plan for punishing the thieves. He feigned death, and lay perfectly motionless on the gronnd, near the stake. The crows approached by degrees, and got near enough to steal his food, which he allowed them to do. This he repeated several times, till they became so bold as to come within reach of his claws. He calculated his distance, and laid hold of one of them. Death was not his plan of punishment. He was more refined in his cruelty. He plucked every feather out of the crow, and then let him go and show himself to his companions.

The London correspondent of the National Intelligencer, under date of December 16th, writes as follows:—An alarming piece of news is, that the cholera is undoubtedly in London, and has broken out with extreme virulence in Golden Lane, and other densely populated parts of the city. The police keep watch and ward there to interdict communication. The symptoms of the disease are of a very alarming nature, exhibiting itself in plague spots, and other fearful characteristics. This is truly a melancholy close to my communication. I hope the matter is made the worse of, but I have many fears.

A German, in giving testimony in the Common Pleas, as relates to the gold pencil-case suit, was asked how large the money drawer was in which Mrs. Fritz was said to have put the pencil-case found by the child. After some little hesitation, he spread his hands apart, as if to show the length, and finally said he thought it was "about a *shoe and a half* long," but finding the audience laughing, he reconsidered, and said he meant "a foot and a half."

The Dissenters of Jamaica have established an organ of their own, upon a broad basis. The name of the new journal is the "Messenger," and it is published weekly. Its principal object is the advancement of the cause of religion, and the circulation of missionary intelligence, without distinction of sect.

The elm tree is full grown in 150 years, but lives from 500 to 600 years. The oak is full grown in 200 years. The ash in 100. An oak in 3 years grows 2 feet 10 inches; the elm, 8 feet 3 inches; the beech, 1 foot 5 inches; the poplar, 6 feet, and the willow 9 feet 2 inches.

Major Noah says that the Jesuits, whose Church in Elizabeth-st., New York, was recently burned down, have applied to a Jewish congregation for the use of a newly erected building intended for a Synogogue, but not yet consecrated, until their Church can be rebuilt. The time was when a Christian would not have asked a favor from a Hebrew.

Another veteran Jerseyman of the Revolution has been taken from us—Aaron Chamberlain, of Monmouth county, who died on the 21st ult, aged near 100 years. It is remarkable that his brother, also a soldier of the Revolution, died at Manasquan, in the same county, a few years since, aged over 100 years.

The following recipe for the throat distemper, has been very much approved of in England:—"The pulp of a roasted apple, mixed with an oz. of tobacco, the whole wet with spirits of wine, or any other high spirits, spread on a linen cloth, and bound upon the throat at any period of the disorder."

It has been written of an absolute monarch, that the force of his power is not "in what he wills, but what he can." Prince Metternich is understood to have said, upon his recent failure in Italy; "The power is not in *vat I-vill*, but in *Vat-i-can*."

An old picture, founded on a solemn fact, represents a king sitting in state, with a label, "I govern all;" a bishop with a legend, "I pray for all;" a soldier with the motto, "I fight for all;" and a farmer drawing reluctantly forth a purse, with the superscription, "I PAY for all."

No man hath measured the power of kindness, for it is boundless; no man hath seen its death, for it is eternal. In all ages of the world, in every clime, among every kind, it hath shone out—a bright and beautiful star, a beaming glory!

A windy political orator, made a speech, in every sentence of which he had something to say about sound political principles. A bye-stander remarked, that if his principles were like his speech, they were all *sound*.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music.

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:
First commencing Wednesday, Aug. 25, and ending Dec. 1
Second " " Dec. 15, " March 22
Third " " April 5, " July 12

TUITION, per term of fourteen weeks, from $3 00 to	$5 00
EXTRAS—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, }
IRA SAYLES, } Principals,

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus.

ALFRED, June 23, 846.

U. S. SCHOOL AGENCY.

CLINTON HALL, NO. 5 BEEKMAN-ST., NEW YORK.

Established for the accommodation of Schools, Academies, Colleges, &c. First class Teachers in every department furnished on reasonable terms. Letters of application from teachers and employers will be answered by a circular, giving references and full particulars. Books, Maps, Stationery, &c., furnished to order on the lowest terms. The Teachers' Advocate, $1, in advance. Letters must be post-paid.

26tf. E. H. WILCOX, PROPRIETOR.

The Sabbath Recorder,
PUBLISHED WEEKLY AT
NO. 9 SPRUCE STREET, NEW YORK

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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

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The Sabbath Recorder.

SUNDAY LAWS IN SOUTH CAROLINA.

To the Editor of the Sabbath Recorder:—

My acknowledgements are due to some unknown correspondent, for sending me a copy of the Charleston Courier of Jan. 25, containing a report of speeches before the highest tribunal in the State of South Carolina, in a suit carried up by the City of Charleston, to sustain its laws to prohibit Sabbath-keepers, as well as others, from pursuing their usual avocations on Sunday. Having been much interested in its perusal, I send it to you, and ask for it a place in your columns. I would take the liberty of commending it to the friends of compulsory sabbatizing, and especially to the members of the American and Foreign Sabbath Union, who seem to have taken such matters in special charge. I have marked two sentences for italic; not because they are any more true than what others have said, but because they were spoken by men of eminent abilities and much legal lore—men who are above suspicion of ignorance on the subject, or of being moved by the influence of sectarian zeal. The course of such men contrasts strangely with that of those who in God's name utter sentiments widely different, putting falsehood for truth—darkness for light.

We have in New York about three thousand men who are restricted in their civil rights by just such laws as those under consideration. It might be well for the cause of truth if they should, by a proper regard to their own rights, provoke a similar suit, and so hasten the day when we shall sever entirely the adulterous connection of church and state.

Yours, &c., PAUL STILLMAN.

Benjamin ads. City Council.

This case, which was one of extraordinary interest, it being partly of a theological character, was argued before the Court of Errors last Wednesday and Thursday. It attracted, as cases involving questions of religion always do, a large number of highly respectable visitors to the Court, among whom were several of the reverend clergy. On ordinary occasions, the sittings of the supreme tribunal, and the recondite arguments of learned counsel on nice and complicated questions of the law of the land, do not gather together, from the engrossing occupations of business and study, many spectators and listeners; but whatever touches that tender thing, conscience, and that bold thing, liberty of conscience, is sure to awaken a deep interest among our intelligent thinkers of all classes. Not a little curiosity also exists among inquisitive persons to see how the gentlemen of the long robe, as they are called in England, will manage those knotty things, which are unquestionably, by a diviner right than that of monarchy, the peculiar province of the clergy, I mean theological points. In the United States, where a divorce was early effected, by the agency of Mr. JEFFERSON, between Church and State, but not absolutely and in all cases between Law and Divinity, it is sometimes amusing to witness with what love, with what profound veneration, with what holy zeal and fervor, approaching in intensity to the loving sentiments which a State Senator has asserted politicians feel for the banks,—I say it is amusing and delightful to see, with how much of this kindness and respect the dignitaries of the bar sometimes approach the dignitaries of the pulpit, and how piously they laud to the skies Christianity and its institutions. An English visitor, on these occasions, might almost suppose that some lingering regret was felt, even in republican America, that the holy alliance of church and State had ever been sundered;—that those who keep the strong-box of the government, or wield its powers, were not also, as in times of yore, the keepers of the people's consciences;—and that if we have no established religion, yet, that in the opinion of some at least of our wisest heads, we ought to have one, or ought never to have got rid of the one we once had in South Carolina. In all cases of this kind, there are, of course, two sides, and each side has its advocate or advocates, learned in the law; and, although the church, on both sides, is approached with respect and becoming deference, yet it is very evident, in the end, to the losing party, that a wolf, however gently it has approached, has certainly been in the sheep fold, and that its receding footsteps are marked with a stream of blood.

The present case was carried up, on appeal, from the decision of His Honor, Judge RICE, the Recorder, who had decided in the City Court of Charleston, that it was not unlawful for an Israelite to vend goods on the first day of the week, usually called *the Lord's day*, and that the ordinance of the City Council, declaring it (under such circumstances) to be so, was unconstitutional, i. e. contrary to the Constitution of the United States and that of the State of South Carolina, and therefore null and void and no law. The case was argued with much ability by WILLIAM D. PORTER, Esq., City Attorney, and JAMES L. PETIGRU, L. L. D., for the City Council, and by Colonel JOHN PHILLIPS, for the appellee.

Mr. PETIGRU expressed his regret that the question had been raised at all, and thought it would have been more becoming in the Jews, as good citizens, around whom the Constitution of the country had thrown its ample protection, to have acquiesced in the ordinance without murmuring, thereby paying due respect to the institutions of a country preëminently Christian. Yet, in an age and country like ours, where civil liberty, in its largest sense, exists, and the spirit of free inquiry, connected with much intelligence, prevails, it was probably impossible to prevent the agitation of this question in all its bearings; a question of the utmost magnitude, seriously affecting the rights, civil and religious, of a respectable portion of our fellow-citizens, and one over which the Christian world, confident in its usages, has strangely slept for centuries. The setting apart one day in seven as a day of rest, and of religious observance, is eminently proper for Christians living in a Christian land, both as a measure of State policy, and of religious obligation. Whether the Christian religion has positively designated any particular day for this purpose, and solemnly enjoined the keeping of it; whether the United States, or particular States of the Union, have done so likewise, making a spiritual observance of the day binding on all citizens, the Jews included; or whether the authority for keeping the day, in a certain way, rests wholly, as Arch-Deacon PALEY insists, on immemorial usage; the propriety and importance of the thing, and the analogy which such an institution bears to the Jewish Sabbath, positively ordained by God himself, and forming an emphatic part of those laws which are of universal obligation, are certainly grave and momentous questions. It is impossible to prevent men from mooting them. Probably they should have been propounded and discussed more in times past than they have been; but, now, when both religious liberty and civil rights are concerned in the discussion, a further waving of the inquiry becomes quite impracticable. No Christian need be apprehensive as to the result, but justice to all parties must be done.

Mr. PORTER opened the case in behalf of the City Council. He argued, that the State had given to the City Council power to pass all ordinances necessary and proper for the security and welfare of the community, and for the preservation of order and good government in the same, and insisted that the ordinance in question only carried out the power thus granted by the Legislature—that it was not in conflict with the Constitution of 1790, and had existed, unchallenged, for the space of forty years. The object of the constitutional provision, he said, was to secure the free exercise of religious profession and worship, and to declare that liberty of conscience should be enjoyed by all. The ordinance of 1801, did not prescribe any form of creed, or mode of worship. It only set apart one day in seven for relaxation and rest. The meaning of the Constitution of 1790, was to be determined by what preceded it. Now that of 1778, declared the *Protestant Christian Religion* to be the established religion of the State—required the Governor, Lieutenant Governor, and Privy Council, to be of the Protestant religion, and every member of the Legislature also. The Constitution of 1790, meant to repeal the existing state of things which gave a preference to the Protestant Religion, but not to repudiate Christianity as the existing and recognized religion of the State. It repealed the *tests and disabilities* which existed before. Mr. PORTER said, the setting apart Sunday was a municipal regulation for rest, and the regulation of industry. He quoted the authority of BLACKSTONE, to the effect that *one day in seven*, as a day of relaxation and refreshment, as well as for public worship, was of admirable service for a State, and considered merely as a civil institution. Judge COOPER, he said, had recognized the same distinction. *He admitted, however, that the church, in the early ages, did not enforce cessation from labor on the first day of the week.* But the Constitution, Congress, and all the States in the Union, recognized Sunday as a holiday *in fact*. Neither House of Congress sat on that day. The Constitution recognized the day in that clause which allows the President ten days to consider a bill, *exclusive of Sunday*. No civil process, he said, could be served on Sunday. A verdict on Sunday is void. The Act of Assembly of 1837, enacted that no retail grocer should keep his store open on Sunday. In the ordinance of 1801, there was a provision to protect all religious assemblages, without distinction or preference, which indicated that there was no intention to make it a religious test. Mr. PORTER referred to a distinction between the Act of 1712, which required attendance on worship, and this ordinance, which only calls for cessation from business. That Act was the foundation of the ordinance, except so far as it was repealed by the Constitution of 1790. But it may here be asked, was it not wholly repealed by that Constitution?

Mr. PORTER further maintained, that Christianity was part and parcel of the common law—that Christianity had made the first day of the week a day of religious observance and of rest from labor—that the common law was the law of South Carolina, so far as it was consistent with the genius of our government, and had not been modified or varied by legislative enactments and judicial decisions—that, therefore, the observance of that day, as enjoined by Christianity, since Christianity entered into the common law as an essential and vital element, was binding upon all citizens, whether Jews or Christians, and whatever the creed they might profess.

Col. PHILLIPS replied in behalf of the respondent. His exordium was eloquent and impressive. He gave a graphic and spirited sketch of Jewish history, dwelling at some length on the national characteristics of God's favored people. The Jews, he said, were preëminently a religious people. The history of their religion, its rise, progress and wonderful preservation, from the earliest period, through a lapse of ages, was their nation's history. All their wars and contests had been wars waged and carried on in behalf of religion. They were holy wars. All their victories were religious triumphs. God, not man, was their great Governor in primeval times. *They*, too, had their statutes and ordinances. They were statutes and ordinances enacted and ordained by the Supreme Being himself. Could legislation, among any people, gather around it holier sanctions, or claim for itself higher authority than this? He thought it could not. He thought the Jews stood first upon the list of nations, both in respect to their laws and their religion. He would challenge all history to show that any government ever existed by divine right, in the fullest sense of the term, except that of the Jews. With this people alone, government existed *jure divino*. For them alone, a divine proclamation had been made of civil rights and duties. Other nations had made laws for themselves, God alone had made laws for the Jews. Was not this a great distinction? Did it not make their history, civil and religious, a very hallowed history? Did it not throw all other governments resting on mere human policy—a policy often frail and imbecile—into the shade? With the Jews alone, the obligations of law and religion were identical, for their law was their religion, and their religion was their law. Their synagogue and their government moved forward in the most perfect harmony together, and were, in fact, inseparable. The marriage tie was not so much so. Among no other people, not even in boastful England, was the union of religion and politics half so respectable, no where was it so preëminently sacred, for the institutions of the Jews were emphatically theocratic. Their ordinances were not those of a nation, a State, or a mere city, but they were God's ordinances, and had loftier and more momentous sanctions attached to them than any of the noblest edicts of the wisest human legislator. Indeed, they constituted the only measure of justice for all other nations, even Christian nations. The Jewish standard was the true standard of all law and all morality every where. The ten commandments never had been, and never could be, abrogated. The Almighty had himself declared that Heaven and Earth might pass away, but that not one jot or one tittle could ever pass away from that holy code—that it was to be observed *verbatim et literatim*—to be fulfilled and carried out in the very minutest particular. Those commands—that code, said Col. PHILLIPS, were of universal and binding obligation. They stood distinct and apart from the ceremonial laws of the nation—from those external observances which were adapted to a particular age, to a certain stage of progress or to peculiar circumstances. They were accommodated to every age and to every stage of progress, or, rather, every age and stage of progress were to be accommodated to them, as an invariable rule, from which there could be no departure, unattended with danger and destruction. Col. PHILLIPS considered that any nation whose laws for the regulation of human conduct, were not founded on that basis, i. e. the ten commandments, was signally anti-Christian; for it was on this common platform that Christianity and Judaism met, and were merged in each other, constituting one and the same rule of action. These laws constituted the only elements which could impart to any nation, or to any age, durability and permanence, or confer upon it lasting glory; and, in fact, all enlightened, and, he would add, all Christian legislation rested on them for support, or ought to do so. It was from this code,—above all others,—from this code divinely promulgated,—that men did and could best learn what were their rights as men, and what duties they owed to each other and to society. And he would, he said, pay this compliment to the Jews,—for he thought they deserved it,—that no people had ever observed the laws delivered by the Almighty, on Mount Sinai, with such scrupulous exactness as had the Jews. He could speak at least from the experience of a tolerably long practice in the Courts of South Carolina,—a State abounding with this people more than most of our States,—and could say, with much satisfaction, that the records of the Courts bore testimony to their orderly and upright conduct. He believed, not an instance was to be found of any criminal proceeding that had ever been instituted against any Jew in this State. No one of them had ever,—as far as he was aware,—been convicted by the Courts of any violation of the Decalogue. This was great praise, and, if it true, redounds greatly to their honor.

Col. PHILLIPS said, that by the fourth command of the Decalogue, the Jews were required to bear in memory the seventh day of the week, i. e. the Jewish Sabbath, and to observe it as a sacred season. On that day, they and all connected with them, their children, their servants, their visitors, and even their cattle, were to abstain from labor, because God, on that day, had rested from the labors of the creation. The ordinance was positive. They were bound, by their religion, to obey it, and they had always done so. They had always been accustomed to shut up their shops, (for the Jews were a trading people) and abstain from secular business of all kinds, on that day, and that, too, for the very reason assigned in the fourth commandment, viz:—that it was the Creator's resting time. They could ask for no higher authority for so keeping the day, than the Creator's example. Besides, he had commanded them to observe it for that reason, and that reason only. Human governments had sometimes thought that relaxation from secular toil one day in seven was essential to the mental and bodily health of the citizen—that it was an economical arrangement promotive of the best interests of society. This might be so—it was so, but the Jews had not cared to speculate on the subject in the spirit of modern statesmen and ethical philosophers. They considered themselves as bound by their law and by the reasons on which their law was founded and which were assigned when the law was enacted. They were commanded to rest on a certain day, and keep it holy. There could be no doubt about the day. It was the seventh day of the week. That was the day on which God had rested, and on which they were required to rest from their labors. It was a religious duty which they could by no means neglect, and which they had never neglected. But the law went farther—a great deal farther than this. Rest and recreation were to be only occasional. The great vocation of life was active industry. Men were not always to fold their hands in listless idleness. They were not always to be engaged in religious contemplation and worship. Life had duties to be performed, which required great energy and application, and constant exercise of the faculties both of mind and body. God had worked six days, within a divine power, and man was to work six days to the best of his ability, in imitation of the divine example. If religion required them to rest one day in seven, it equally required them to work six days out of the seven. If rest, on the seventh day, was a religious duty, labor, on six days, was equally a religious duty. There could be no doubt about the matter. The command was imperative. Its meaning was plain, and could not be mistaken. "Six days," said the law, "SHALT thou labor." They had no election between repose and labor for the space of six days. The whole of that time, by God's command (not man's,) was to be devoted to active effort. Nor was their work to be superficial. Whatever was necessary to be done for the support of themselves and families, was to be well and thoroughly done. "Thou shalt do all thy work," i. e. leave none of it unfinished. Thou shalt do it in six days. Then, and not till then, shalt thou rest from thy labors—rest for a single day—the seventh day, i. e. the Sabbath, and because God rested on that day from the labors of creation. Such were the absolute requirements of the Jewish religion, and if they were bound by them when the laws were first announced, they were equally bound by them now, since they had never been repealed. Notwithstanding the ordinance of the City Council of Charleston of 1801, prohibiting them, the Jews were still required by the laws of God, so long as they remained Jews, to work diligently, in their respective callings, the first six days of the week, and to rest on the seventh. That ordinance and the fourth commandment of the Decalogue were directly opposed to each other, as far as they respectively involved the rights and duties of the Jewish nation. Which should give way on this occasion?—the fourth commandment or the City Ordinance?—the human law or the divine? Besides, the Jews were protected in the free exercise of their religion by the Constitution of the country, State and Federal.

Col. PHILLIPS here quoted Art. 1 of amendment to the Constitution U. S., which declares that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. He said it was under a solemn consciousness of the danger arising from ecclesiastical ambition, the bigotry of spiritual pride, and the intolerance of sects, exemplified in our domestic and foreign annals, that it was deemed advisable to exclude from the national Government all power to act on the subject of religious tests. The situation of the different States equally proclaimed the necessity and policy of such exclusion. In some of the States, Episcopalians constituted the predominant sect; in others, Presbyterians; in others, Quakers; and in others again, there was a close numerical rivalry among contending sects. It was impossible that there should not arise perpetual strife and perpetual jealousy on the subject of ecclesiastical ascendency, if the national Government were left free to create a religious establishment. The only security was in extirpating the power. But this alone would have been an imperfect security, if it had not been followed by the declaration of the right of the free exercise of religion and a prohibition of all religious tests. Thus the whole subject was left exclusively to the State Governments, to be acted upon according to their own sense of justice and the State Constitution; and the Catholic and the Protestant, the Calvinist and the Armenian, the Jew and the Infidel, might set down at the common table of the national councils without any inquisition as to their faith and mode of worship.

Nor was the Constitution of South Carolina, he said, less liberal on the subject of religion, than that of the national Government. In proof of which, he quoted Art. VIII. Sec. 1, of our Constitution, which asserts, that "the free exercise of religious profession and worship, without discrimination or preference, shall forever, hereafter, be allowed within this State to all mankind." He did not see, he said, how, under a Constitution like this, a Jew, whose religion required him to work, provided he worked honestly, on the first day of the week, could be prohibited from so doing, because it was the Christians' Sabbath, any more than Christians could be prohibited from so doing on the seventh day of the week, because it was the Jewish Sabbath. If Christians were annoyed by the Jews' keeping open shop and selling goods on Sunday, was not the Jew equally annoyed by the Christian's doing so on Saturday, and the Turk equally by both Jews' and Christians' doing so on Friday? Each had their religion, and the religion of each required them to set apart one certain day in seven for rest and religious worship, and to labor, in their respective occupations, the remainder of the time. Now, the Constitution of the United States and the Constitution of South Carolina protected them all in the free exercise of their religious profession and worship, without discrimination or preference. Men, of whatever country, and of every creed under Heaven, who became American citizens, were protected in the free exercise and unlimited enjoyment of their several religions, whether those religions enjoined labor or rest on certain days of the week;—they were protected, he said, by the fundamental laws of the land. Could an arbitrary ordinance of a dozen men, comprising the City Council of Charleston, set aside those fundamental laws? Could even a solemn act of the Legislature do it? No! Constitutional law, he was sure, rested on a firmer basis. Would it be said that Christians, among us, were more numerous than Jews,—that they constituted the bulk of our citizens, and that we lived in a country where, by the very genius of our government, the will of the majority did and must govern? He would admit that this was the case, when men acted fairly, under the Constitution, and in accordance with its requirements, but not otherwise. The people were very powerful in the United States—they could do a great many things, but they could not do every thing. Their power was limited by our Constitutions of government, State and Federal. It was the glory of those Constitutions, that they protected and enforced the rights, civil and religious, of minorities, as well as the privileges of majorities; and this, as he understood it, and as their Honors doubtless understood it, was not a question of popular sentiment, but of Constitutional right. The rights of the Jews had been assailed by a local ordinance. The question was, and it was a serious one, Should the country keep its faith with this people, solemnly plighted under the Constitution? Should it protect them in the enjoyment of their religious rights,—rights that were unquestionable, and clear as the noonday? Should it or should it not now say, that this ordinance was an odious, unconstitutional, and intolerable interference with their religious privileges? Even admitting that they had, as it appeared, slumbered, for a season, upon their rights, ought they, on that account, now that they were fully aroused to a sense of their danger, to be denied justice at the hands of their Honors? He hoped not. He was sure that they would receive justice at their hands,—that the upright and learned functionaries, who composed the highest judicatory under the State government, would, certainly protect them, and that they would go forth from their presence, clothed with the panoply of the Constitution, and with increased feelings of devotion to their beloved and adopted country.

Col. PHILLIPS next commented, at some length, on the position that had been taken, that Christianity formed part and parcel of the common law of England, and that the common law had been adopted in this State, as far as was consistent with the genius of our institutions. He denied that Christianity formed part and parcel of the common law of England. There was no good and substantial ground for any such assertion. He knew that it had been made, but he was sure that it ought not to have been made, for there was no sort of authority for it, except a dictum of Sir MATTHEW HALE, which had originated in a fraudulent mistranslation by FINCH of a case of *quare impedit*, cited in the Year Book, 34, H. 6, Fo. 38. But even admitting, for the sake of argument, what was not true, that Christianity formed part and parcel of the common law, it did not, therefore, follow, that the first day of the week was to be kept sacred, in all respects, as the Jewish Sabbath was kept, unless Christianity had so enjoined the keeping of it. *He believed the general impression among Christians, who had not studied the subject, was, that the keeping of the first day of the week holy, was positively required by the Christian religion. It was not so. There was not a tittle of authority to be found in the New Testament, requiring Christians, or any body else, to keep the first day of the week sacred. This might be deemed by some a startling declaration, but he was bound to make it on this occasion, and was utterly fearless of any denial of it that would be maintained for a moment.* Jesus Christ, the founder of our religion,—by maternal descent, a Jew,—kept the Jewish Sabbath. It was on that day, more than on any other, that he preached the Gospel in the Temple and performed some of his greatest acts of benevolence. He did not consider acts of goodness, requiring some effort, as inconsistent with the proper observation of that day of rest from mere secular toil. He did not prohibit action on that day, but only evil action. It was lawful, he said, on the Sabbath days to do good, and not evil. His immediate disciples, both men and women, who were Jews, in like manner kept the Jewish Sabbath, "according to the commandment." The Sabbath was a sign, a perpetual sign, between God and the Jewish nation. It applied to no other people. The Gentiles, though equally with the Jews, bound by the moral laws of the Decalogue, were not placed, by Christianity, under any obligation to observe the seventh day of the week as holy time. He had already said, that Christianity had not appointed any other day, and set it apart for religious purposes. It was vain to search the New Testament for any such authority. There was none. The obligation to keep the day sacred, rested on the immemorial usage of Christians for several centuries, and the propriety and utility of so keeping the day, and of abstaining from unnecessary labor. It had no other ground on which to sustain itself. Dr. PALEY, he said, had put the matter wholly at rest and quite exhausted the argument,—and he read some passages from Dr. PALEY to the Court, which were very striking and strongly reasoned. Governments, said Col. P., might do well to set apart one day in seven, to be devoted to religious worship and exemption from labor. In some of the States of the Union, the Legislatures had actually prohibited the citizens from laboring in their avocations on that day, but had expressly excepted the Jews and Seventh-day Christians from the operation of the act. He did not think any Legislatures, under the Constitution of the U. S., had the power to *prohibit* men from working on any day whatever, but State or municipal regulations, exempting the laboring classes from the obligation to labor on a day certain were eminently proper, and, in his judgment, quite constitutional. Col. PHILLIPS concluded his argument by saying, that, as far as the question of authority was concerned, the Jews had decidedly the best of the argument. Their religion *required* them *to* labor on the first day of the week, and the Christian Religion did not enjoin upon Christians *a cessation* from labor on that day. The Court, he said, was constitutionally bound to protect the Jews in the free exercise of their religion, and he would leave their cause and their rights, with great confidence, in its hands.

Mr. PETIGRU replied. He expressed his full concurrence in the very handsome tribute which Col. PHILLIPS had paid to the character and orderly deportment of the Jews in this community. He said it was deserved, and he was happy that any class of his fellow citizens were justly entitled to such praise. He alluded also, and with much apparent satisfaction, to the testimony which M. D'Israeli, in a recent work, had paid to the intellectual and literary character of the Jewish nation. They were, Mr. **Petigru** said, a great people, and their annals, through all past time, were as interesting as those of any people on the face of the earth. But, the present, he said, was not an inquiry into the character of the Jews, but had especial reference to the constitutional rights which they possessed in this country and in the State of South Carolina.

Mr. **Petigru** laid down three propositions, which he attempted to enforce in the course of his argument. They were, 1st. That Christianity was a part of the common law, and that Christianity had enjoined cessation from labor on the first day of the week. 2. That the Constitution of South Carolina, of 1790, recognized Christianity to be the law of the State, and only released citizens, not Christian, from certain civil and religious disabilities. 3. That there were statutory provisions, which prohibited certain secular acts from being done on Sunday, and that the ordinance of the City Council, of 1801, which was of a similar character, had been acquiesced in by the Jews, for near half a century, without objection on their part. In support of the opinion that Christianity formed part and parcel of the common law, he quoted **King vs. Williams**, 260, State Trials, and the views of Mr. Justice **Bailey** and Chancellor **Kent** on the same subject, and those of Chief Justice **Marshall**, 12th **Wheaton**, 344. By the Constitution of South Carolina, of 1778, the Protestant Religion, said Mr. **Petigru**, became the established religion of the State. The predominant religion, from the earliest times, had been Episcopacy, but the Protestant religion, here, as in England, embraced dissenters and all religious denominations, as well as Episcopalians. No civil disabilities attached to any Protestant Christian, under the Constitution of 1778. To Jews and Roman Catholics civil disabilities did attach. Their rights of person and property were protected, but they were not eligible to certain high offices, and to a seat in the Legislature. Under the Constitution of 1790, these civil disabilities, on account of religion, were removed, but there was nothing to show, that, in consequence of this removal of civil disabilities, the Christian Religion was repudiated. It was emphatically then, as it is now, the religion of the State, and, as such, Mr. **Petigru** said, it was recognized by that Constitution. He endeavored to establish this position by quoting and critically analyzing some of the provisions of the Constitution. He cited 3d sec. of the first article, which runs in the following language: "And, whereas, the ministers of the gospel, are, by their profession, dedicated to the service of God and the care of souls, and ought not to be diverted from the great duties of their function; therefore, no minister of the gospel, *public preacher, of any religious persuasion,* whilst he continues in the exercise of his *pastoral* functions, shall be eligible to the office of Governor, Lieutenant Governor, or to a seat in the Senate or House of Representatives." Mr. **Petigru** maintained that in this clause of the Constitution, Christianity was distinctly recognized, the ministers of the Gospel being specially mentioned, and directly excluded from holding certain political offices in the State Government. He entered into a nice examination of the meaning of the word *persuasion*, employed in this connection. The inference, he said, might be drawn from reading the whole clause, that the words, "public preacher of any religious persuasion," might include the Jewish clergy. He wished to refute any such inference. The word *persuasion*, he said, was one peculiarly belonging to the Christian vocabulary. We never spoke of the Jewish *persuasion*, but only of the Jewish *religion*. It was only where a diversity of opinions existed under a common religion, giving rise to different sects, that the use of the word *persuasion* was proper. Such a word was applicable to the views of different denominations of Christians, but it did not apply to the Jews, who had only one religion. He quoted, for authority, **Johnson's** Dictionary. The word *pastoral*, in the phrase "*pastoral functions*," came also under review. The word *pastoral*, too, he maintained, was especially a Christian epithet. Who, he asked, had ever heard of a Jewish *pastor?* We only now-a-days hear of Jewish *priests*.

Mr. **Petigru** referred to various laws, called *Sunday Laws*, passed at different times by the Legislature—to Acts of 1712, 1740, 1807, 1812, the last of which exempts ministers of the gospel from paying toll at bridges and ferries. All these Acts were recognitions of the Christian religion, as forming a portion of the State policy. That religion was the great fountain of *natural justice*, above all other religions, and, as such, the laws of the land, in the United States and in all other Christian countries, were founded upon it.

He said the common opinion of writers, who had discussed the theory of society and the foundation of political compacts, was, that men surrendered a portion of their natural rights in order to secure social protection. He read some authorities to show that this was an erroneous notion. Men did not surrender any portion of their natural rights to government. Government simply recognized those rights, and protected them from aggression. There was no such thing as a *State of Nature*, about which political writers had speculated so much. It was a fiction. The moment men came together, they formed themselves into communities, and were governed by laws, either written or traditionary. And what constituted the great and fundamental principles of their union? They were the principles, he said, of natural justice—those principles which were announced to the world by Jesus Christ and were contained in the New Testament. All civil governments now-a-days recognized these principles, as well as the source from which they originated. And it was in this point of view, that Christianity became part and parcel of the law of the land—Christianity was the very atmosphere in which we breathed. Its power was everywhere felt. It was an universal light—a general solace. The Constitution did not ordain and establish Christianity, but it rested, as all just constitutions of government must rest, on Christianity, as a basis. The Constitution did not ordain that men were to see the light, or breathe the air of heaven. Were they not, therefore, to see the light, and breathe the air? Some things must be taken for granted. The Constitution of the Union—the Constitution of South Carolina, took Christianity for granted, and only alluded to it incidentally. They did not prescribe tests,—they did not found a religious establishment, but they recognized religion, and those great and cardinal elements of natural right and justice, which constituted the Christian Religion. W.

The Sabbath Recorder.

New York, February 17, 1848.

TAX UPON CONSCIENCE.

A case of imprisonment for acting according to the dictates of conscience, has recently occurred in England, creating some stir both in that country and this. It seems that a Mr. John Simonds, of Murseley, a quiet and useful Baptist minister, whose ministerial labors are performed gratuitously, and who maintains himself and family by his industry, was taxed five-pence for the support of the Established Church of the parish in which he resides—a church in whose faith he did not believe, and in whose worship he could not join. When called upon for the five-pence, he answered, "In my conscience I can not pay; there is something in my mind that says, No." He was told that some one else might pay it for him. "No," was his reply, "that would be the same thing; but there is my house—there is my shop; you have a magistrate's order; take your authority, and, having added ten shillings to the amount by way of expenses, levy it upon my goods, if you are determined to do so." But his goods were not taken by distraint, which is the only proper remedy under the statute. On the contrary, he was brought three times before the magistrates; and, persisting in his refusal to pay the five-pence, he was lodged in Aylesbury jail. After lying there nearly a month, Mr. Simonds was brought before a court, charged with wilfully resisting an order from the magistrate for the payment of the church-rate. Having heard the evidence, and the speeches of able counsel, the court brought in a verdict of guilty, whereupon Sir Thomas Aubrey, who presided, addressed the prisoner in the following terms:—

"John Simonds! you have been convicted of a misdemeanor in disobeying an order of magistrates for the payment of church-rates. You state, and we hope it may be so, that you objected to pay on conscientious and religious grounds. There is, no doubt, a great difference of opinion existing upon the subject of church-rates; but the payment of them is required by law, and the law must be obeyed. You have already been in prison for a month. The sentence of the Court upon you, therefore, is, that you be further imprisoned for one week, without hard labor."

It had been shown in the course of the trial, that the prisoner was respectable, owned the neatly-furnished house in which he lived, and was much esteemed in the parish. In view of this, "Mr. Deering, M. P., moved that the prisoner should be confined with the first class of misdemeanants, which would enable him to wear his own clothes," and the motion carried.

—Such are the facts connected with this case of persecution for conscience's sake. They are sufficiently aggravated, no doubt, to justify the severe comments which have been made upon them by the religious press of England and America. It is bad enough to tax a man for the support of a form of worship in which he has no faith, and upon which he can not in conscience attend; but to imprison him because he will not pay the tax in the exact form which is preferred, is tenfold worse. We do not wonder, therefore, that editors in this land of "religious liberty and equality" cry out against it. One of them says: "Our English cousins think us a rude race on this side of the water, and often take occasion to taunt us about our infirmities and sins, but they have no opportunity of laying to our charge the imprisonment of Baptist ministers for crimes like the one here stated. Such things used to be on this side of the Atlantic, but they are gone by now." But stop, good brother; you forget cases of persecution and imprisonment for conscience's sake, equally aggravated, which have occurred in this country within a few years past. The circumstances connected with the German Seventh-day Baptists of Pennsylvania ought not to be overlooked in comparing the religious freedom enjoyed in this country with that enjoyed in England. There was a community of upright, peaceable, and conscientious citizens, who believed it to be their duty to rest on the seventh day of the week and work on the first day. For acting according to this opinion, they were prosecuted; and, notwithstanding conscientiousness was pleaded in their behalf, and admitted by the court, the law had its way, and several of them were fined, and would have been imprisoned if the fines had not been paid. Nor are the Sabbath-keepers of Pennsylvania the only sufferers from laws which come into conflict with conscience, and give a preference to one religious sect over another. In nearly every State of the Federal Union there are laws against labor on Sunday, which, if enforced, would subject Sabbath-keepers to fines and imprisonment each week for doing what they feel in conscience bound to do. Now there is a great deal said about the taxes which English Dissenters are compelled to pay for the support of the Established Church of that country. But what are such taxes in comparison with those paid directly and indirectly by conscientious Sabbath-keepers in this country? In many of the States, Sunday is not only made a non-judicial day, but all bargains entered into and business transacted on that day, are declared to be void. Here is a tax upon conscience worth mentioning. For the sake of favoring the opinion of a majority that Sunday ought to be religiously observed, a conscientious minority *is robbed by law of the privilege of transacting business on fifty-two days of the year.* What is a five-penny church-rate in comparison with the loss of one-sixth part of a man's time? It is but as the dust in the balance. Now we are no advocate for church-rates; on the contrary, we execrate a law which *compels* a man to pay for the support of religious arrangements which he cannot in conscience approve. But we believe in carrying out principles to their legitimate results. Hence we insist upon the abolition of those laws which tax conscience indirectly, as well as those which tax it directly. And we see not how a person can consistently oppose a direct tax of a few pence to support a church which his conscience does not approve, while he advocates the Sunday laws, which impose a hundred-fold heavier tax upon those who are admitted to be conscientious in working upon that day.

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The Difference.—In apostolic times, as would seem from the Inspired Record, there were not many of the mighty and noble called to be partakers of the Gospel. On the contrary, they appear to have stood aloof, and acted the part of oppressors, rather than friends. But things have changed wonderfully since then. We read in the New York Courier and Inquirer, that within the past year Chief Justice Spencer, Mr. Webster, and Mr. Clay, have all partaken of the communion in the Episcopal Church; and the writer of the article in which this fact is stated, goes on to say, that "this public testimony of three of the greatest intellects of the age, and all within the same year, to the truths of Christianity, is well worthy of note, and cannot fail to arrest the attention and consideration of all who pause in the midst of the *present* to reflect on the *future*, at the same time that the Episcopal Church *may well be proud* of being the channel through which such testimony has been added to the truth, the value, the want and necessity of practical faith." We have no means of judging whether the persons here named are characterized by such a degree of piety as to give the Episcopal Church much occasion to be proud of them. Perhaps they are, and perhaps they are not. But in either case we think such lauding of them is unnecessary if not ridiculous.

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Letters from Our Missionaries.—Several weeks ago we stated that letters had been received from our missionary brethren, announcing their arrival and settlement at Shanghai, in good health. That notice was accompanied with a remark, that perhaps the letters, or extracts from them, would hereafter be published. A correspondent in Western New York says that some dissatisfaction is felt because this "implied promise" has not been fulfilled. A very little consideration would show that such dissatisfaction is groundless. The letters referred to were directed to the Executive Board of the Missionary Association, and of course there could be no propriety in publishing them before they had been presented to that body. Now the Board meets regularly but once in three months; and as the letters came to hand after its November meeting, they could not be presented until the February meeting, which was held on second-day evening of last week. At that meeting several communications were read, and the Corresponding Secretary was directed to prepare for publication such portions of them as he might deem of general interest—a work which he will probably commence next week.

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Truly Cheering.—A letter from Eld. Alex. Campbell, dated at DeRuyter, Feb. 3d, says: "It affords me much pleasure to inform you, that God in his great mercy is blessing us in this vicinity with the refreshings of his heavenly grace. The Seventh-day Baptist Church in Lincklaen has been quickened by the Holy Spirit, and some eighteen or twenty have been hopefully converted to God, most of whom have been added to the Church by baptism. The Sabbath-keeping Church in Truxton is also sharing in this gracious outpouring of the Divine Spirit, and some eight or ten have been made the happy recipients of God's regenerating grace, most of whom have requested baptism."

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Germans in New York.—Rev. Mr. Guldin, the Pastor of the German Mission Church, in Houston-st., has, by particular request, furnished important information to the Christian Intelligencer respecting the German population in this city, from which the following is an extract. Mr. Guldin says:—

"The whole number now in the city is not less than fifty thousand—about one-half are Protestants, the other half Catholics and Jews. Of immigrants lately landed in New York, we believe a majority are Catholics; with the exception of the German merchants, who do a considerable business in the lower part of the city.

"Those immigrants who bring with them any means, generally go west, so that mostly the poorer class stay in the city. This part of our immigrant population, is, of all others, as we believe, most deserving the attention of the American public, civil and religious. What is done for this people, in giving them the gospel, is most likely to be crowned with success."

Revival in Shrewsbury, Mass.—We are rejoiced, says the Boston Recorder, to chronicle a very interesting work of grace in this place. About 100 converts in the Congregational and Methodist churches, are the present fruits; about 50 each. Sixteen heads of families have been brought to Christ; husbands and wives together. O! what a blessed state of things. Sixteen new Christian families in Shrewsbury, will make it a very different place. The influence of this revival will be felt by future generations. The work is still progressing. In the Congregational church, no other means have been used but preaching one evening in the week, and prayer meetings the other evenings, with inquiry meetings. The work has spread into West Boylston, and much interest is there manifested, as also in Northboro'.

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A Soldier's Life.—A letter from a soldier in Mexico, to his mother in Portland, Me., dated Oct. 23, says that in a march of 300 miles, in the hottest season, they went sometimes whole days without either bread or water. They were compelled to leave many on the road, who could go no farther. He also says: "Our company when mustered into service numbered 70. It is now reduced to 16. When we left Puebla we were 10,000 strong; now there is scarcely 3000 able to do duty. Besides those killed in the battles, many have died of sickness, and many have been killed in the streets and shops of the city."

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Separation of Slave Families.—Among the cruelties of slavery, an execrable one is that of separating families, and sending the different members to parts where they never hear of each other. We are glad to learn that a move has been made in the Legislature of Alabama to prevent the separation of the families of negroes, and to exempt them from sale by legal process. An attempt was made to postpone the bill indefinitely, but it was lost by a large majority, indicating that the object contemplated has the favor of the Legislature.

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An English Bishop in China.—An English paper says that it is intended, as soon as the necessary arrangements can be made, to found a new bishopric some where in the Chinese seas, probably at Victoria, Hong-Kong. Toward the funds for this purpose there is at present upward of £18,000 in hand, £5,000 of which is for a college. The remaining sum necessary is to be collected by voluntary subscriptions, about £20,000 being required before the consent of the Government for the foundation of a new See can be expected.

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The Right Spirit.—Mr. Pohlman, the Dutch Reformed Missionary at Amoy, China, has written to this country, requesting three thousand dollars for the immediate erection of a Chinese Mission Chapel. The Christian Intelligencer says that an individual of this city, anxious for a quick response, has made the offer of $500, payable, as soon as the remaining $2,500 should be contributed.

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An Example Worthy of Imitation.—It is said that one layman, Mr. Start, (supposed to be a resident in India,) is supporting eighteen German laborers, at his own expense, all of whom have acquired the vernacular language, and have commenced operations at different points on or near the Ganges.

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Sunday Laws in South Carolina.—The article upon this subject, which we publish to-day, deserves a careful perusal. We are sorry to learn, that Judge O'Neal, who presided at this important trial, reversed the decision of the court below, thus sustaining the Sunday laws.

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Dedication.—The Seventh-day Baptist Church at Pawcatuck, R. I., has recently erected a tasteful and commodious meeting-house, which is to be dedicated on fifth-day, Feb. 24.

Reciprocity.—It is said that a Foreign Missionary Society in the Sandwich Islands has sent to the American Home Missionary Society, a donation for planting the Gospel in our own West!

Fruits meet for Repentance.—The editor of one of our religious exchanges, says he recently received a letter containing payment in advance for two copies of his paper, one to be sent to the writer of the letter, and the other to a friend of his in Michigan. The letter says:—

"I was formerly a subscriber to your paper, the Christian Secretary, and thought very highly of it; but after a while *my mind became choked with the cares of the world*, and in an evil time I was tempted to stop it. For some time past I have been trying to get along in the divine life without it, *but my experience testifies against the course I took*, and I regret sincerely that I was left to take so unwise a step."

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Cyclopedia of Moral and Religious Anecdotes: A Collection of several thousand Facts, Incidents, Narratives, Examples, and Testimonies, embracing the best of the kind in most former Collections, and some hundreds in addition, original and selected; the whole arranged and classified on a new plan, with copious topical and Scriptural Indexes. By Rev. K. Arvine, A. M., Pastor of the Providence Church, New York. With an Introduction by Rev. Geo. B. Cheever, D. D.

Such is the title-page of a work which Leavitt, Trow & Co., of 191 Broadway, propose to issue in eight numbers, at 25 cents each. The first No. contains 112 large pages, neatly printed. From our examination of it, we judge that the work will be both interesting and instructive; and do not hesitate, therefore, to commend it to public patronage.

RELIGION IN OREGON.

Rev. George Cary, one of the missionaries of the Methodist Episcopal Church in Oregon, recently returned to this city. At a meeting of the Board on the 19th ult., he made some interesting statements of the religious condition and habits of the people of Oregon. The following is a part of the report of his remarks, as published in the Evening Post:—

"The Indians entertain strong superstitions of the character and influence of the missionaries. They suppose that they possess power over the elements. The winter of 1846 was very cold, and an unusual quantity of snow fell. Many of the cattle died. The Indians demanded as many from the missionary as they had lost by the severity of the weather, declaring that he had caused the extreme cold. A house in the Indian settlement had taken fire on Sunday, and was burned down. They demanded compensation from the missionary, declaring that he had blown the horn to get them to meeting, and that that was the cause of the fire.

"Mr. Cary does not give a flattering account of the moral character of the population. He thinks that if they do not become an instructed people, they will be a very depraved community. There is and must be much leisure time, and if Science and Religion do not extend their influence, a residence there will not be very desirable. Intemperance prevails to a considerable extent. After the passage of the license law, in 1846, they seemed for a while to indulge more freely in intemperate habits. The question of temperance entered into the excitements of the last election for Governor. Mr. Abernethy, the temperance candidate, was elected by a very small majority. Sunday desecration has prevailed extensively, but there has been considerable reform during the three past years. In the midst of much profligacy, much respect is paid to the ministers of religion.

"There are now a number of clergymen of the Methodist Episcopal, Presbyterian, Baptist and Catholic Churches. These exert a healthy influence upon many of the inhabitants. The Sandwich Islanders, many of the Indians, and the persons employed by the Hudson Bay Company, attend the Catholic service. If these religious missions had not been established there, one half of the emigrants arriving there who had been attached to various religious communities at home would not have exhibited any evidence of their religious profession."

◆

DECLINE OF THE CHRIST-IANS.

It seems from a statement by one of its own ministers, that the religious denomination usually called *Christ*-ians, is rapidly declining in numbers and influence. Rev. Charles Morgridge, who has, until quite recently, been stationed over the Christ-ian Church at Fall River, Mass., is reported by the Weekly News as having said:—

"There were, some years ago, five Christian churches in the City of New York. Now there was but *one*, and that a very small one, who worship in a house which cost but $4500. In Boston and Salem it was the same. In the latter place, of the five churches which once flourished there, not a single vestage now remains. And in Boston, where they formerly had some four or five large churches, there is now but a mere fragment, and that has long been supported by *three* persons, one of whom is now dead. Enough converts have been *made by Christian ministers* in those two cities to have filled five of the largest churches in New England; but they have all left and gone into other denominations, simply because they (the Christians) *had not an educated ministry to lead and instruct them.* But one single book on doctrinal subjects had ever been written by any member of the denomination, and that was written by himself. They had no schools or colleges, as other denominations have, in which to 'mould their young men and make them alike;' they had no creed, no discipline, no *nothing*, and in consequence of the lack of these, their churches, what few were left, were made up of a heterogeneous mass of notions and theories from all the other churches."

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A Petition.—In the Ohio Legislature, on Wednesday, Feb. 2d, a petition was presented against the repeal of the Black Laws, and asking that a law may be passed preventing more negroes from coming into that State, and for the removal of those already there. We quote a part of the document, as a legal and literary curiosity:—

To the Honorable the general ossembly the State of ohio:

Wheareas greate exertions are making to repeal what is caled the Black Law we Conceive it our duty to express our opinion on that Subject. repeal the law which has stood the test more than forty years and you will bring a *Curs* on ohio wors if posable than the *Banks* it will Lead to amalgation insorection if not revolution it appears to be the desier of some to place the blacks on an equal footing with the whites, as much as to say the Creator did not do right when he made some white, and some black, for ever sane person knows the white and blacks never sprang from the same Creator and it is evident the distinction was made that the blacks should be man servents and maid servents for thay ware the verry heathans that was roundabout the Children of Isreal when they ware Commanded to "buy bond men and bond maids and they shall be taken as an in heritance for your Children after you to inherit them for a possession, they shall be your bondmen for ever."—*Leviticus*, 25.

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Depot of Religious Books.—Rev. Mr. Damon, Seamen's Chaplain at the Sandwich Islands, requesting from the American Tract Society a supply of books in German, French, Spanish, Portuguese, Danish and Swedish, relates the interesting circumstance of a visit of a Russian vessel engaged in the fur trade, the supercargo of which, an officer of the Russian Fur Company, manifested a deep interest in religion, and asked for German and English books. Giving him Pilgrim's Progress, in English, he next day expressed great delight with the book, and inquired for others, when he proceeded to select the most strictly evangelical books, to the amount of $20.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

Senate.

The Ten Regiments Bill was the principal topic last week. It was debated by Messrs. Hunter, Miller, Underwood, Cass, Berrian, Niles, Turney, and others.

The Committee on Territories reported a bill to establish a Territorial Government in Oregon.

The bill extending the provision of the act granting half pay to the widows of volunteer militia dying of wounds received in battle, to widows of soldiers of the regular army, was taken up and passed.

Mr. Dix presented resolutions passed by the Legislature of New York, instructing the Senators and Representatives from that State in Congress to vote in favor of the application of the Wilmot Proviso to all territory hereafter annexed to the Union. They were ordered to be printed.

House of Representatives.

The principal subject of discussion in the House, was the Loan Bill, authorizing the government to borrow $18,500,000 to meet the expenses of the war.

Mr. King of Mass. moved that a memorial from the Society of Friends, praying the speedy termination of the War, be received and printed. The motion to print was rejected.

The joint resolutions of the Legislature of New York, voting thanks to Gen. Scott and the Army in Mexico, and urging the presentation of a gold medal to the former, were presented.

Joint resolutions were presented by Mr. Stephens of Georgia, complimenting Gen. Taylor, and the army under him, for the victory of Buena Vista, and directing the presentation of a gold medal to Gen. Taylor, which was read three times and passed.

A bill appropriating $500,000 for discharged soldiers who disembark at New Orleans or other places, was read three times and passed.

Mr. Giddings, of Ohio, read and offered resolutions, thanking Hon. Albert Gallatin for his reasons against the war. On motion, they were laid on the table by a large majority.

A bill to establish a territorial government in Oregon, was, on motion of a member from Indiana, made the special order for Monday, 15th March.

FOREIGN NEWS—SEVEN DAYS LATER.

The steamship Sarah Sands arrived at New York last week with seven days' later intelligence from Europe. There had been a decided improvement in the money market, a slight decline in cotton, and the market for breadstuffs was about as heretofore. The news is generally regarded as favorable.

Ireland continues to be more tranquil. The Special Commission and the Coërcion Law are producing order among the people. At the adjourned Commission for Limerick there remained for trial twelve cases of murder and conspiracy to murder. Including this batch there are altogether in Limerick jail 93 persons awaiting the return of the Commission. The catalogue is both long and dark. There are 395 prisoners in Clonmel jail, of whom 20 are charged, with murder.

A letter received from Italy announces that a sanguinary collision had taken place at Pavia, between the students and the Austrians. A number of persons were wounded, and an Austrian killed. Subsequent to the affair the celebrated University of Pavia was provisionally closed, and most of the students had left the town. Other letters from Milan, of the 11th ult., mention that six or seven persons had been killed in the collision at Pavia, and upwards of 30 wounded.

The Trio, brig of 300 tons, from Montevideo to Plymouth, laden with wool and tallow, was wrecked on the rocks which abound on the coast of Brittany, near Morlaix. Out of the whole crew, consisting of the captain (Mr. Watkins,) eight men, and a boy, the latter alone was saved.

Lord Powis died on the 17th ult. from a gunshot wound accidentally received while shooting. He was a grandson of the celebrated Lord Clire, of East India memory.

The honorable career of Isaac D'Israeli, Esq., the celebrated author of "The Curiosities of Literature," has reached its close. He had attained the advanced age of 82 years.

At the Donside Factories the plan has been adopted of supplying the work people with meals on the premises, and, as all the cooking is done in one vast kitchen, a great saving is made in the cost as well as in the quality of the food.

The large silver star, sunk in the place of the "Star of Bethlehem," supposed to have been the site of the manger where Christ was born, has been stolen. The Latins and Greeks accuse each other of the robbery.

The sloop-of-war Snake was totally lost on August 26, off Mozambique. The crew were saved.

Father Mathew intends to visit Rome before proceeding to America.

The cholera has disappeared in Constantinople.

THE CHOLERA IN RUSSIA.—A letter from St. Petersburg, of the 3d of January, represents the cholera as being much less malignant than it was in 1831 and 1832, and as becoming weaker in its attacks as it advances northward. It was expected at St. Petersburg, and every preparation was made to meet it. At Moscow, from the 5th to the 11th ult., there were 119 cases, and 54 deaths. In the eastern portion of the empire, the governments of Kasan and Orenburg have suffered most. The Cossacks of the Oural have also been great sufferers. After acting for some time upon the above two provinces, the malady has extended to the north and west, and gained the center, in which last portion of the empire Toulr has suffered the most, having had 782 cases and 246 deaths.

At Kalouga there have been 78 cases and 37 deaths. At this time the disease is raging in the western provinces bordering upon Turkey Gallicia. It makes the same eccentric movements as in 1831. Thus, having once entirely ceased at Orel about the middle of November, it has again made its appearance there with fatal effects. Hitherto the eastern quarters have, next to the Caucasus, suffered the most cruelly. It is said that the Russian army in the Caucasus has sustained numerous losses, and even the mountaineers themselves have not been spared.

SUMMARY.

A remarkable case of somnambulism occurred at Easton, Pa. A lad of 16, who had been medically treated for a cold, rose from his bed, went through several apartments to the street, run the round of several streets, in a pelting rain, with only a shirt on, into a hotel where he saw a light, and being recognized was roused. He had been frightened by a dream that two persons sleeping in the same room were murdered. Strange to say, his health was improved by the excursion.

Mrs. Himes, a young married woman, was frozen to death in Leyden, Lewis county, New York. She went with her husband five miles to church; returning on foot, he stopped at the house of an acquaintance, while she passed on, lost her way, and was found on Wednesday, where she had made her bed in the snow, taken off her bonnet, and laid down to die. From the circumstance of a new pair of shoes being nearly worn out, it is supposed the poor woman walked from Sunday afternoon to Tuesday night.

We noticed the occurrence of a rencontre in the Louisiana House of Representatives, between two members of that body—Messrs. Ferrier and Brewer. A Committee was immediately appointed to inquire into the facts of the case, and on Friday a resolution that Mr. F. be imprisoned twelve hours in the parish jail, was reported and adopted.

A striking case of the use of chloroform is reported to have occurred at Washington. It was administered to a boy nine years of age, the small bone in whose leg was in a state of decay. It was completely removed by a surgical operation, the boy not having been sensible of any pain, and emerging from the insensible state without injury.

The Governor of New-Hampshire has pardoned Zebulon Paine of Conway, from the State Prison, to which he was sentenced in 1846, for eight years, for having set fire to a barn. He was convicted on the testimony of a boy who was admitted as State's evidence. It now appears, by a confession of the boy, that he was the guilty one, and that Mr. Paine was wholly innocent.

The advocates of cheap postage and free delivery, in Boston, held a meeting at the Tremont on Wednesday. They propose the following rates of postage and delivery: Newspapers, 1 cent. Letters not prepaid, 4 cts. Letters prepaid, 2 cts. A letter to weigh one half an ounce.

The Journal of Commerce says that Rev. Mr. Kendall of Verona, in this State—where, as we are told, he has a salary of $500—has lately received a call from the Spring Street Church in this City, with a salary of $1,500; and although very earnestly pressed to accept the City pulpit, has declined absolutely.

A lad skating recently on the dam at Augusta, Me., having broken through the ice, was saved from drowning by another boy, who, on perceiving the accident, instantly jerked his woolen comforter from his neck, tossed one end of it to the drowning boy, and drew him out.

Three drunkards of Boonton, Morris county, N. J., have been frozen to death by exposure during the Winter—another has died from delirium tremens, and a young man, Mahlon Taylor, after a drunken frolic on the night of the 22d ult. fell from the Canal bridge and was killed on his way home.

On the 29th ult., Mr. Joseph Long of Wolcottville, Conn., at work in the brass foundry there, had his arm and wrist crushed by the falling of a 780 lb. weight attached to a die. His arm was amputated without the least pain, while he was under the influence of chloroform.

The Grand Jury has found two bills of indictment against Nathan Ewing, for assaulting and attempting to kill tutors Emerson and Goodrich, of Yale College. No bill was found against Alexander M. Tower.

Arnold Welch, Esq., formerly a member of the Massachusetts Legislature, and for many years an overseer in the Merrimack Cotton Mills, in Lowell, committed suicide in that city.

A little boy named John Griffin, whose parents reside at the north part of the city of Boston, was almost instantly killed on Saturday, by the falling of snow upon him from the roof of a house near that of his father.

The number of patients in the State Lunatic Asylum at Utica is 472. The number during the year has been 802. The number discharged as recovered, is 187. Admitted since the beginning, 1,609.

The Dansville Whig states that one dollar notes of the Geneva Bank, altered to fives, have been in circulation in that village.

Prof. Morse, the inventor of the magnetic telegraph, has given to the American Tract Society, $500 towards sending colporteurs to Mexico, with tracts, cheap books, and other pious publications.

The Sandy and Beaver Canal has been completed. It commences at Glasgow on the Ohio river, distant about forty miles from Pittsburgh, and passing through the richest agricultural region of the State of Ohio, terminates at the town of Bolivar, on the Ohio Canal, seventy miles from the beginning.

It is said, by a correspondent of the "Christian Watchman," that Gen. Houston was compelled to divest himself of his slave property that he might be elected to the United States Senate; it being known that large numbers of German emigrants would vote against him as a slaveholder. Can it be true? If so, there is yet hope for Texas.

The small-pox has again appeared in Indianapolis. Mr. G. Chapman, of the State Sentinel, the gentleman who was told to "crow," has been attacked, and also Mrs. Palmer, of the Palmer House.

The Broome County Republican gives a full account of a disgraceful riot which occurred at Binghampton on the 5th. Several miserable groggeries had been established there, much to the annoyance of the inhabitants, some of whom, not content to wait for an action of the Grand Jury, commenced an assault upon the house of one Kelley, from which a drunken man, after spending his last sixpence, had been thrown into the street and beaten. The mob broke in the doors and windows, and destroyed all they could lay their hands on. On Sunday another shop of similar character was entirely demolished, though, it is believed, by a different gang, and a gentleman named Freeman assaulted and considerably injured.

A slave case of importance was reported in Congress from the Committee on Military Affairs by Mr. Brent, of S. C. It proposes to pay for a slave, the service of whom was hired by the General Government for the army. He either made his escape to the Seminoles or was taken prisoner by them. Upon the restoration of peace, he was sent with the Seminoles west of the Mississippi, and the proposition is to pay for this slave out of the Treasury.

The Rutland Herald, the editor of which has a brother—an officer—in the Mexican war, says: "Out of 80 members of the Vermont company—raised last summer for the Mexican war—forty-four have already died; and out of this number, only two have been killed in battle—the others having fallen victims to the diseases incident to the climate."

The Report of the Health Officer shows, that St. Louis (Mo.) is still troubled with small pox; there have been many cases, and vaccination is very properly recommended as the best of all known preventatives. Even for those who have had small pox, vaccination is the means suggested for destroying the susceptibility which sometimes, though rarely, leads to a second attack.

The whole of the line of railway between Darlington and York, in England, is being relaid with new rails, chains, and sleepers. The rail is of new invention and of a very superior make, and is considered as a great improvement upon the old description, as the surface of the rail being *convex*, it presents much less surface to the wheel, and thereby the friction is much reduced—a great desideratum.

Mr. O'Rieley has issued his proposals for the "Atlantic and Pacific Telegraph Range—Second Division—West of the Mississippi." He proposes to extend his lines westward to the frontier of Missouri, at Independence, Weston, or Fort Leavenworth, with all practicable speed, as soon as adequate funds shall be collected, on the same terms as his other telegraphic sections have been constructed.

The Peoria Register, Ill., says that there is now in possession of Messrs. J. S. Thompson & Co., of that city, a horse caught on the Rocky Mountains, without mane or tail, and covered with wool. It is said to be extremely swift on foot.

The Litchfield (Ct.) Inquirer publishes a list of the persons in that town, who on the 1st of January had reached the age of 70 and upward. The list contains 236 names: 116 males and 120 females. Of these, 68 are 80 years old and upward; and 7 are 90 and over! The population of the town in 1840 was 4,038, showing about 1-17th of the entire population to be 70 years old and upward!

It is reported that a resurrectionist was lately shot in Cincinnati by a bullet fired by an invention attached to the coffin, which he was about to rob. He went to steal the dead, and death robbed him of life. He was found dead beside the corpse.

A Mr. Whalen, of Skaneateles, N. Y., is reported to have chopped and corded seven and a half cords of beech and maple wood, four feet stuff, in twelve hours. "It looks to be an extravagant statement."

The American Bible Society have appointed Rev. W. H. Norris, for many years resident in South America, as a Missionary of the Methodist Episcopal Church, to be their temporary agent in Mexico, for the purpose of ascertaining what can be done by the Society for the circulation of the Spanish Bible in that country. Mr. Norris sails in two or three weeks.

A telegraphic dispatch in the Cincinnati Atlas, dated Louisville, Feb. 6th, says:—A steamboat accident happened on the Ohio river, below Hawesville, yesterday, caused by the Paul Jones running into the Major Barbour, sinking her to the hurricane-deck. Boat and cargo a total loss. Several lives were lost by this accident.

The richest man in St. Thomas, one of the principal ports of the West Indies, is as black as ebony. He is said to be worth not less than three millions of dollars, and has acquired his wealth by trafficking in persons of his own color.

A person named Hall has recovered against the city of Boston the sum of $4,416 damages for injuries sustained by his falling into a hole near Pearl-st., in that city, which had not been sufficiently guarded to prevent accidents.

Mr. Fletcher, of Boston, and Mr. Charles Allen, of Worcester, have both declined the office of Judge of the Supreme Court of Mass. It has now been offered to Professor Greenleaf, of Cambridge.

A committee appointed by the citizens of Cincinnati to examine into the cause of the A. N. Johnston's explosion, have reported, and are about memorializing Congress to pass a stringent law for the proper building, equipping, manning, officering, and navigating the high pressure steamboats on the south-western and western waters.

In seventeen years nearly 6,000 miles of railroad have been constructed in the United States at a cost of over one hundred and twenty-two millions of dollars.

A house in Juniata township, Pennsylvania, was burnt recently by a cat. A burning ember fell on the back of puss, who ran to the garret and threw it among a heap of flax.

The number of beet-root sugar manufactories in France on the 1st inst. was 303, or ten more than at the corresponding period of 1846.

The working men of Birmingham, England, presented to a Hospital in that city lately, the sum of $4,398. All this was raised by penny subscriptions.

The late Peter Chandler, of Mexico, Oswego Co., N. Y., who died at Marietta, Ohio, on the 2d of January, left the following legacies:—To the A. B. C. F. M., $5,000; Am. Home Miss. Society, $5,000; Am. Bible Society, $5,000; Central Am. Education Society, $5,000; Am. Protestant Society, $3,000—total, $23,000.

According to report from the army, the number of our soldiers killed by their fatigues and the diseases of the country, has been nearly ten times as many as by Mexican valor. The former is put down at 10,000; the latter at 1,177. The Mexican loss, in killed, is put down at 12,866.

A patent has been taken out in England for making paper for the building of houses, ships, boats, bridges, and all sorts of wheel carriages, chairs, tables, book-cases, either entirely of paper, or to cover wood and iron with sail paper.

Mrs. Knightly, a lady of wealth, who died lately at Hempstead, England, has left the whole of her property, with the exception of about 300*l*. in legacies, to the Bible and Baptist Missionary Societies.

The number of emigrants from Prussia, in the year ending September, 1785, was 9,239, who carried away 1,781,035 dollars; and the number in 1846, 16,662 emigrants, taking out 2,515,957 dollar.

The veneering mill of Whiting Tuttle, in Boonville, N. Y., was destroyed by fire on the 20th ult. Loss about $2,000.

The amount of work now done by machinery, moved by steam, in England, has been supposed to be equivalent to that of between three and four hundred millions of men by direct labor.

The annual report of the Boston and Worcester Railroad Co., states that seventeen persons have been killed and sixteen seriously injured, in the course of the last year.

The small pox, which has prevailed to an alarming extent in many large places west, this winter, made its appearance in the Utica Female Academy. Two of the young ladies were attacked with it, and all but four or five immediately left for their respective homes.

R. L. Pell, of Ulster, has shipped a hundred barrels of Newtown Pippins to China; the first shipment of apples made to that country.

The Naumkeag Steam Cotton Mill, in Salem, Mass., contains 27,600 spindles, driven by an engine of 400 horse power. It employs 575 hands, who receive in wages $120,000 a year, and manufactures 5,000,000 yards annually.

Twenty-six acres of tobacco were successfully cultivated last year by a farmer near Springfield, Mass.

The Boston Traveler records the death of a man in that city, from inordinate intemperance. His clothing was found to have been perfectly drenched with sweat, so powerful were the efforts of nature to overcome the foul poison with which it had been overloaded.

The Theatre at Columbus, Ohio, was burned to the ground on the 10th inst. Several persons were seriously injured by the falling timbers, and one man, named David King, was not expected to survive.

This year's census of Buffalo, taken by order of the city council, shows 40,521 inhabitants, 711 being colored persons. Increase during the last year, 10,000.

The Small Pox has broken out among a family of Indians, encamped near Stamford, Conn. The family numbered nine, of whom six have died of the disease.

In St. Louis they have just established a Prison Discipline Society, and procured, as a beginning, a library of 150 volumes for the use of the prisoners in the County Jail.

The Chinese Junk, Keying, Capt. Kellett, cleared at the Boston Custom-House, Saturday afternoon, for London.

The Female Academy at Prince Edward's Court-House, Va. was destroyed by fire on Saturday week.

The ship fever is said to prevail to an alarming extent in the Charity Hospital, New Orleans.

LETTERS.

Samuel Davison, Wm. B. Maxson, G. Evans, Lucius P. Clark, R. C. Bond, S. P. Stillman, Alexander Campbell, Hiram Sherman, J. P. Livermore, H. H. Baker, N. V. Hull, H. W. Stillman, Alanson Taber, Lucius Crandall, Christopher Chester (will send.)

RECEIPTS.

D. Larkin, Westerly, R. I.	$4 00	pays to vol.	4	No.	52
J. R. Wells,	"	2 00	"	4	"	52
R. Langworthy,	"	2 00	"	4	"	52
Oliver Langworthy,	"	2 00	"	4	"	52
L. Coon,	"	2 00	"	4	"	52
D. Burdick,	"	2 00	"	4	"	26
M. A. Stillman,	"	2 00	"	5	"	26
E. Blake,	"	2 00	"	5	"	26
D. Babcock,	"	2 00	"	5	"	26
R. F. Randolph, New Market,		2 00	"	4	"	52
A. S. F. Randolph,	"	2 00	"	4	"	52
A. D Graham, So. Bloomfield, O.		3 00	"	5	"	26
Taber & Larkin, Dartford, W. T.		1 00	"	5	"	7
G. Gardner, Lowell,		2 00	"	5	"	20
P. C. Burdick, DeRuyter,		2 00	"	4	"	52
N. Burch, Jr., Leonardsville,		2 00	"	4	"	52
H. Williams, Brookfield,		2 00	"	4	"	52
N. Perkins, Independence,		5 00	"	4	"	52
Geo. D. Chester, New York,		2 00	"	4	"	13

OUR OWN AFFAIRS.—It is nearly four years since the Sabbath Recorder was established in the city of New York, for the purpose of promoting the interests of the Sabbath and of the Seventh-day Baptist Denomination. Thus far the enterprise has not been a source of pecuniary profit; on the contrary, the few individuals who associated themselves to sustain it have had occasion to draw to some extent upon their own resources. But of this they do not complain, because it was what they expected, and what they were willing to do for the sake of the cause. The time is at hand, however, when they wish to enter upon more extensive and permanent arrangements, which they hope will enable them better to serve the denomination without adding to their own burdens. In order to do so, it is necessary for them to settle up the accounts of the paper to the close of the present volume, and begin with clean books. They therefore request those indebted to the establishment, one and all, to make an immediate effort to liquidate such indebtedness. Brethren and friends, will you do it? The small sums which are due us make a large sum in the aggregate—a sum which we greatly need to enable us to meet our bills as they become due. We hope, therefore, that you will not allow this request to pass unheeded, but will give it immediate attention. To encourage promptness, and to secure as complete a settlement as possible, we propose to receive $2 per year on old accounts, if paid previous to the close of the present volume. All accounts remaining unsettled at that time will be kept separate from future accounts, and will be charged at the rate of $2 50 per year, according to our published terms. This week we shall commence sending bills to those who owe us. If these bills are incorrect in any respect, we will cheerfully alter them on a representation of the case. If they are correct, we hope the money will be immediately forwarded, either through our agents or directly to us.

Review of New York Market.

MONDAY, FEB 14.

ASHES—Pearls $8 50; Pots 5 87.——FLOUR AND MEAL—The different brands of Flour range from 5 70 to 6 25, the latter price being for fancy lots. Meal 2 75 a 3 00. Rye Flour 4 25.——GRAIN—Wheat, Genesee, 1 35; Ohio 1 20. Corn 60 a 64c. Rye 88 a 90c. Oats 48 a 50c.——PROVISIONS—New Prime Pork 8 00; Mess 9 75. Cheese 6 a 7c. Butter as heretofore.

MARRIED,

In Berlin, N. Y., Feb. 4, by Eld. J. L. Scott, Mr. ALSON HULL to Miss MARY ELIZABETH GREEN, all of Berlin.

In Alfred, N. Y., by Eld. N. V. Hull, Jan. 24, Mr. HENRY M. SHELDON, to Miss MARY ANN SAUNDERS, all of Alfred.

In Almond, N. Y., by the same, Jan. 27, Mr. RUSSELL W. BURDICK, of Alfred, to Miss AMELIA VINCENT, of Almond.

In Rome, N. Y., on the 4th inst., by Eld. Christopher Chester, Mr. DAVID STILLMAN to Miss POLLY HILL, both of Rome.

In Brookfield, N. Y., Jan. 22, by Rev. W. B. Maxson, Mr. M. WILLETT CLARKE to Miss ELIZABETH H. LEWIS.

In Brookfield, on the 29th of Jan., by the same, Mr. FRANCIS F. DENISON to Miss ELIZABETH B. WHITTERMORE, all of Brookfield.

DIED,

In Barnerd, N. J., Jan. 18, Mr. DAVID FITZ RANDOLPH, aged 64 years. He became a member of the Seventh-day Baptist Church in Plainfield, N. J., about five years since. He was a man of a meek and humble spirit, bore the infirmaties of age with patience and Christian submission, and while yet able to walk a short distance about his premises, which he had just done and returned to his house, he was called almost instantly from time to eternity. And though to die was gain to him, we trust, still his family and the church of which he was a member feel that they sustain a loss by that event. L. C.

In DeRuyter, N. Y., on the last day of October, 1847, of a lingering illness, LUKE COON, in the 75th year of his age. The subject of this notice had been a worthy member of the Seventh-day Baptist Church for many years, and died in hope of a blessed immortality.

In Shiloh, N. J., on the 7th inst., of a short but painful sickness, JOHN O. FRAZEUR, a deacon and beloved brother of the Seventh-day Baptist Church.

In Philadelphia, Pa., on the 10th inst., WILLIAM DAVIS, of Hopewell township, Cumberland Co., N. J.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

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Miscellaneous.

CONSCIENCE.

"How aptly and well are the melancholy regrets and the meekness and humility which our conscious short-comings must inspire, expressed in the gentle words of the poet."

It is not what my hands have done
That weighs my spirit down;
That casts a shadow o'er the sun,
And over earth a frown;
It is not my heinous guilt,
Or vice by men abhorred;
For fair the fame that I have built,
A fair life's just reward;
And men would wonder if they knew
How sad I feel with sins so few.

Alas! they only see a part,
When thus they judge the whole;
They do not look upon the heart,
They cannot read the soul.
But I survey myself within;
And mournfully I feel
How deep the principle of sin
Its roots may there conceal,
And spread its poison through the frame,
Without a dread that men would blame.

They judge by actions which they see
Brought out before the sun;
But conscience brings reproach to me
For what I've left undone;
For opportunities of good
In folly thrown away;
For time misused in solitude;
Forgetfulness to pray;
And thousand more omitted things,
Whose memory fills my breast with stings.

And therefore is my heart oppressed
With thoughtfulness and gloom;
Nor can I hope for perfect rest
Till I escape this doom.
Help me, the Merciful and Just!
This fearful doom to fly;
Thou art my strength, my peace, my trust;
O help me, lest I die!
And let my full obedience prove
The perfect power of faith and love.

From the Christian Advocate and Journal.

ISLAND OF JUAN FERNANDEZ.

Capt. Gelston, on his passage out, when in South latitude 32° 30′, longitude West 79° 15′, writes thus:

We were now in the South Pacific Ocean, and as the sun was setting in as clear a sky as he ever left in the western horizon, a little to the left of where he was retiring to his ocean bed might be seen, in the far distant south-western view, a pyramid of rocks, then distant from us seventy good sea miles.

This was the last gaze we were taking of the Island of Juan Fernandez, the residence of that monarch described by Cowper, who "ruled over all he surveyed;" I mean the great Alexander Selkirk, placed by Defoe in the person of Robinson Crusoe, with his man Friday, on another Island in the South-Atlantic, called Ferdinand De Noronho. We are now rapidly leaving this place of story and of song, and I purpose giving you a brief sketch of a visit made by our missionaries to that place so famed in history.

About daylight of that day we first discovered the land, then about forty miles distant. The weather was pleasant and fine, and the wind was quite light, so that at 11 o'clock, I judged the land to be about 25 miles off. However, having a new boat, the passengers beset me to allow them an opportunity of setting foot upon the Island. The boat was soon got over the side, and five of our male passengers, with the mate and two men, sprang into her, no doubt supposing that in a couple of hours they would stand upon land again, having been then eighty nine days on shipboard. But landsmen make poor calculations at sea, as the sequel will show.

So anxious were they to reach St. Juan, that provisions were not thought of, although I had taken the precaution to fill a bucket with water, and have it placed in the boat. Off they started at half-past 11 o'clock in the morning, without dining, and they rowed hard to get to land. Soon after the boat shoved off, we took a light breeze, and at sunset the good bark Whiton was off Cumberland Harbor. At this time might be seen, close under the land, and not yet into the harbor, our ship's boat, still "toiling hard to get to land;" although the wind was not contrary, they had not reached the haven they sought.

And to wind up our story, Providence having favored us with a breeze, after they had made a short visit on shore they reached the vessel in safety about 9 o'clock at night, as we were then close in with the land, and they had not a long distance to pull to reach us. Poor fellows, they were almost exhausted, not yet having eaten anything, and the palms of their hands were in one blister, (for every man had to work,) so that up to this time I hardly think they could write a legible account of their voyage. I think they have learned, however, that pyramids of two thousand feet high, sometimes appear nearer at sea than they really are; and I have no hope of giving you another account of their excursions in a boat.

Upon the Island they found thirteen souls in all, in a state of deplorable poverty, without a particle of household furniture of any description, not even a chair, table, or bed. Two of these wretched creatures were females. These miserable Spaniards, made so by their own improvidence, were thus living upon an island that would reward labor as bountifully as any part of the world, and through their own slothfulness, suffering in the midst of the means of plenty, if only a proper effort was put forth to obtain the necessaries and comforts of life. The land is very rich, and yields plentifully, so that more than two hundred bushels of potatoes can be gathered from a single acre, and other things in proportion; yet these people had only a patch fifteen feet square.

Peaches are in plentiful abundance all over the Island, and strawberries also, in their season. Quinces also grow in large quantities. These luxuries were introduced by Lord Anson, and now abound there very plentifully. The wild goats, in countless droves, roam over the mountains, and are easily taken. Here, also, are to be found mules and horses in large numbers. The missionaries saw all these playing among the hills, and some of them in use by the Spaniards. But the thirteen are not all Spaniards. Three of them are Americans, who had run away from whale-ships; and these three performed all the work, while the lazy Spaniards reaped the benefit.

Fish may be procured in large quantities with a little trouble. One boat obtained, in a short space of time, enough to last our large family as many days as they would keep. They are excellent, and of various kinds, similar to our cod and rock bass. Lobsters are also very numerous, and easily taken. The goats are better than our veal, and are caught from the backs of horses by a rope called a "lasso," thrown around their necks. They are also shot. We obtained three, and found them most excellent.

The Island is about thirteen miles long, and four wide, and is in the latitude of 33° 45′ South, and 78° 58′ West from Greenwich. On approaching its shores, it appears like a stupendous, barren pile of rocks, lifting up their heads over two thousand feet from the ocean, splintered and thrown apart by the earthquakes of these regions. Shocks of earthquakes are continually occurring along the coast of Chili and Peru, and are as common as thunder is with us.—These shocks reach the islands all along the coast, and are often attended with great loss of life as well as property.

OLD TIMES.

Rev. Mr. Fox, in a paper written in 1828, to a friend, gave a familiar sketch of the manners and habits of the good people of Boston nearly a century ago. The following is that part which describes the dress of a couple as they were arranged for marriage:

"To begin with the lady; her long locks were strained upward over an immense cushion that sat like an incubus on her head, and then plastered over with pomatum and sprinkled with a shower of white powder. The height of this tower was somewhat over a foot. One single white rose bud lay upon its summit, like an eagle upon a haystack. Over her neck and bosom was folded a black handkerchief, fastened in front by a bosom pin rather larger than a dollar, consisting of your grandfather's miniature set in virgin gold. Her airy form was braced up in a satin dress, the sleeves as tight as the natural skin to the arm, with a waist formed by a bodice worn out-side, whence the skirt flowed off and was distended at the ankles by an ample hoop. Shoes of white kid, with peaked toes, and heels of two or three inches elevation, enclosed her feet, and glittered with spangles as her little pedal members peeped curiously out.

Now for the swain. Your grandfather slept in an arm-chair the night before his wedding, that the arrangements of his pericranium, which had been under the hands of a barber the whole afternoon, might not be disturbed. His hair was sleeked back and plentifully beflowered, while his cue projected like the handle of a skillet. His coat was of a sky blue, lined with yellow; his long vest of white satin embroidered with gold lace; his breeches of the same material, and tied at the knee with pink ribbon. White silk stockings and pumps, with clocks and ties of the same use, completed the list of his nether garments. Lace ruffles clustered around his wrists, and a portentous frill worked in correspondence, and bearing the miniature of his beloved, finished his truly genteel appearance. [Com. Adv.

THE LION'S STRENGTH.

Of this noble animal, two varieties (the yellow and the brown or black) exist in South Africa, both, however, retreating before the progress of European colonization. The dark colored is the strongest and fiercest; their strength is prodigious. Well authenticated accounts prove that a lion will carry off an ox or a horse with nearly as great ease as a fox would a goose. A young lion has been known to carry a good-sized horse a mile from the spot where he killed it; and an instance occurred in Sneuburgh where a lion carried off a two year old heifer, and his track or *spoar* was followed by the hunters for five hours on horseback. Throughout the whole distance the carcass only once or twice was discovered to have touched the ground. Spearman says he saw a lion at the Cape take a heifer in his mouth, and though the legs trailed on the ground, he carried it off as a cat would a rat, and leaped a broad dike without the least difficulty. Like all the feline tribe, the lion lies in wait for his prey, crouching among the grass and reeds near pools and fountains, or in narrow ravines: he will spring from nine to twelve yards at a bound, and can repeat these springs for a short time. Denied, however, the fleetness of the hound or wolf, the lion, by a few quick bounds, can seize even the tall giraffe or camelopard, by springing on the haunches of the latter. Instances have been known of the giraffe thus carrying the lion twenty miles, before sinking under the attacks of the destroyer.

THE BASSA WOMAN WHO HAD HEARD OF THE JUDGMENT.

Mrs. Crocker, who spent several years as a missionary in the Bassa tribe, of West Africa, states that large groups of men would often assemble to hear the words of eternal life, but seldom could there be seen a mother, sister, or daughter among them. Early taught by their chiefs that men alone should be wise, they felt no interest in the words of the teacher; and, if led by curiosity to know what the white man had to say, they were sent away from their towns when it was known that the "God-man" was to tell them God's word. The chiefs feared that something might be said against their foolish superstitions which would destroy their power. A school for little girls, by great perseverance, was formed, but no female teacher had been able to labor constantly among the adults of her own sex.

Sometime in the latter part of 1844, a poor Bassa woman looked into the mission schoolroom, where were assembled about twenty little girls of her own tribe. Earnestly looking at the teacheress, she clasped her hands repeatedly, saying, "Wai! Wai!" (an exclamation of sorrow.) The little girls evinced much interest, and eagerly inquired what troubled her. Pointing to the teacheress, she replied, "When I saw her my heart would not lie down; trouble catch me plenty. Once I heard God-man Crocker talk about God." When she was asked why this affected her so, she related her simple story. Once, when all the chiefs were gone from her town, and the God-man was preaching, she thought she would go and hear what he said He told her of the day of judgment, and looked at her, saying she would be there; and he would know and God would know that she had heard this word once, if she never heard it again. "And these things troubled me," said she, "for I know he has told God about it." Light had only begun to shine in her dark mind, leaving an impression of guilt and danger.

A SAILOR'S ESCAPE FROM AN ALLIGATOR.

A sailor named Campbell, on board a Guineaman on the Congo, bathed in that river while in a state of intoxication. When he had swimmed some distance from the ship, some of the sailors on board discovered an alligator making towards him. His escape appeared impossible: but two shots were fired at the frightful monster, which however did not take effect. The report of the piece, and the noise on board the vessel, intimated to Campbell his perilous condition; and turning, he saw his enemy advancing with open jaws, which impelled him with his utmost strength and skill towards the shore. On approaching some canes and shrubs which covered the bank, closely pursued by the alligator, a ferocious tiger sprang towards him, at the instant the jaws of his first enemy were extended to receive him. At this awful moment Campbell was preserved; for the too eager tiger, by overleaping him, encountered the gripe of the amphibious monster. A conflict ensued between them, and the water was colored with the blood of the tiger, whose efforts to tear the scaly covering of the alligator were unavailing: while the latter had also the advantage of keeping his adversary under water, by which the victory was soon obtained, and the tiger fell the victim. They both sank to the bottom, and the alligator was no more seen. Campbell was recovered, and instantly conveyed on board. His danger had made him sober, and the moment he leaped on deck, he fell on his knees, and returned thanks to Providence for his most remarkable preservation; and what is most worthy of observation, "from that moment to the time I am writing," says the narrator, "he has never been seen the least intoxicated, nor has he been heard to utter a single oath. If there ever was a reformed being in the universe, Campbell is the man."

A PUZZLE FOR BOYS.

2 N E 1.—Cold winter is at ☞. Vegetation has D Kd, the beauties of the landscape have faded, and the earth now appears in sad R A. Old Boreas comes and sings a mournful L E G over the graves of the flowers, and the * * * * * * * seem 2 glisten from a frosty firmament. The freezing blast pierces, as with a †, the half-clad bosom of want, while tears of P T R congealed at their respective fountains. All U who R in E Z circumstances, and R not cursed with M T pockets, 0 now 2 X M N in 2 the condition of those around U, and go forward with N R G 2 mitigate the distresses of the N E D—without waiting for N E certain X P D N C—and thereby merit the honor which the X L N C of such N act B stows. The poor R 2 B found in every § of our C T—and for multitudes of miserable beggars who even N V the scanty comforts of the hovel, old Gotham is certainly without a ‖. M ⏜ then the earliest opportunity of paying that debt of charity which U O 2 U R fellow creatures in distress, B 4 the ☞ of Death puts N end 2 U R X istence. [Mercury.

Bankruptcy Execution.—Hamburgh was the scene of a curious proceeding on the 8th of November. A scaffold was erected as for execution before the principal front of the Exchange, and at twelve o'clock a large furnace filled with resinous wood was placed on it. The wood having been set on fire, the bell of the town-hall was rung violently, as is usual during the execution of decrees inflicting infamous penalties. At one o'clock, the hour at which merchants are assembled on the Exchange, the public executioner ascended the scaffold, followed by two of his assistants, and having caused a drum to be beat, proclaimed in a loud voice the name of a merchant who had been declared guilty of fraudulent bankruptcy, and who had taken to flight. He then displayed to the spectators an enormous placard, bearing the name of the culprit in gigantic letters. He next caused the drum to be beat a second time, after which he tossed the placard in the flames. For twenty-three years no similar execution had taken place.

Female Skaters.—In Friezland the women are as fond of skating as the men, and frequently have races. At one of these races, which took place some time since on a piece of ice in the outer ditch of the town of Leuwarden, there were thirteen competitors for the prize. They skated two and two; after each heat, she who arrived last at the goal quitted the course. The seventh and last trial was between the two remaining winners, one of whom was twenty years of age, and the other sixteen. The former gained the principal prize, consisting of a gold ornament for the head; and the other the second, which was a coral necklace, with a gold clasp. One of the competitors on this occasion was just past fifteen. To afford some idea of their swiftness, it is stated that one young female passed over the course, which was one hundred and fifty yards long, in thirteen seconds, or a mile in less than two minutes and a half.

A Challenge.—When Judge Thatcher was member of Congress from Massachusetts, he was challenged to fight a duel by Mr. Blount, member from North Carolina, for words spoken in debate. The Judge, on reading the message from Blount, after adjusting his wig and revolutionary hat, said to the bearer—"Give my respectful compliments to your master, and tell him he cannot have a definite answer to-day. Let him be patient a short time, till I can write to Portland and receive an answer. I always consult *my wife* on matters of importance, well knowing that she is a better judge of family affairs than myself. If she consents to take the choice of becoming a widow, or having her husband hanged for murder, I certainly will fight Blount. Tell him not to be in a hurry; it will not take more than three weeks to receive her selection."

Milk in Mexico.—Mustang, of the New Orleans Delta, writes: "One of the curiosities in Mexico is the manner of selling milk; instead of the neat white wooden vessel, or the long-spouted tin can, with the different measures hung upon it, and the rattling bell-cart to convey it from place to place with dispatch, or an old homespun looking negro backing it about on his hard-crowned head, we have the live animals themselves driven from door to door of the different regular customers, where they are milked, and a regular stand where transient patrons are supplied by milking into the vessel in which they take it home. Beside a drove of cows, with the calves all muzzled running and bleating after them, there is also a gang of goats and asses driven along, that people may suit themselves as to quality and price, and also their different tastes." This mode would have suited the nice taste of Dr. Johnson, the lexicographer.

Use of the Lungs.—It is quite an accomplishment to be able to breathe properly. The functions of the lungs are so important that too much care cannot be taken in order that their action may not be impeded. The stays, corsets, braces or any kind of apparatus by which the full inflation of the lungs is hindered or prevented, is nothing better than a gradual suicide. It is very well, in addition to the removal of all external pressure, to take pains to form a habit of fully inflating the lungs at every inspiration. They are composed of innumerable small air cells, into which the pure air is designed to be constantly pouring to purify the blood which is constantly brought there to meet it. If these cells are not constantly filled by the pure air, the impure blood is hurried off to perform its rounds once more through the system, bearing the elements of disease and death with it. Draw long, deep, gradual inspirations, and give the lungs a chance to perform faithfully their work, if health is desired.

No Land like America.—Mr. Winthrop of Boston, the new Speaker of the House of Representatives, who not long since returned from Europe, addressing a political meeting in Faneuil Hall, said, he had recently returned from other and distant lands; he had stood in the halls of world-wide renown: he had stood in the hall where Chatham fell dead, while vindicating, in words of burning eloquence, the cause of the American colonies and of American freedom. He had been at Runnymede, where the bold Barons rung from King John the Magna Charta—the constitution of England. He had stood on the field of Bannockburn, where Bruce won the liberty of Scotland; and on the 4th of July last, amid the wild hills and mountains of Switzerland—the land of Tell—he had, in company with a companion and countryman toasted once again his native and beloved land. But, amid all his wanderings, he had seen no land like his own land—no hall like Faneuil Hall—no hill like Bunker Hill—no plains like those of Lexington—and no rock like that of Plymouth."

Nutriment in Different Substances.—Dr. Warwick gives an interesting comparison of the amount of nutriment contained in different substances, and the time for their digestion. Of vegetables, he considers that beans contain most nutriment. As to animal substances, he remarks that mutton contains 29 per cent. of nutriment, beef 26, chicken 25, pork 24, cod and sole 21, haddock 18, &c. As to digestion, boiled rice occupies an hour, sago an hour and forty-five minutes, tapioca and barley two hours, stale bread two hours, new bread three hours, boiled cabbage four hours, oysters two and a half hours, salmon four hours. Venison chops one and a half—mutton three—beef three—roast pork five and a quarter—raw eggs two—hard boiled eggs three and a half.

Leap Year.—Our readers are aware, we presume, that the year we have just entered is Leap Year. Every fourth year contains, by the calendar, 366 days, one being added to the month of February. The calendar of the Roman Emperor, Juna, made the year 365 and one-fourth days. It was found, however, there were some minutes less, which in the course of centuries had made a difference in the astronomical equinox of about ten days. Pope Gregory XIII., in 1582, corrected this error by suppressing ten days in the calendar, and to prevent such a discrepancy in future, he established the rule of adding one day every four years. This is why it is called Leap Year.

VARIETY.

Cato pleaded four hundred cases, and won them all; Archimedes could relate all he ever heard, and in the same words; Julius fought fifty pitched battles; he could write, dictate, and listen to the conversation of his friends at the same time; Mithridates spoke to the ambassadors of twenty-two different nations without an interpreter. Julius Viator lived to an old age without using any kind of liquid nourishment. Crasne, grandfather of the Triumvirassua, who was slain by the Parthians, never laughed—he had, on this account, the surname of Angelastus.

There is a man in London who has a glass eye and spectacles, a wig, one arm and both legs of wood, a nose which is fastened to the skin of the forehead, a lower jaw of silver, a set of artificial teeth, a part of the skull of caoutchouc, and a palate and both ears of the same substance, as well as a large part of the abdomen. It is said that he was formerly employed in supplying a steam engine with coal and in an explosion of the boiler was most horribly mutilated. Dr. Kemble succeeded, almost by a miracle, in saving his life, and made him what he now is—almost an artificial yet breathing man.

Gumilla relates, in the History of the River Orinoco, that there is one nation which marries old men to girls, and old women to youth. For, they say, that to join young persons equal in youth and imprudence in wedlock together, is to join one fool to another. The marriage of young men with old women is, however, only a kind of apprenticeship, for, after they have served for some months, they are permitted to marry women of their own age.

Whoever undertakes to put a joke on the 'Razor Strop man,' is sure to get floored in the long run. While selling his strops in Plymouth, and expatiating the while on the evils of rum-drinking, a tipsey fellow cried out, 'If rum made me lie as fast as you in selling your strops, I'd quit it to-day.' 'Very good,' replied Smith; 'the only difference between your lying and mine, is this: My strops enable me to *lie* in a good warm bed, while rum makes you *lie* in the gutter.'

Make yourself agreeable, as much as possible, to all; for there is no person so contemptible, but that it may be in his power to be your best friend or worst enemy.

Those who are formed to win general admiration, are seldom calculated to bestow individual happiness.

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AMELIA R. CLARKE, Teacher of Instrumental Music,

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday,	Aug. 25,	and ending	Dec. 1	
Second "	"	Dec. 15,	"	March 22
Third "	"	April 5,	"	July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

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Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter Lucius Crandall, of Plainfield, N. J., Agents.

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IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

U. S. SCHOOL AGENCY.

CLINTON HALL, NO. 5 BEEKMAN-ST., NEW YORK.

Established for the accommodation of Schools, Academies, Colleges, &c. First class Teachers in every department furnished on reasonable terms. Letters of application from teachers and employers will be answered by a circular, giving references and full particulars. Books, Maps, Stationery &c., furnished to order on the lowest terms. The Teachers' Advocate, $1, in advance. Letters must be post-paid.

26tf. E. H. WILCOX, Proprietor.

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George B. Utter, No. 9 Spruce St., New York

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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VOL. IV.—NO. 36.

NEW YORK, FIFTH-DAY, FEBRUARY 24, 1848.

WHOLE NO. 192.

The Sabbath Recorder.

EXTRACTS FROM MISSIONARY LETTERS.

The readers of the Recorder are already aware, that our missionaries have made choice of *Shanghai* as their place of residence and center of operations in China. It will be remembered that Bro. Carpenter proceeded to that place first, alone, leaving the rest of the company at Hongkong. The following extracts from his journal will be read with interest. More will be given next week.

After remaining at Hongkong about three weeks, having spent a great part of that time in examination of the relative claims of different fields of labor, with our hearts raised to God for direction, it was the opinion of us all, that I should proceed to Shanghai to make a personal examination, and, if Providence should favor, secure a house and get in readiness. Accordingly I cheerfully submitted to the apparent necessity of a temporary separation from my partner in life and other companions, took ship in the Prussian Bark Elizabeth, and again committed myself to the care of Providence on the restless waves. A winding course of five miles among mountain peaks and ridges, led us out into the open sea.

May 20th. I arose this morning but little refreshed. "Tired nature's sweet restorer" had been slow to spread his balmy wings over my couch. So great was the contrast between the Elizabeth and the cleanly and commodious Houqua, that it required nearly one full night of wakefulness to realize the difference. But our Captain is very kind. The passengers are three Catholic priests, Mr. Lord and wife, a Polish Jew, an Italian physician, and myself.

22d—Sabbath. Blessed be God for putting upon this day a blessing which may be felt under circumstances the most unfavorable. The promise of God has been graciously fulfilled to me: "Before they call I will answer, and while they are yet speaking I will hear."

24th. I find myself recovering from a slight sea-sickness. What a defense to the defenseless is the name of the Lord of Hosts.

25th. We are in the vicinity of Amoy; more than forty native vessels are in sight this morning. In reading the 15th chap. of 1 Cor., today, my mind was forcibly struck with the Apostle's reasoning. He brings a number of arguments, each one weighty in itself, into one grand focal point, and that point is brought to bear upon the great duty of laboring strenuously in the vineyard of our great husbandman. His argument seems to amount to this: Because the doctrine of the resurrection of our Lord Jesus Christ from the dead is an incontrovertable truth, which sets the seal of God upon the whole gospel scheme; because this event renders certain the resurrection also of all the dead; because we shall be raised with power, and with spiritual and glorious bodies; because when we shall be raised, it will be to enjoy eternal life, having, through our Lord Jesus Christ, obtained the victory over the sting of death and the strength of sin; THEREFORE, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord. O what a *therefore* is that!

29th—Sabbath. The word of God, which liveth and abideth forever, has again refreshed my spirit.

June 4th. The most southerly of the Chusan group of Islands is in sight. A strange sight appears. The water ahead wears a yellow hue. Now we cross the line that divides the blue from the yellow. It is as distinct as that which divides sunshine from shade.

5th—Sabbath. Much of this day has been spent in reading about and meditating upon the rest that remaineth for the people of God. Mr. Baxter has some excellent thoughts on this subject. I have resolved to make the saint's everlasting rest a distinct subject of meditation, at least on every rest day.

8th. We are in the mouth of the great Yang Tse Kiang. We are obliged to feel our way with the lead.

9th. We anchor at Woosung. This is a small port on the Woosung river, at its junction with the Yang Tse Kiang. Here are twelve opium receiving vessels, which take the opium brought here and sell it to the Chinese. They have no canvas on their yards, but it is spread over the vessels to shed off the rain. We proceed up the river about fifteen miles to Shanghai, and cast anchor at half past 9 P. M., after a passage of twenty-one days, and a distance of twelve hundred miles, the wind for the most part ahead. Thanks be to God for his preserving mercies.

10th. Rev. Mr. Milne came on board before breakfast, and took me with him to the station of the London Missionary Society, about half a mile from the ship, on the ground belonging to the English. I took breakfast with Dr. Medhurst, then took up my residence for the present with Dr. Lockhart. The friends all appear kind. In the evening I attended a prayer meeting at Dr. Medhurst's. After the meeting, he took occasion to tell me in decided language that I ought to go to Foo-Chow.

11th. After breakfast, and before family prayer, Dr. L. gave me his mind as plainly as did Dr. M. the previous evening. I retired to my room with a load upon my heart. That was a day of trial. Conflicting thoughts rushed into my mind. I was in a measure sensible of the responsibility of that hour; for upon the decision I should make might hang the destinies of souls. I bowed my spirit before the throne of my God. With floods of tears I besought him for direction. His providence had appeared to guide my steps to this place, and I could not give way to the clamors of unbelief that He would abandon me now. I said to myself, Will not the prayers of my brethren at home be answered now? After giving the whole subject a thorough reconsideration, I became settled again in my opinion that I ought to make a serious attempt to locate our mission here. In the afternoon, according to a previous invitation, I went into the city to dine with Bishop Boone, and on my way called at the residence of the British Consul, and saw his wife. They had formerly been located at Foo-Chow. Had an interesting conversation with this lady. It confirmed my previous opinion. The uniform testimony of all disinterested persons with whom I have conversed, who are acquainted with both places, is that the disposition of the people here and at Ningpo is decidedly more mild and agreeable than at Foo-Chow. The Fuhkien province furnishes a great many seafaring men, and nearly all the pirates that have infested the coast. They have had a few serious outbreaks of popular violence there. Still the people are not so bad as at Canton. The great argument in favor of Foo-Chow is its relative destitution of laborers, there being only two missionaries there, whereas there are six or seven here, and more are expected soon. But the question of adaptation, it seems to me, should be taken into the account as well as the question of demand and supply. Our little company are doubtless better adapted to this people, than to a people of a harsher character. Besides, when we look at the absolute wants of this people, and the slowness of the gospel's progress among the Chinese, we see room enough here. In spite of all that can be done, the present generation will most of them die in their ignorance, unless miracles of grace shall be wrought for them. The law of God, in its integrity, ought doubtless to be held up here. This place has great facilities for intercourse with the interior.

13th—Sabbath. Spent this day in retirement, and got refreshed.

17th. Since my determination to settle here is seen to be steadfast and unmovable, I discover an evident softening down of the asperities that lay in my way. I am necessarily much dependent on the missionaries for facilities of accomplishing my object. I feel more at ease than I did. I have employed this week thus far in trying to get a house. Rent is high. The English have made it so. The missionaries have been obliged to pay a high rent the first year, and then they either build or tell the owners they will not pay so much. At present it appears probable that I shall have to pay three or four hundred dollars the first year. It distresses me to think of it. I know of but two houses at present that I can have. Either of them would accommodate both families, and so we could get along with one cook, and one teacher, possibly. One of these is on the English ground, and pleasantly located. Rent in this part is higher than the native houses. This is four hundred dollars, and the owner would wait till we can get it from home, i. e. six or seven months. It would be much cooler during the intense heat of summer, and much warmer in the winter, than a Chinese house. It contains only four rooms and a hall, and an out-house for the cook, &c. The floor is two or three feet from the ground, and it is new, and not quite finished. The other is near the other extremity of the suburbs, a good location for a Chinese house. The house is new and larger than we should need. It is two stories high, and contains one large place or room with no floor, that would make a very good chapel. [Some of the missionaries, by attending primarily to the colloquial language, can preach in a year after their arrival.] It would require an expense perhaps of one or two *hundred* dollars, instead of one or two *thousand*. This is an important consideration. There is but little danger of being driven out of a house; for the natives do not pay so much rent as foreigners do. This house has no chimney, no place for cooking except a room where we might build one for five or six dollars. The walls of the upper story are thin plank or boards. The missionaries generally line them with brick. For this they ask about three hundred and thirty dollars. I know not how much they will come down. But I shall offer them to-morrow two hundred dollars. I do not expect it can be got for that sum. The rent must be in advance. The Chinese are very slow to consummate a bargain, unless their price is acceded to. But I have a little time before it will be necessary to close the bargain. In the meantime, I will continue to look for a cheaper house.

[To be continued.

I WILL GIVE NOTHING.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11: 24.

A minister soliciting aid towards his chapel, waited upon an individual distinguished for his wealth and benevolence. Approving the case, he presented to the minister a handsome donation, and turning to his three sons, who had witnessed the transaction, he advised them to imitate his example. "My dear boys," said he, "you have heard the case; now what will you give?" One said, "I will give all my pocket will furnish;" another observed, "I will give half that I have in my purse;" the third sternly remarked, "I will give nothing."

Some years after, the minister had occasion to visit the same place, and recollecting the family he had called upon, he inquired into the actual position of the parties. He was informed that the generous father was dead; the youth who had so cheerfully given all his store, was living in affluence; the son who had divided his pocket-money, was in comfortable circumstances; but the third, who had indignantly refused to assist, and haughtily declared he would give "nothing," was so reduced as to be supported by the two brothers.

The above anecdote is a striking illustration of the words of Solomon. Men of property should contribute largely; they should recollect that they are responsible to God for the use they make of their fortunes, and he will hereafter call for the account.

HYMN.

Approach not the altar
With gloom in thy soul,
Nor let thy feet falter,
From terror's control.

Confiding, believing,
Oh, enter always
His courts with thanksgiving,
His portals with praise!

God loves not the sadness
Of fear and mistrust;
O serve him with gladness,
The Gentle, the Just.

Nor come to the temple
With pride in thy mien;
But lowly and simple,
In courage serene.

His bounty is tender,
His being is Love,
His smile fills with splendor
The blue arch above.

Bring meekly before him
The faith of a child;
Bow down and adore him
With heart undefiled.

From the Christian Citizen.

WALKS IN LONDON.

I took the missionary's arm, and walked away from the school room. As we passed on, he said, "I am going to see the first ragged-school teacher in London, and while we are going, I will tell you how I first became acquainted with him. Ten years ago I made an appointment to meet a few persons in Old Pye street, to talk with them about their future interests. A few days previous to the day appointed, as I was passing a little brick hut not far from the place of meeting, I was accosted by a man in the door of the hut, who asked me to come in. He was a rough-looking fellow, and I thought that it might be dangerous to enter; but I concluded to do so. After he had given me an old chair to sit upon, he went to the farther end of the apartment, and brought out two large and furious bull-dogs. "Don't be afraid," he said, "for I aint agoing to hurt you now—but just look at those dogs. They would tear a man in pieces in five minutes. Now if you come into Old Pye street next Sunday with your religion, I'll be there with these dogs, and they'll put you in such a condition that you can't come to Old Pye street again." When he had finished, I said to him,—My friend, I am not afraid of you or your dogs; and to prove this, I am now going to pray for you. I knelt there in his dark cabin, and prayed that God would take pity upon the poor man, and shew him his condition. When I rose, I was astonished to see large tears rolling down his cheeks. As I left, I asked him if I might call again, and he said I might. He came to hear me in Old Pye street, *but without his dogs.* He finally became changed, and his wife with him. He gave up his evil practices; and although severely tried on account of poverty, he preserved his honesty. He helped me in all my little plans for doing good; and when I proposed to gather in a few of the outcast children of the streets and teach them how to read, he became the first teacher. For two years, while it was unpopular, he was at his post regularly each evening. He had but little knowledge, but he had a happy way of talking to the boys, and his own ragged appearance seemed to take away from them all fear, but not respect. At length the school became so popular that young men of the higher classes would come in and teach in the evenings. I recollect how he came to me one evening, as I was leaving, and said that he should not come to the school any more. "My rags," said he, "are out of place here. I have done my best for the school while it has been unpopular, but now there is no need of me." I told him that I thought more of him than any of the rest; but he said that he would help in any humble enterprise, but wished I would not ask him to come to the school any more. He has lived a noble life; and although tried, especially of late, by the sickness of himself and wife, he does not murmur.'

As the missionary finished his recital, we were in front of the poor man's hut. It was a little, low, brick hut, about ten feet wide and twenty long, and had but one window. We knocked at the door, and he let us in. There was but one room, and at one corner there were a few coals dimly burning, over which he was trying to mend an old kettle, for tinkering is his business. He was very pale, for he had the consumption, and his eyes looked as if he had just been weeping. His voice was tremulous, and yet there was such a struggling to be cheerful in it, that it touched my heart. But the forehead of that poor man was saint-like. There was a mildness about it that made me feel as if I were in the presence of an angel. The walls of his room were hung with cheap pictures and articles of furniture. As I was gazing at them, I thought I heard a groan issue from the farther part of the room. It was dark, but I could just discover the form of a woman upon a bed on the floor. 'Twas his wife—she was sick with a fever, and it was doubtful if she would live. The missionary took her withered hand and tried to comfort her. She said she would be glad to die if it wasn't for her husband; she did'nt know what he would do without her. "I should'nt stay long behind ye," said the old man with tears in his eyes. The missionary tried to cheer her up, and told her how pleasantly she and her husband would live in heaven! And then he came and sat down by the old man. He had in his hand a kettle, with a large hole in its bottom, which he was eyeing with a desponding look.

"Why don't you mend it," said the missionary, "and get your money for it?" "Ah!" said he, "they won't give me but a penny for the job, and it will take a penny's worth of solder to mend it with; but I have some solder, but havn't any money, and I want to get my wife two or three little things, and I guess I'll do it."

He said this with so much simplicity and pathos, that before I knew it I had placed a piece of silver in his hand, and told him not to think any more of the old kettle. He grasped both of my hands, and his hot tears fell down upon them, while my whole frame thrilled with such an ecstacy as I had never felt before. And the missionary gave him a piece—not his first gift to the poor teacher—and he was overwhelmed with joy. I believe that if my pillow that night had been a rock, it would have seemed to have been of the softest down. The thought of having made tears of joy to flow from the eyes of a stricken one, made my own heart leap for gladness. "Poor old man!" said the missionary, after we had left the hut—"poor old man! he has a lonely place *here*, but how much higher a place than any of us he will have *there*,"—and he pointed at the sky—"I cannot tell."

A GOOD SERMON.

We have heard a story of the elder Dr. Beecher, now of Cincinnati, that is said to be true, and is worth putting into type, as illustrating the truth that we can never tell what may result from an apparently very insignificent action. The doctor once engaged to preach for a country minister, on exchange, and the day proved to be one excessively stormy, cold and uncomfortable. It was in mid-winter, and the snow was piled in heaps all along in the roads, so as to make the passage very difficult. Still the minister urged his horse through the drifts, till he reached the church, put the animal into a shed, and went in. As yet, there was no person in the house, and after looking about, the old gentleman—then young—took his seat in the pulpit. Soon the door opened, and a single individual walked up the aisle, looked about, and took a seat. The hour came for commencing service, but no hearers.

Whether to preach to such an audience or not was now the question—and it was one that Lyman Beecher was not long in deciding. He felt that he had a duty to perform, and he had no right to refuse to do it, because only one man could reap the benefit of it; and accordingly, he went through all the services, praying, singing, preaching, and the benediction, with only *one* hearer. And when all was over, he hastened down from the desk to speak to his "congregation," but he had departed.

A circumstance so rare was referred to occasionally, but twenty years after, it was brought to the doctor's mind quite strangely. Traveling somewhere in Ohio, the doctor alighted from the stage, one day, in a pleasant village, when a gentleman stepped up and spoke to him, familiarly calling him by name. "I do not remember you," said the doctor. "I suppose not," said the stranger; "but we spent two hours together in a house, alone, once, in a storm." "I do not recall it, sir," added the old man, "pray, when was it?" "Do you remember preaching, twenty years ago, in such a place, to a single person?" "Yes, yes," said the Dr. grasping his hand, "I do, indeed, and if you are the man, I have been wishing to see you ever since." "I am the man, sir: and that sermon saved my soul, made a minister of me, and yonder is my church! The converts of that sermon, sir, are all over Ohio!"

CONCISE HISTORY OF THE ENGLISH BIBLE.

The history of the English Bible includes a period of nine hundred years. The venerable Bede translated the Psalter and the gospel into the Anglo-Saxon by order of King Alfred. The price of a Bible in 1274, fairly written, was from $150 to $250, though in the year 1840, two arches of the London Bridge were built for $123.

Richard Rolles was one of the first to attempt a translation of the Bible into the English language, as it was spoken after the conquest. He wrote a paraphrase in verse on the book of Job, and a gloss upon the Psalter, but the whole Bible, by Wickliffe, appeared in 1360 and 1380.

A bill in the year 1490, was brought into the House of Lords, to forbid the use of English Bibles; but it did not pass. A decree of Arundel, Archbishop of Canterbury in 1403 forbade unauthorized persons to translate any text of Holy Scripture into English, as well as prohibited the reading of any translation till approved of by the bishops or a Council. Several persons were burned for reading the word of God. In the reign of Henry the Fifth, a law was passed, "That whoever should read the Scriptures in their mother tongue, should forfeit land, cattle, body, life and goods, from their heirs for ever, and be condemned for heretics to God, enemies to the crown, and most arrant traitors to the land." And between 1461 and 1493, Faust, or Faustus, who undertook the sale of Bibles at Paris, where printing was then unknown, narrowly escaped punishment. He was taken for a magician, because he produced them so rapidly, and because one copy was so much like another.

The Latin Vulgate, printed at Mayntz, in 1462, was the very first printed edition of the whole Bible in any language, bearing the date and place of its execution, and the name of the printer.

The first printed edition of the Holy Scriptures in any modern language, was in German, in the year 1467. The New Testament, by Luther, revised by Melancthon, appeared in 1531. William Tyndal, in 1536, printed his English Testament at Antwery; but those who sold it in England, were condemned by Sir Thomas More, the Lord Chancellor, to ride with their faces to the horses' tails, with papers on their heads, and to throw their books and themselves into the fire at Cheapside. Tyndal himself was strangled and burned. His dying prayer was, "Lord, open the King of England's eyes." John Fry, or Fryth, and William Rope, who assisted Tyndal in his Bible, were both burned for heresy.

Cranmer obtained a commission from the King to prepare, with the assistance of learned men, a translation of the Bible. It was to be printed at Paris; but the Inquisition interfered, and 2500 copies were seized and condemned to the flames. Some of these, however, being, through avarice, sold for waste paper, by the officer who superintended the burning, were recovered, and brought to England, to the great delight of Cranmer, who, on receiving some copies, said that it gave him more pleasure than if he had received two thousand pounds. It was commanded that a Bible should be deposited in every parish church, to be read by all who pleased, and permission given people to purchase the English Bible for themselves and families.

In the year 1535, Coverdale's folio Bible was published. In the reign of Edward the Sixth, new editions appeared. In Mary's reign, the Gospellers, or reformers, fled abroad, but a new translation of the New Testament, in English, appeared at Geneva, in 1587, the first which had the distinction of verses, with figures attached to them.

A quarto edition of the whole Bible was printed at Geneva, 1260, by Rowland Harte. A new Testament in Welsh, appeared in 1569; the whole Bible in 1488, and the English translation called the Bishop's Bible, by Alexander Parker, in 1568. It was in 1582 that the Roman Catholic Rhenish Testament appeared, and in 1609 and 1610, that their Doway Old Testament was printed. In 1607 was begun, and in 1611 was completed, a new and more correct translation, being the present authorized version of the Holy Scriptures, by forty-seven learned persons, (fifty-four were appointed,) chosen from the two Universities. This edition has been truly styled, "not only the glory of the rich, and the inheritance of the poor," but the "guide of the way-worn pilgrim, the messenger of grace, and the means of knowledge, holiness, and joy to millions."

DON'T WORRY.—When Bulstrode Whitelocke was embarking as Cromwell's envoy to Sweden, in 1653, he was much disturbed in mind as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. It happened that a confidential servant slept in an adjacent bed, who, finding that his master could not sleep, at length said, "Pray, sir, will you give me leave to ask you a question?" "Certainly." "Pray, sir, don't you think that God governed the world very well before you came into it?" "Undoubtedly." "And pray, sir, don't you think he will govern it quite as well when you are gone out of it?" "Certainly." "Then, sir, pray excuse me, but don't you think you may trust him to govern it quite as well, as long as you live?" To this question Whitelocke had nothing to reply; but turning himself about, soon fell asleep till he was summoned to embark.

THE BEST IS LEFT.—"I am fallen," cried Jeremy Taylor, "into the hands of publicans and sequestrators, and they have taken all from me. What now? Let me look about me! They have left me sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve me; and I can still discourse; and, unless I list, they have not taken away my merry countenance, and my cheerful spirits and a good conscience; they have still left me the providence of God, and all the promises of the gospel, and my religion, and my hopes of heaven, and my charity to them too. And still I sleep, and digest, and eat and drink. I read and meditate; I can walk in my neighbor's pleasant fields, and see the varieties of natural beauties, and delight in all that in which God delights, that is, in virtue and wisdom, in the whole creation, and in God himself."

A CHILD'S TEARS.—A Welsh clergyman asked a little girl for the text of the last sermon. The child gave no answer—she only wept. He found out that she had no Bible in which to look for the text; and this led him to inquire whether her parents or neighbors had a Bible; and this led him to begin a Bible Society for Wales. Some good people in London said, "Why should not we have a Bible Society for England, too?" and others said, "And for France and the nations of Europe?" And then another said, "And why not have a Bible Society for the whole world?" The tears of that little girl led to the formation of the British and Foreign Bible Society.

CHEAP RELIGION.—Says Jeremy Taylor:—"He that takes off the yoke of obedience, and unties the bands of discipline, and preaches a cheap religion, and presents Heaven in the midst of flowers, and strews carpets softer than the Asian luxury in the way, and sets the song Zion to the tunes of Persian and lighter airs, and offers great liberties in bondage under affliction and sin, and reconciles eternity with present enjoyment, he shall have his schools filled with disciples; but he that preaches the cross, and the severities of Christianity, and the strictness of holy life, shall have the lot of his blessed Lord; he shall be thought ill of and deserted."

The Sabbath Recorder.

New York, February 24, 1848.

"SCRIPTURAL VIEW OF THE WINE-QUESTION."

Most of our readers are probably aware, that a discussion has been going on for some time past, among distinguished friends of temperance, in relation to the nature of wines, and the kind most proper to be used at the Lord's Supper. In the progress of the discussion, some contended, that mere grape juice, as expressed from the cluster, was not wine; that all wine was fermented liquor, and of course was intoxicating; and that the use of such wine for sacramental purposes was sanctioned by the Bible. Others insisted, that the fruit of the vine in the form of grape juice as expressed from the cluster was truly wine, was recognized as such by the sacred writers, was presumed to be the wine used at the first Supper, and was the wine most proper to be used in the celebration of that ordinance in all after time—that the drugged and brandied wines of commerce were unfit for sacramental use, especially at a time when so many reformed inebriates were by the grace of God brought into the Church of Christ, and that the purchase of such liquors to be used for a purpose so sacred encouraged its manufacture and sale, and brought reproach both on the church and the cause of temperance.

With a view of furnishing inquirers upon this subject with the best helps to form a correct conclusion, Dr. Nott, of Union College, requested Prof. Stuart, of Andover Theological Seminary, to give him the result of a critical investigation of the Scriptures in relation to the nature of the wines there referred to. His reply is before us, in the form of a sixty-four page pamphlet, entitled, "Scriptural View of the Wine-Question." After a thorough examination of the principal terms used in the Scriptures to designate *wine* and *strong drink*, the Professor says that they are generic, and that their meaning in particular cases must be determined to a great extent by the context. Wine and strong drink were used by the Hebrews "in two different states; the one was a *fermented* state, the other an *unfermented* one. The *fermented* liquor was pregnant with alcohol, and would occasion inebriation in a greater or less degree, in all ordinary circumstances; and even where not enough of it was drunk to make its effect perceptible, it would tend to create a fictitious appetite for alcohol, or to injure the delicate tissues of the human body. The *unfermented* liquor was a delicious, nutritive, healthful beverage, well and properly ranked with corn and oil; and it might be kept in that state, by due pains, for a long time, and even go on improving by age." In view of these facts, he thinks it easy to explain, what has often been represented as a contradiction in the Scriptures, viz. that wine and strong drink are sometimes spoken of as a good, a token of divine favor, and ranked with corn and oil; while the same substances are also spoken of as an evil, their use prohibited, and woe denounced upon all who seek for them. The Professor's conclusion in relation to this matter is, "that wherever the Scriptures speak of wine as a comfort, a blessing, or a libation to God, and rank it with such articles as corn and oil, they mean only such wine as contained no alcohol that could have a mischievous tendency; that wherever they denounce it, prohibit it, and connect it with drunkenness and reveling, they can mean only alcoholic or intoxicating wine."

In regard to the question whether the use of the fruit of the vine at the Passover and the Lord's Supper, sanctions the use of ordinary fermented wine for sacramental purposes, Prof. Stuart is very explicit. He thinks it is established beyond all reasonable doubt, that orthodox Judaism has always rejected alcoholic or fermented wine at sacred feasts; and even now the Passover is celebrated with wine *newly made* from raisins, where unfermented wine can not be had. "The Passover, says he, which excluded every thing fermented, did, in the view of the Hebrews, of course exclude fermented wine." Hence he thinks it all but absolutely certain, that unfermented wine was used at the original celebration of the Lord's Supper, which followed the celebration of the Passover. He denies, therefore, that any argument can be drawn from this source in favor of using fermented wine for sacramental purposes.

CHINA MISSIONARY INTELLIGENCE.

The last overland mail from China to England, brought some interesting missionary intelligence. It appears that Mr. Roberts has again been exposed to the indignation of a mob, and his furniture and effects carried off. Hereafter the American missionaries will be protected by the authorities, and allowed to preach in their chapels. The acting magistrate of Pwan-yu has published the following proclamation respecting the attack upon Mr. Roberts:

> "Whereas, an American, named Roberts, having erected and established a Christian or Sabbath-day meeting-house, for the purpose of explaining the Scriptures and reforming the wicked—it appears that some time ago a number of the rabble endeavored by force to obtain money from him: but their demand not being complied with, they made a great disturbance, smashing all the doors, windows, chairs and tables, and carrying off all his clothes and effects:
>
> "I, the magistrate, have already inquired into the matter, and have apprehended Le-a-Shang and eleven others, who will generally be prosecuted, as is on record."

The magistrate goes on to say that he has examined "this Roberts," and that he explains the Scriptures and exhorts to good actions; that all who desire to hear him can do so quietly, but if any dare to oppose, "such persons will be apprehended, and severe punishment will follow."

The Che-Keang authorities have traced the murderers of the late Rev. Mr. Lowrie, American Missionary, who, about three months ago, was killed by pirates in the bay of Hang Chau.

At Canton, the British residents are still frequently annoyed and ill-treated by the Chinese, and they have petitioned their Government for protection. A war steamer stationed in the river is suggested as the best method of protecting British interests.

"DESECRATION OF THE SABBATH."

Under this head the New Brunswick (N. J.) Fredonian says that the habitual desecration of Sunday, "by drovers in driving their horses, cattle, sheep, and swine to market on the Sabbath, and of other persons passing on the road with loaded wagons in order to gain an early market on the following day, has induced the citizens of Ten-Mile-Run, Somerset County, to meet and pass resolutions calling upon the 'civil magistrates and other good citizens to execute the law' in such cases; pledging themselves 'to coöperate with them in rescuing this blessed day from the contempt and desecration of the Sabbath-breaker.' They also complain of the 'habitual violation of the Sabbath, committed in the unnecessary use of the Canal and Railroad,' both of which run near them. They 'invite other neighborhoods throughout the State to combine for the purpose of restoring to the Sabbath the honor that is due it; and so teach men to respect the law of the land, if they will not the law of God.'" How long will it take people to learn, that the "desecration of the Sabbath," so-called, cannot be prevented by statutes and penalties? The Sunday laws have long existed in New Jersey, and yet the evil they were intended to prevent has increased. Would it not be well to try some other expedient? Our opinion is, that these reformers who are for making "men respect the law of the land, if they will not the law of God," would be in much better business, and much more likely to do good, if they would exert themselves to make the law of the land agree with the law of God.

MISSIONARY ASSOCIATION—EXECUTIVE BOARD.

In the Sabbath Recorder of Nov. 18th, 1847, an article was published, prepared by the undersigned, the design of which was to disclose certain facts connected with the missionary service performed for the Board by Elder James L. Scott, concerning which some misunderstanding had arisen with certain esteemed brethren of the denomination. In that article occurs the following:

> "Bro. Estee appears to have commenced his agency in West New Jersey, where he raised about thirty dollars towards sustaining brother Scott in the western field," &c.

From information since received, the undersigned believes that he was mistaken in regard to the *place* where Bro. Estee commenced his agency, and raised the foregoing sum of thirty dollars. Instead of West New Jersey, it was *Rensselaer Co., N. Y.* The undersigned did not feel certain on this point when he prepared the article, and the official documents in possession of the Board did not enable him to resolve his doubt. His only alternative was to consult those members of the Board to whom he had access, that, if there was any statement not strictly according to fact, it might be corrected before going to press. This he did. Those who examined it, discerned no error. Still, the writer, not feeling entirely confident, did not choose to commit himself so far as to say, unqualifiedly, that brother Estee raised the thirty dollars in New Jersey, and therefore used the qualifying expression, "Bro. Estee *appears* to have commenced his agency," &c.

Having recently received a communication from Bro. E. on this subject, and the matter having been submitted again to the decision of the Boaad, the undersigned hastens to make this correction.

On behalf of the Board,
Thomas B. Brown, *Cor. Sec.*

MISSIONS IN THE UNITED STATES.

The New York Tribune says, that on Sunday, Feb. 13, a very interesting discourse was preached in the Broome-street Presbyterian Church, by Rev. Dr. Badger, in behalf of the Home Missionary Society. Dr. B. stated that the Society now employs 972 Ministers, scattered through all parts of the Union, and preaching to 1,470 churches. The expense to the Society of supporting this body of laborers is $150 each a year, or $120,000 in all. More than 100 additional ministers have been asked for, but the Society has not had the means of supporting them. In Texas, with a territory seven times as large as New York, and a population of 100,000, there is only one missionary. In Oregon there is not one, though one is on the way thither. The Roman Catholic Church, however, has a Bishop and twenty priests in that region, and an Archbishop, with eleven new missionaries and seventeen nuns, will soon be there.

It was also stated by the Rev. Dr., that a foreign missionary society had been formed in the Sandwich Islands, with the Valley of the Mississippi as its chosen field of operations! The treasury of the American Home Missionary Society has received $60 from this source. It was further stated by Dr. Adams, that the Sandwich Island Society had sent to their station in this country a printing-press, which some time ago was sent from here to aid the missionary operations in that distant region.

ODD-FELLOWSHIP—NO. 1.

I noticed, in the Recorder of February 3d, the following question, with some editoral remarks, viz: "If a Seventh-day Baptist joins the Society of Odd-Fellows, ought he to be excommunicated unless he will renounce Odd-Fellowship?" You remark, that you are not sufficiently acquainted with the minutæ of Odd-Fellowship to express a definite opinion upon the question.

We are aware that the secrecy thrown around it renders it more difficult to examine it, and test its claims to indulgence and patronage; yet, notwithstanding this difficulty, we think there are infallible criteria by which we may judge of its merits or demerits, and come to a correct conclusion whether a church ought to retain an adhering Odd-Fellow as a member of the church or otherwise. "By their fruits ye shall know them," is a rule given by the Great Head of the Church, and has been confirmed by the experience and observation of all mankind. By this standard we will examine the subject, and shall not confine our investigation to this society alone, but shall extend it to kindred societies, who exact an oath or promise from the candidate for initiation, that he will keep the secrets of the society, and to a certain extent of its members, and this even before he knows what those secrets are. We conceive that no person has a moral right thus to pledge himself, when he does not know but he may be pledging himself to sustain acts of the most diabolical wickedness; that he may not be binding himself to a clique to control elections, defeat justice, and even to ruin the character and destroy the interests of his neighbor whenever he shall offend the Order, and that too in a way that leaves the victim no means of prevention or redress. Witness the abduction of Morgan and the subsequent trial, where the power and wealth of the Order of Freemasons were brought to the defense of the perpetrators of crime, and where members of the fraternity refused to testify, thereby acknowledging the claims of the Order superior to the claims of their country, and thereby preventing the due administration of justice, and defeating the design of government to protect its subjects in the enjoyment of their personal, social, and civil rights.

It will be objected, that the promise of secrecy is restricted to the signs, grip, and password of the Order, and that all its essential principles and objects are open to the inspection of the whole community. So said Masonry, and so say all secret societies, the society of blacklegs only excepted, who refine upon the secrecy of these "moral, benevolent, and heaven-approved" societies, by laboring to conceal not only their signs, grips, and pass-words, but even their membership, and the existence of the society itself. If these are the only secrets of the Order, why retain them? Why not lift the cover, and give the only satisfactory evidence that can be given, that there is nothing behind the curtain that is dangerous to the rights and liberties of the community—that there is nothing unholy or impure in the Order. Nothing short of this can satisfy a community jealous of its rights. In short, we unhesitatingly believe, that their refusing to raise the curtain is *prima facia* evidence that there are means of evil concealed in their sanctorum.

Secondly, I will examine its influence on the social relations. Here we shall find its tendency is to excite jealousy and distrust on the part of the uninitiated, while it circumscribes the kindly feelings of those of the Order to those of its own fraternity, thus dividing society into distinct castes, with feelings as repulsive as those existing among the Hindoo castes. Instead of estimating men by their moral worth, it substitutes a fictitious standard, and judges and treats men as they happen to belong to the Order of Odd-Fellowship or otherwise. Let a member of the fraternity be confined on a bed of sickness, or subjected to some other misfortune; his misfortune may awaken the sympathies of the neighborhood and call into action the benevolence of the community. But Odd-Fellowship steps in and forbids these spontaneous effusions of humanity, and arrogates to itself the exclusive privilege of ministering to the wants and necessities of the initiated. What a wound is inflicted upon the feelings of the uninitiated! This is no fancy sketch; but the experience and observation of the inhabitants of every village where Odd-Fellowship has existed for a sufficient length of time to exhibit its effects, will establish its truth.*

But what are its effects on the domestic relations? Does the confiding wife (who has not only plighted her love, but herself, her all, to the man of her choice) feel herself repaid for this devotion and consecration, when her husband, instead of reciprocating these pledges, forms other relations and connections too sacred for his bosom companion to participate in or even to know? The slighted and abused wife may have too much regard for the reputation of her family to reveal her sorrows, yet she cannot repress those feelings of anguish and disappointment which she must unavoidably feel, or renounce her humanity.

In my next number I shall examine its claims to the character of a benevolent institution. E.

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* This has been the case as far as the observation of the writer extends.

$50,000 for Colonization.—A circular appears in several of the papers setting forth that the Colonization Society will require at least fifty thousand dollars to meet all their liabilities the present year, while there is only $268 46 in the Treasury. The Empire State, says the circular, can easily furnish ten thousand dollars. Nobody doubts its ability, but we question its disposition, to do such a thing. The time has been when the colonization scheme had a strong hold upon the confidence of the philanthropists of New York. But that day has past; and the better-informed now regard the scheme as being just what some of its southern officers have declared it to be, a device to remove free blacks and work off anti-slavery feeling, and so strengthen the system of slavery.

Revivals among the Methodists.—The Methodist paper in New York, the Christian Advocate and Journal, says: "Nearly all our churches in this city are enjoying special tokens of the Divine regard, in the awakening and conversion of sinners, and edification of believers; and we are happy to inform our readers that we have a considerable number of revival notices on hand, for which we could not make room in our columns this week. 'Praise the Lord: praise thy God, O Zion!'"

Denominational Statistics of Kentucky.—The Louisville Presbyterian, giving the statistics of religious denominations in Kentucky, says that the number of communicants in the Episcopal church in the State is about 950, in the Presbyterian about 10,000, in the Baptist about 70,000, in the Methodist about 38,000, in the Campbellite not certainly known, but supposed to be about 30,000, making, with the addition of several minor sects, near 150,000 professed Protestants in the State.

Protestant Favors reciprocated by the Catholics.—The letters of Kirwan to Bishop Hughes, upon the Catholic controversy, have not only been published in a great many religious newspapers, but reprinted in a tract form for general distribution. The Catholic Telegraph, printed at Cincinnati, says that the letters of Bishop Hughes in reply have been stereotyped, and large editions printed, with which it is proposed to supply the whole Protestant population of Ohio. The Telegraph speaks of the matter thus:—

> "The demand has thus far amongst all classes been very great, and we hope that it will continue to increase until the whole commonwealth has been supplied. It is our duty to reciprocate the favors received from our Protestant friends in the shape of tracts. We have never tried what we can do in this line, but as Catholics never fail in any effort to which they bring their whole strength, success on this occasion is certain. Every professor of the old faith 'once delivered to the saints,' ought to take a warm and untiring interest in this work of charity. Thousands are at present directing their attention to the Catholic Church, for they are beginning to comprehend the falsehoods and misrepresentations of which she has been so long the victim. They discover that the '*sect every where spoken against*,' is now, as in the days of St. Paul, the true Church of Christ."

Men needed, as well as Money.—Many persons talk as though nothing but money was needed to carry forward the benevolent enterprises of the day. But they are mistaken. Men are needed as much as money; and we believe that when the men can be had, the money will generally be forthcoming. The Presbyterian Treasury, speaking upon this subject, says:—

> "The number of ordained ministers which the Presbyterian Church sends out to teach the *heathen nations* is exceedingly small in comparison with the extent of the field. This Church should send forth hundreds of Christian missionaries to answer the importunity of an awakening world. But where are the men? Within the bounds of our own denomination, in *this favored land*, there are nearly five hundred vacant churches. Besides this, there are hundreds of destitute places east, south, and west, where the gospel ought to be proclaimed from sanctuaries built through the labors of Presbyterian missionaries. With an adequate supply of right-minded, devoted ministers, the number of Presbyterian churches might be speedily doubled. The Presbyterian Board of Missions have affirmed that they might at once advantageously locate one thousand, if they could find the men. But where are the men?"

Value of a Religious Paper.—A pastor in Illinois expresses his opinion on this subject, in the Presbyterian of the West, as follows: "It is a great comfort to a minister to preach to a well informed congregation. The ministry was instituted to give information of a certain kind. There are a thousand items of intelligence, which it is important that a congregation should have, and which cannot be conveyed to them by the pulpit labors of their pastor. The state of the church in different and distant parts of the 'field'—its progress, its difficulties, &c., ought to be known to its members. The well-conducted religious newspaper, is well adapted to this end. And besides this, the merely *secular* information which such a paper conveys to its readers, in its weekly visits, will abundantly compensate for its trifling cost. A good religious journal is worth to a family where there are children growing up, as much as a quarter's schooling each year. It gives them knowledge which they can in no other way obtain."

A Shrewd Conjecture.—The Postmaster in ———, writes thus:—"The Alabama Baptist, sent to this office to the address of ———, is not taken out. I know of no cause, unless money is more interesting than religion to the man." [Alabama Baptist.

Roman Catholic Newspapers.—The Catholic Herald says, that of the one hundred religious newspapers published in this country, "eighty-eight are enlisted in behalf of heresy and schism!" The remaining twelve, we suppose, are Roman Catholic, concerning which the Herald says:—

> "But although ample provision has been made in this respect, it is a lamentable fact, that the Catholic community at large have not manifested a corresponding interest. While we have a sufficient number of newspapers established in various sections of our country, north and south, east and west, yet their circulation, both separately, and in the aggregate, is exceedingly limited. In the *number* of our papers we compare to advantage with even the largest or wealthiest denomination in the country, but in the *amount of circulation* we are sadly behind them. We are confident that there are several Protestant papers, which have, each of them, a circulation as great as that of *all* our papers put together! We are confident that notwithstanding they have eight times as many papers as we have, the circulation of their papers averages four or five times as many as ours average!"

"High places of Paganism."—The Watchman of the Prairies contains a letter from Rev. J. G. Beecher, dated at Maulmain, Aug. 20, 1847, addressed to a Baptist church in Illinois. Referring to his outward voyage, he says:—

> "The first thing that attracts the attention of those coming from Christian lands, as they approach this land of idolaters, is the spires of the white and gilded pagodas, which crown the hill-tops in almost every direction. If the sight of them could be associated with any thing that is noble, any thing good, or worthy of intellectual and moral beings, they would appear very beautiful to the distant beholder. But, as they mark out the *high* places of Paganism, and are associated with all that is vile, degrading, and abominable in heathenism, they can be looked on only with feelings of sadness and pity."

Value of Religion in a Slave.—In a lecture delivered at Salem, Mass., by Wm. M. Brown, the following significant statement was made:

> "I have with me an account of a slave recently sold upon the auction stand. The auctioneer could only get a bid of $400, but as he was about to knock her off, the owner of the slave made his way through those that surrounded him and whispered to the auctioneer. As soon as the owner left, the auctioneer said, 'I have failed to tell you all the *good qualities* of this slave. I have told you that she was strong, healthy, and hearty, and now I have the pleasure to announce to you that she is very pious. She has got religion;' and, although before that he could only get $400, as soon as they found that she had got religion, they commenced upon her, and the bidding went up to $700. The writer says that her body and mind were sold for $400, and her religion was sold for $300."

Imperial Intolerance.—The Emperor of Russia having been informed that a young officer had joined a religious sect which is considered heterodox, issued the following decree:—

> "Seeing the results from the inquiry made by the Count Marshal of Volgeda, that Frederick Schucheaky, gentleman, sub-lieutenant of the battalion of infantry garrisoned in that town, has been guilty of the crime of abjuring the Apostolic Roman Catholic religion, wherein he was born, and has joined the sect of the Duclaborgas, or Molokas, a sect which has separated itself from our orthodox church, I ordain that he shall be deprived of all his rights of nobility, and that he shall serve as a private soldier in the armies of the Caucasus for the rest of his life. Given at St. Petersburg, Oct. 12.
>
> Nicholas."

Power of Liberal Sentiment in Italy.—The European correspondent of the New York Evangelist gives the following relation to the progress of civil and religious liberty in Italy:

> "The Pope, in order to avoid the responsibility of a somewhat pithy article in a journal, deposed the Censor, who had suffered it to pass. Immediately the editors of the seven principal papers at Rome declared that their editions would cease to appear until the liberal Censor was restored to his place. The Pope yielded and restored the Censor. It is one step toward the abolition of a preventative censorship. The Pope is ready to take back some prerogatives, but at his first retrograde step, the popular disapprobation was so strongly manifested, that he was obliged to yield in order to lead."

The St. John's Church (Episcopal) located at Portsmouth, N. H., was to be consecrated on Wednesday of last week. This Church has been built one hundred years, but has never as yet been consecrated. When first organized, the Episcopal Church in this country was without a Bishop, and for some cause the ceremony has not since been performed. The Church has lately been rejuvenated and repaired.

The New York Tribune states that Rev. H. W. Beecher, of Brooklyn, preached a very impressive sermon on Sunday last, at the Church in Cranberry-st., in which he took occasion to censure in manly language, our war on Mexico, terming the assertion on our part that the war was for the purpose of civilizing and Christianizing the unhappy and down-trodden Mexicans, as sheer hypocrisy, and a blistering infamy upon us in the eyes of all true and honest Christians.

Rev. Zephaniah Swift died in Derby, Ct., on the 7th inst., at the advanced age of 77 years. He was the first person born in Wilmington, Vt., graduated at Dartmouth College in 1752, and was installed Pastor of the Congregational Church in Roxbury, Ct., in 1796. He took charge of the first church in Derby in 1813, where he has since lived.

In New Jersey the Court of Errors and Appeals has decided that slavery in that State is not inconsistent with its Constitution, which declares that "all men are by nature free." The case was that of a slave born prior to 1804, who sued for his freedom. Slaves born since that year cease to be chattels on coming of age.

Rev. Mr. Poisal, agent of the Virginia Bible Society, says that there are fifteen thousand families in that State destitute of the Scriptures.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

In the SENATE, last week, the Ten Regiments Bill continued under discussion, and was spoken upon by Messrs. Upham, Cass, Breese, Rusk, and Green. Mr. Cameron presented a petition from the citizens of Pennsylvania, for abolishing slavery in the District of Columbia. The House resolution, proposing thanks to General Scott, was passed; also the House resolution thanking Gen. Taylor and his men—Mr. Hale of N. H., voting against both, on the ground that to thank the officers was to approve the war.

In the HOUSE OF REPRESENTATIVES, the bill authorizing a loan of sixteen million dollars was debated, and finally passed by a vote of 192 to 14. Mr. Thompson, of Pennsylvania, submitted a resolution, which lies over, for the withdrawal of our troops from Mexico. Mr. Thompson also offered a resolution, that the words in the resolution of the 3d of January last, that the war was unconstitutionally commenced by the President, is untrue in fact, and calculated to prevent peace with Mexico, and should therefore be expunged from the journals of the House. This resolution was laid on the table, by a vote of 116 to 74.

WAR NEWS.

New rumors of peace have been afloat within the past week, but they do not seem to be generally credited. The following items about war, murder, &c., comprise the principal intelligence lately received from Mexico.

A courier who was sent to the Capital with the President's Message, by Mr. Peoples, for the American Star, was, on his return, taken into the bushes, stripped, and shot by some guerillas.

Col. McClelland, with 300 infantry and 200 mounted men, had started to follow up the Orizaba road and cut off robbers, who are represented as in large force on the main road to the Puente Nacional.

It was positively asserted, by merchants well informed on affairs in the interior, that General Lane was moving on Orizaba with 500 cavalry. A later arrival reports the capture of Orizaba, and its being in quiet possession of the body of American troops dispatched from the Capital.

Fifteen cases of small-pox had occurred at Vera Cruz.

Col. Hays, with 100 Rangers and a few volunteers, reached Teotihuacan on the 12th ult., in pursuit of Padre Jarauta, and while reposing at a hacienda, with horses unsaddled and unbridled, Padre Jarauta came suddenly upon them with a body of guerillas, and a severe contest ensued. Eight Mexicans were killed and left on the field, and the whole body successfully repulsed, the Americans sustaining no injury. Padre Jarauta was last seen on his horse, severely wounded, and the animal was afterwards found loose, the blood running down his sides.

A member of Captain Mears's company of Mounted Volunteers was condemned and shot the latter part of December, for threatening to take the life of his captain at Buena Vista. Alex. Neason, also a member of Capt. Mears's company, was hung at Saltillo for wilful murder, in shooting one of the Mexican Revenue Guard.

EIGHT DAYS LATER FROM EUROPE.

The steamship Hibernia arrived at New York last week, bringing European news eight days later. We give below the principal items.

All Sicily is in a state of revolt. The Piedmontese Gazette of the 20th gives the following details: Messina began the insurrection on the 4th, eight days before the general rising, and had organized a civic guard, and taken possession of the fort of St. Salvadore. At Palermo, country people flocked in arms to the Capital, headed by the priests, with crucifixes in their hands, haranguing the multitude, and saying, that as Christ died for them, they should die for their country. The cavalry attacked the people, but were repulsed with a loss of fifty men; the people only lost twenty. Some persons were seen pouring boiling oil on the soldiers from the windows; and among the pieces of furniture that assailed their heads from above there was a piano! Other accounts say that the insurrection extends to Catania, Syracuse, Reggio, Messina, and the principal towns of the interior.

Accounts from Ireland represent pauperism as increasing to an alarming extent in the south and west. Tipperary, Limerick, and Mayo, appear to be the Counties more severely visited. At Cloughjordan, in the first-named County, scenes almost to parallel those of Skibbereen have been disclosed at the Coroner's inquests. At an inquest held at Borriskane, on the body of the daughter of a schoolmaster, her father declared, on his oath, that for a week previous to her death she could get nothing to eat, and that while expiring in his arms, as he gazed on her pallid face and parched lips, she was calling on him to give her a drink, and to administer to her food, which he had not the means of procuring. And this is by no means an islolated case.

Preparations, on a larger extent than for many years past, are making for emigration this season, in Armagh, in Ireland, and the surrounding counties. A great proportion of the number will be respectable Protestants, most of whom will have a considerable amount of cash with them.

The state of health of Louis Philippe has given rise of late to considerable uneasiness in France. The real fact is, that his Majesty still labors under the remains of influenza, although considerably better. Any complaints by a monarch so advanced in years, and whose feelings have so recently been subjected to a severe and trying ordeal, will cause more general interest than usual, and we do not wonder, therefore, that they have caused the renewal of the old rumor of abdication.

Abd-el-Kader, after being confined for several days in the Lazaretto at Toulon, has been transferred to a wretched prison at Fort Lamalgue, where he is treated with great rigor, in consequence of his refusal to write a letter to the King, thanking his Majesty for the hospitable reception he had received, renouncing the convention with Gen. Lamoriciere and the Duke d'Aumale, expressing his ardent desire to live and die in France, and, above all, begging the permission of the King to be allowed to visit Paris, in order that he may make his submission to his Majesty in person.

The Secretaries of the British Association for the Relief of Distress in Ireland and Scotland, have received from Adelaide, South Australia, an order from his Excellency, Governor Robe, on the Lords of her Majesty's Treasury, for £1,000, subscribed by the colonists for the relief of the distressed by famine in Ireland and Great Britain. A donation in wheat, of similar value, is shortly to follow.

Miss Frederica Herschell, sister to the celebrated astronomer, Frederick William Herschell, died on the 17th inst., at Hanover. Miss Herschell was herself an accomplished astronomer; she is perhaps most popularly known in England as the constructor of the selenic globe preserved in Greenwich Observatory.

An urn containing about 300 Roman brass coins of the reigns of Dioclesian, Maximilian, and Constantius, was discovered at Malvern, near the foot of the Beacon Hill.

Cardinal Massinio, Minister of Public Works, died suddenly at Rome on the 11th inst., at the age of 42. The Italia of Pisa says that his death was the effect of the reproof given to him by the Pope for the opposition which the Cardinal gave to the late *motu proprio* establishing the Council of Ministers.

The King of Bavaria has ordered those Jesuits who have taken refuge there, after banishment from Switzerland, to leave within three days.

An envoy from Rome has arrived in Berne, charged by the Pope to use his efforts for the religious pacification of the Catholics of that country. He is a French prelate, and of a conciliating mind.

The Hague journals announce that the King of Holland has given the sum of 10,000 florins from his private purse, for the construction of a House of Refuge for old men of the Reformed Evangelical Communion at the Hague.

The King of Denmark died on the 21st ult., at the age of sixty-two.

Professor Finn Magnussen died at Copenhagen on the 24th December, 1847, and the announcement will be received with sorrow by all friends of Northern philology.

The weather had become extremely cold in Paris, and particularly in the south-eastern department of France. The Rhine was partially frozen.

On the 11th, at Hamburg, there were sixteen degrees of Reaumur of cold. The Elbe was frozen, even to its mouth, so thickly that laden wagons were able to pass over it.

SINGULAR DISCOVERY OF INCENDIARIES.—The authorities of Poughkeepsie have arrested two individuals, supposed to be implicated in the recent acts of incendiarism in Taghkanic, Columbia County. The mode in which the property was fired was by the use of a lantern made of pasteboard, in which a piece of candle was placed, the bottom of which was wound round with tow. One of these lanterns, in a partially consumed state, was found, and on the pasteboard was seen, in pencil, the name of a lady residing in one of the adjoining villages. On being shown the pasteboard, the lady recognized the name to be her hand-writing, and that she wrote it at one of the village stores. The storekeeper, on being applied to, said the sheet of pasteboard had been selected by a lady who wished to purchase it, but that he had sold it to ———, (naming one of the parties now in jail.) The arrest of this individual followed, and farther disclosures led to farther arrests.

SUMMARY.

The success of Banvard's wonderful Panorama of the Mississippi, has induced some artists to undertake an immense painting in the same style of the Hudson—a subject immeasurably exceeding in beauty, variety and majesty, the turbid waters, and the flat shores of the western river, and yet presenting a work of much less labor. The Boston Chronotype says that Dr. Townsend, the Sarsaparilla man, is the projector of the enterprise, and has chartered a sloop, in which artists are now making their sketches. The picture will be completed in three or four months.

A boy, 16 years of age, says the Livingston Republican, hung himself in Nunda on Monday last. The circumstances are truly melancholy. The family where he resided were engaged in butchering hogs, and while the men were at dinner he put a small chain around his neck, as is supposed, for the purpose of ascertaining what impression it would make, and let himself hang from the pole on which the hogs were strung up. When the men returned from dinner, life was found to be extinct.

Louis Joseph Papineau in 1836 was speaker of the Canadian parliament, with a majority of twenty to one at his back. In 1837 he was an outlaw, with £1000 on his head. In 1838 he was to be put to death untried, if found in Canada. In 1847 he fulminated once more his anathemas against colonial rule. In 1848 he will be the successor of Sir Allen McNab, the hero of Fort Schlosser, as speaker of the third united parliament of Canada.

It is said that under the instructions sent from Washington to General Scott, the mint at the city of Mexico, and the mints of Guanaxuato, Zacatecas, Guadalaxara, Durango, &c., will be put in operation for the coinage of U.S. dollars and half dollars. The average annual coinage at these mints is about twelve millions of dollars.

Thomas Cole, the distinguished landscape painter, died on Saturday, at his residence near Catskill. He leaves a wife and a numerous family to mourn his loss, a sorrow in which a large circle of devoted friends will share. To art his death is a great calamity.

The number of copies of the Old and New Testaments which have been issued by the Bible Societies is about thirty millions.

A horse belonging to a Mr. White, of Baltimore, made a leap at Charlestown, Va., a few days since, which is close akin to the famous leap made by Putnam's horse, in revolutionary times. Running off from fright, he encountered a mill-race 12 feet in depth, which he attempted to leap 10 feet from its edge, but striking the opposite bank with his head, dislocated his neck, fell back and expired. The distance he jumped is said to be twenty-five feet.

James Abbot, of Franklin, Me., an old man of 80, was recently killed by the falling of a tree in that town, which he had cut down, and a young man named Leander Wass, of Columbia, was killed a day or two afterwards, in the same place, from the same cause.

Some stones were found snugly packed in four bales of cotton, which lately arrived at Mobile, and which somebody had purchased at the rate that was paid for the cotton. The weight of the stones was about 30 lbs. each.

The State of Pennsylvania is about to attempt the increase of her revenues by heavy taxes on Merchants and Tavern-keepers. The latter are to pay $20 each per annum, in all cases where the yearly rental of their premises is less than $100, thence increasing $5 for every $100 of rent up to $5,000, on which the license is to be $265, with a like increase thereafter.

A man in Philadelphia, named William Rushford, who has been for some time under indictment, charged with biting off the tongue of Patrick McGuire, compromised the matter by paying the latter $5225 for the dainty mouthful.

A French journal says of the French nation, that out of a population of 33,000,000 there are 4,000,000 in rags; 20,000,000 without shoes; 18,000,000 who eat no wheat bread; 27.000,000 too poor to drink wine; and 31,000,000 without sugar and meat.

While two little boys were skating on the ice near Noble's Ferry, in Fairfield, Maine, one skating backwards and the other facing him with his hand on the other's coat-collar, and being near an open place which had not frozen over, they not perceiving their danger, both went into the hole together. No one being near, both were drowned. They were found about three hours after. They were sons of Capt. David Cain, of Clinton, who, together with his wife, is left very deeply affected—almost to despair.

Another Land-Slide is expected, in the hill back of Troy, New York. A large crack has opened, and the earth seems preparing to move—which has caused several families to beat a hasty retreat. There is a beautiful gothic cottage on the top of the hill, which will yet disappear. The hill is a deposit of gravel.

Mr. J. Morrison, of Harrisburg, Pa., has invented a new machine for making rope, by which the space occupied for making tow lines and bale ropes, will not exceed 8 feet square, and for 2 1-2 inch rope he estimates that a room 18 or 20 feet square will be quite large enough.

The contemplated railroad between Vera Cruz and Mexico, (says a correspondent of the New Orleans Picayune,) passes over no mountains, and crosses no swamps; the ascent, though great, is very gradual—not more than a yard and a quarter in every hundred—and the nature of the ground extremely favorable.

The London Literary Gazette states that Mr. Harris, of Alexandria, in Egypt, has purchased a papyrus in Greek characters, which is the oration of an accuser, apparently Hyperides, against Demosthenes, for taking the bribe, or rather embezzling the 760 talents of Aarpalus.

Mr. Robert Hoe, of this city, has made contracts to build two Printing Presses, similar to those of the New York Sun and Philadelphia Ledger, for two Paris papers. Each is to print 12,000 copies per hour. They are to be made in this city and to cost $24,000.

The merchants of Philadelphia have organized a company for a line of steamers to run between that city and Charleston, S. C. One splendid steamer called the Columbus is now nearly ready for sea, and another is to be immediately constructed.

The Milwaukie Sentinel regrets to hear that the wheat, in many parts of the Territory, has been greatly injured by the alternate thawing and freezing weather of the last two months. The early sown wheat suffered considerably from the fly, and this, added to the injury caused by the open winter, threatens to diminish very materially the amount of the coming wheat crop.

A correspondent of the New York Commercial Advertiser, communicating from Constantinople, says that not less than 500,000 pounds sterling, ($2,000,000) was recently expended in the fete consequent upon the circumcision of a son of the Sultan.

Mrs. Sharp, a vocalist of some note, from New York, fell from the steamer Fashion, on Saturday, and was drowned. The accident occurred below Rising Sun, Indiana. She, Miss Bruce, and Mr. Kneas, were going to Louisville.

The original Catawba Grape Vine is said to have been procured from the banks of the Catawba river, and planted in the garden of the late Mr. Schell, of Clarksburg, in Maryland, and has been known to bear nearly eight bushels of grapes in a single year.

It is said that an apple tree in Duxbury, Massachusetts, has yielded one hundred and twenty bushels of fruit in a single season, a quantity sufficient to make fifteen barrels of cider.

If smoking, says the Scottish Temperance Review, continues to increase, it will ultimately destroy the energy and thoroughly practical character of the nation, and induce the dreamy, speculative, unpractical, and inert character of the German mind.

The papers of Rutherford Co., Tenn., are boasting of the great times they had there during the Christmas holidays. Among other causes of rejoicing and merry-making there were thirty-eight marriages.

At a late meeting of the Scotch Antiquarian Society, there was exhibited the original death-warrant of Mary, Queen of Scots, and an autographic letter of her stern monitor, John Knox.

A large broadcloth factory, to cost $55,000, is nearly finished at West Troy, N. Y.

The New York Tribune says that *Henry*, the slave in Mrs. Sprigg's boarding-house, Washington, who was sold to a slave dealer by his mistress, after he had bought himself of her, and paid her the price within a few dollars, has finally been set at liberty through the exertions of several Members of Congress. The female miscreant who sold him to himself, and then to a flesh-jobber, was made to disgorge a good part of the latter plunder. A farther sum of $180 was subscribed, and his freedom secured, until somebody shall steal and sell him again.

The Philadelphia North American says, that a daughter of Mr. Brown, on Frankford road, above Phœnix street, was found dead in her bed, having died in consequence, as is supposed, in a fit of anger with which she was affected the previous evening.

Mr. Asa Swain, of Sandbornton, N. H., was frozen to death on the 10th inst., within a short distance of his house. He had been to market at Franklin, with a load of coal, and purchased a bottle of rum, which was found in his pocket, empty.

There were shipped from New York for Europe during the first four days of the present month, 1,853 barrels of flour. Last year the amount shipped in the same time was 52,736 barrels. In corn there is a still greater falling off. The export of breadstuffs last year amounted to about $60,000,000.

The prominent causes of the insanity of the 2,429 patients, who, at different times, have been inmates of the Worcester Hospital, are thus given: Intemperance, 306; Ill-health, 348; Masturbation, 155; Domestic Affliction, 244; Religion, 218; loss of property, 145.

A committe of the St. Louis Engineer Association have examined into the causes which led to the fatal disaster to the steamer Planter, and have come to the conclusion that it was caused by a lack of water in the boiler.

The Millerites are holding a protracted meeting at Le Roy, N. Y. May next has been fixed upon by these people as the time for the Second Advent.

Petitions, signed by more than 6,000 ladies, have been presented to the Delaware Legislature, praying for the abolition of capital punishment.

Sixty thousand lobsters are taken on the shores of Cape Ann during the year, and forwarded to the Boston market—so says the Gloucester Telegraph.

One thousand dollars have been raised in Keene, N. H., to be expended is prosecuting the rumsellers of that town.

A Philadelphia physician has tried chloroform for asthma, on his own person, with emi nent success. He was relieved in a few minutes.

The inhabitants of Norwich, Vt., are smacking their lips over maple sugar, made from sap drawn from the trees in January.

Workmen are still employed at Caldwell's Landing, in digging, delving, and diving for Capt. Kidd's treasure.

South Carollna has a population of 594,398, of which 327,038 are slaves.

A bill has been reported in the Massachusetts Legislature, to incorporate a company, with a capital of $200,000, to manufacture bed-quilts and petticoat robes.

A railroad from Mobile, Ala., to the mouth of the Ohio river, has been in contemplation for a year or two past, and a charter for it has now passed the Alabama Legislature, 78 to 13. It is an immense undertaking.

The editor of the Pittsburg Despatch has seen a beautiful copy of the Declaration of Independence—signatures and all—engraved upon one side of an American dollar.

An iron steamer was recently carried from this country to Canton, in the ship Eliza Walker. She is to run between Canton and Whampoa.

On Saturday, 30th ult., in Pittsburg, Pa., a Mr. John Van Winkle gave one of his children a dose of pulverized opium, in mistake for rhubarb. The child died.

The United States Governor of Mexico has licensed three gaming houses in the Mexican capital. They pay each a monthly tax of $500 for the privilege.

Rubens' painting of the "Wise Men of the East," was lately bought in England for £2, and afterwards sold for £5000, and is now at Arundel Castle.

The Messrs. Merriam have received an order for 100 copies of Webster's Unabridged Dictionary to be sent to Mexico.

MARRIED,

In Brookfield, on the 10th inst., by Eld. S. B. Crandall, Dea. NATHAN WILLIAMS, of Alfred, Allegany Co., to Miss FANNY LANGWORTHY, of the former place.

DIED,

At Genesee, N. Y., on the 2d instant, of typhus fever, DAVID LEE LEWIS, of Independence, N. Y., in the 24th year of his age. He embraced religion about two years ago, and united with the Seventh-Day Baptist Church at Independence, and sustained the character of a worthy member until death. His end was peaceful. His remains were brought to Independence for interment, where an appropriate discourse was delivered on the occasion by the Rev Mr. Jeffers, of the Free-Will Baptist denomination. He has left a large circle of relatives and friends to mourn his loss.

J. P. L.

In Philadelphia, on the 7th inst., of bilious pluerisy and inflammation of the lungs, Mr. WILLIAM A. DAVIS, in the 35th year of his age. His remains were interred in the burying-ground at Shiloh, N. J. He was much esteemed, and greatly beloved, by all who knew him.

In Brookfield, N. Y., Feb. 10th, SARAH CRANDALL, relict of Jasper Crandall, aged 83 years. Mrs. Crandall was a worthy member of the Second Seventh-day Baptist Church of Brookfield.

In Brookfield, Jan. 1st, 1848, of congestive fever, AMOS R. W. MAXSON, one of the twins of John and Almira Maxson, in the 15th year of his age.

LETTERS.

Jeremiah Barritt, Charles Clarke, John T. Davis, J. P. Livermore, Ephraim Maxson, S. B. Crandall (New Haven, Ct.) P. C. Burdick (the money came to hand Jan. 30—the books will be sent.)

RECEIPTS.

D. Maxson, Alfred,	$4 00	pays to vol.	4	No.	52
B. W. Rogers, Williamsburgh,	2 00	"	4	"	52
Abner Mills, New York,	2 00	"	4	"	52
N. Rogers, 1st, Oxford,	2 00	"	5	"	31
J. T. Davis, Shiloh, N. J.	2 00	"	4	"	52
B. Randolph, Bridgeton, N. J.	2 00	"	4	"	52
C. Clarke, So. Bloomfield, O.	2 00	"	4	"	52
C. Bennett, Somerville, Mass.	1 00	"	5	"	7
E. Coon, Albion, W. T.	1 00	"	5	"	13

Review of New York Market.

MONDAY, FEB. 21.

ASHES—Pots $6 00; Pearls 8 50.——FLOUR AND MEAL—Pure Genesee Flour 6 30; Western 6 12. Jersey Corn Meal 6 62. Rye Flour 4 25. Buckwheat 4 50 a 4 75.——GRAIN—Genesee Wheat 1 35; Red Ohio 1 30; Virginia 1 23. Rye 90c. Corn from 50 to 60c. Oats 40 a 48c.——PROVISIONS—Butter is in demand at improving prices. Cheese 6½ a 7½c.

BANVARD'S MAMMOTH PANORAMA OF THE MISSISSIPPI RIVER! Painted on three miles of canvas. Exhibiting a view of country one thousand two hundred miles in length, extending from the mouth of the Missouri River, to the city of New Orleans, and reaching over ten degrees of latitude, being the largest painting in the world.

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Admission fifty cents; children half price.

The Panorama will commence moving at seven o'clock precisely.

Afternoon Exhibitions on Wednesdays and Saturdays, at three o'clock.

Seats secured from ten till twelve o'clock, A. M.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman New York, will be promptly attended to.

DWIGHT'S AMERICAN MAGAZINE.

THIS amusing and interesting Family Work, illustrated with many engravings, and containing an extraordinary variety and amount of valuable reading matter has closed the third volume, and subscribers to the fourth are invited. The character of this work is attested by the religious and secular press. It is warmly recommended to every family by the New York Observer, Christian Advocate, Recorder, Express, Courier, &c.

The fourth volume, (beginning with January, 1848,) will be sent in numbers of 48 pages large octavo, for $2 a year, in advance, (free of postage.) The January number will be highly illustrated with about 25 engravings, some of them large and of the finest style. Among the original matter will be the first chapter of Carlo Carbonaro, or real adventures and scenes in Italy. The history of New York Public Schools, and Mr. Squier's discovery in the Western Mounds, both with illustrations, will be also in this number.

Vols. 1, 2, and 3, (each with about 800 pages and 150 engravings,) for sale in muslin, or half bound, at $2 50 each. For $10 those three volumes, and any work in the market, not over $1 50, will be delivered at the houses of purchasers in Boston, Buffalo, Baltimore, and intermediate places, free of charge; and volume fourth will also be sent monthly, as above.

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The editor, Robert Chambers, is distinguished as the author of several historical works connected with Scotland, and as joint editor of Chambers' Edinburgh Journal.

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Miscellaneous.

ANGRY WORDS.

BY JAMES MIDDLETON.

Angry words are lightly spoken
In a rash and thoughtless hour;
Brightest links of life are broken
By their deep, insidious power;
Hearts inspired by warmest feeling,
Ne'er before by anger stirred,
Oft are rent past human healing,
By a single angry word.

Poison drops of care and sorrow,
Bitter poison drops are they,
Weaving for the coming morrow,
Saddest memories of to-day.
Angry words, O let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them, ere they soil the lip.

Love is much too pure and holy,
Friendship is too sacred far,
For a moment's reckless folly
Thus to desolate and mar.
Angry words are lightly spoken,
Bitterest thoughts of life are stirred;
Brightest links of life are broken
By a single angry word.

CAPTURING WILD HORSES.

To illustrate the manner of capturing the wild horses, called by the Spaniards *mustangs*, on the prairies of Texas, we insert the following description by one who has often engaged in the exciting chase:—

"The pursuer provides himself with a strong noosed cord, made of twisted strips of green hide, which, thus prepared, is called a lazo, the Spanish word for a band or bond. He mounts a fleet horse, and fastens one end of his lazo to the animal, coils it in his left hand, leaving the extending noose to flourish in the air over his head. Selecting his game, he gives it chase; and as soon as he approaches the animal he intends to seize, he takes the first opportunity to whirl the lazo over his head, and immediately checks his own charger. The noose instantly contracts around the neck of the fugitive mustang, and the creature is thrown violently down, sometimes unable to move, and generally for the moment deprived of breath. This violent method of arrest frequently injures the poor animal, and sometimes even kills him. If he escapes, however, with his life, he becomes of great service to his master, always remembering with great respect the rude instrument of his capture, and ever after yielding immediately whenever he feels the lazo upon his neck.

"Being thus secured, the lazoed horse is blindfolded; terrible lever, jaw-breaking bits are put into his mouth, and he is mounted by a rider armed with most barbarous spurs. If the animal runs, he is spurred on to the top of his speed, until he tumbles down with exhaustion. Then he is turned about and spurred back again; and if he is found able to run back to the point whence he started, he is credited with having bottom enough to make a good horse; otherwise, he is turned off as of little or no value. This process of breaking mustangs to the bridle is a brutal one, and the poor animals often carry the evidence of it as long as they live. After service during the day, they are hoppled by fastening their fore-legs together with a cord, and turned out to feed. To fasten them to one spot in the midst of a prairie, where neither tree, nor shrub, nor rock, is to be found, is quite a problem. But that is accomplished by putting on a halter, tying a knot at the end, digging a hole about a foot deep in the earth, thrusting in the knot, and pressing the earth down around it. As the horse generally pulls nearly in a horizontal direction, he is unable to draw it out.

"When a number are caught, they are generally driven to market, where they are purchased for three or four dollars, branded, hoppled, then turned out and abandoned to themselves, until needed. At some future time they will doubtless become a valuable article of export."

BENEVOLENCE OF EUGENE SUE.

A late number of the Atlas has a sketch of the famous or infamous Eugene Sue, from the pen of Mr. Poore, who has spent several years in Paris, and who was during that time the correspondent of the Atlas. A single paragraph will illustrate the private morality of this teacher of freedom and morals:

'Not many months since, Sue used to visit almost daily, one of the most fashionable ladies in Paris, Madame de ——, and hold forth in her richly furnished boudoir on the condition of the poor. "Do you ever relieve their distress?" asked Madame de ——, at the close of the harangues. "To a trifling extent," answered Sue; "but though my gifts are small, they are always cheerfully bestowed—I give one fourth of my income in alms." That afternoon, as he left *Cafe de Paris*, where he had been eating a costly dinner, an apparently old woman, clad in rags, prayed for charity. "Go away," was the stern reply. "But I am starving, give me a single copper to purchase bread with." "I will give you in charge to a police officer, if you thus annoy me." "You will," said the beggar; "and yet, Monsieur Eugene Sue, you are the man who writes about the misery of the poor—you are ———." "Who are you?" exclaimed Sue. "Madame de ——," was the reply, and the disguised lady stepped into her carriage, which was in waiting, leaving the novelist to his reflections."'

ORIGIN OF THE BARBER'S POLE.

The origin of the barber's pole is to be traced to the period when the barbers were also surgeons and practical phlebotomy. To assist this operation, it being necessary for the patient to grasp a staff, a stick or a pole was always kept by the barber surgeon, together with the fillet or bandaging he used for tying the patient's arm; when the pole was not in use, the tape was tied to it, that they might be both together when wanted. On a person coming in to be bled, the tape was disengaged from the pole and bound round the arm, and the pole was put into the person's hand: after it was done with, the tape was again tied on the pole, and in this state, pole and tape were often hung at the door, for a sign or notice to passengers that they might there be bled; doubtless the competition for custom was great, because, as our ancestors were great admirers of bleeding, they demanded the operation frequently. At length, instead of hanging out the identical pole used in the operation, a pole was painted with stripes around it, in imitation of the real pole and its bandagings, and thus came the sign.

PROCESS OF COINING GOLD.

The process of coining gold is very accurately, yet succinctly described in a recent letter to the Boston Post. We condense the description as follows:—The miners have to grind the gold rock fine, keeping it wet constantly, and as it becomes fine, it washes off. They have a hard kind of stone for grinding. They then mix quicksilver with it, and that collects the gold dust. It is washed out, dried, and goes through some kind of a heating process. The gold dust is then usually sold to the superintendent of the mint. Sometimes the miners melt the dust and cast it into a bar before offering it at the mint. To find the value, each parcel has to be assayed. The assaying is the most curious and scientific of all the business in the mint. The melters take the gold dust, melt it, and cast it into a bar, then it is weighed accurately, and a piece cut off for the assayer. He takes it; melts it with twice its weight of silver, and several times its weight in lead. It is melted in some small cups made of bone-ashes, which absorb all the lead, when a large part of the silver is extracted by another process, and the sample is then rolled out to a thin shaving, coiled up and put in a sort of glass vial called a mattrass, along with some nitric acid. The mattrasses are put on a furnace, and the acid is boiled some time, poured off, a new supply put in, and boiled again. This is done several times till the acid has extracted all the silver and other mineral substances, leaving the sample pure gold. The sample is then weighed, and by the difference between the weight before assaying and after, the true value is found. The gold, after it has been assayed, is melted, refined, and being mixed with its due proportion of alloy, (equal parts of silver and copper) is drawn into long strips, in shape not unlike an iron hoop for a cask; the round pieces cut out with a sort of punch, each piece weighed, and brought to the right size by a file, if too heavy, when it is milled, or the edges, raised and put into a stamping press, whence it comes forth a perfect coin, bearing the endorsement of "U. S."

DEATH OF NAPOLEON'S EMPRESS.

We have already briefly announced the fact of the death of Napoleon's widow. No great interest is excited by the event; and yet it is important in connection with its associations with the most brilliant and momentous epoch in European history. Maria Louise, Duchess of Parma, Placentia and Guastalia, died the 9th of December, 1847. From various foreign journals, received by the Cambria, we collate the following facts and comments in relation to her:—She had lived to be very nearly the longest reigning sovereign of Europe—thirty-four years having elapsed since she exchanged for the portion of an Archduchess her share in the throne of the French empire. Her Highness was born at Vienna, Dec. 12th, 1791, the eldest daughter of Francis II., Emperor of Austria, by Maria Theresa, daughter of Ferdinand IV, King of Sicily. Her marriage to Napoleon, took place the second of April, 1810—the most brilliant epoch in the career of that illustrious soldier. Paris was then the capital of an European empire. The spoils of all European nations, save one, formed the circle of the Imperial Court. And yet within four brief years, this mighty power passed away like a meteoric splendor. The Emperor departed an exile from France, and his Austrian bride became sovereign of the little Duchy of Parma.

"Her fitter place was by St. Helena's wave;
Her only throne was in Napoleon's grave!"

The only child of Maria Louise by Bonaparte, was a son, the late Duke of Reichstadt, born March 20th, 1811, who died unmarried at the palace of Schoenbrunns, near Vienna, 22d July, 1832. At the Congress of Vienna, Maria Louisa was chaperoned by the Duke of Wellington, a circumstance which is alluded to by Byron in these lines:

"Yes! the right arm, yet red from Waterloo,
Which cut her lord's half-shattered sceptre through,
Is offered and accepted! Could a slave
Do more? or less? And HE in his new grave!
Her eyes, her cheek, betray no inward strife,
And the ex-empress grows as EX a wife.
So much for human ties in royal breasts!
Why spare men's feelings when their own are jests?"

CULTURE OF THE CRANBERRY.

The first Cranberries were cultivated in England, by the late Sir Joseph Banks, who, in 1813 produced 3 1-2 bushels from a bed eighteen feet square. S. Bates of Billingham, Mass. has cultivated this fruit for years on dry soil with the utmost success—the fruit being double the usual size. Mr. B.'s method is to plow his land—strike out drills twenty inches apart, into which he puts a quantity of swamp muce—then sets out the plants in these drills four or five inches apart—hoeing them the first season. Capt. Henry Hall, of Barnstable, has cultivated this fruit twenty years. He spreads on his swampy ground a quantity of sand or gravel to kill the grass—then digs shallow holes four feet apart each way, and sets in sods of cranberries ten or twelve inches square. Mr. Gardner has cultivated on Nantucket Island. He selects ground that will keep rather moist throughout the season; takes off the top soil two inches deep—(an easier method would be to plow the land four or five inches deep, completely turning over the furrow;)—he then plows and harrows the ground—strikes out drills twenty inches apart—enriches with swamp muck, and sets out the plants four inches apart in the drills. Others are set out in hills, by putting a small sod of vines four feet apart each way. By any of the above methods no cultivation is needed after the first year, and in two or three years the vines completely cover the ground. Rakes are made in Massachusetts for gathering Cranberries, with which one man gathers fifty bushels in a day. When Cranberries are to be shipped to Europe or Asia, put them in new tight casks, and fill up with water; they will arrive in perfect order. During a winter as mild as the present, the land might be put in order, and the plants put into the ground, at any time from the opening of spring until the tenth of May.

[Phila. Inquirer.

Houses for Laborers.—A society exists in Edinburgh for promoting the comfort of the working classes. A large piece of land is bought in the suburbs, which is covered with suitable buildings; watered, and drained from central reservoirs. All things (land and materials) are bought at wholesale for ready money, and the best machinery, with steam power, is used. The work is also pushed most actively when labor is in the least request. In this way a saving of fully one half is effected in the cost of a dwelling over the usual expense to the poor, who pay exorbitant rates for lots or ground-rent, and for credit on material. Some 10,000 working-men belong to the Association, each of whom pays a monthly contribution. The houses, at low comparative rents, pay full interest, so as to induce capitalists, from other than benevolent motives, to contribute largely to the fund. Every contributor receives his share of the rentals, and when he desires to buy (for his own use only) he is entitled to his choice of unsold houses at nearly the cost price, payable in very small monthly installments. By this plan, instead of small rooms in dirty alleys and courts, good sized, well lighted and ventilated rooms are provided, with wide streets, and cheap omnibus conveyance to the town; the cost to the working-man is less than one-half of the usual rate paid by the laboring classes in the old way.

WILD MAN OF AFRICA.

There is yet another inhabitant of the woods by the Gaboon river, more to be feared than the African boa; it is the wild man of the woods,—not the ourang outang, though an immense ape,—always acting on the offensive, and ready to attack man. The bones of his extremities are larger than those of an ordinary sized, full grown man. I have examined them here, and whilst contemplating the skull, the jaws, and their terrible apparatus, really experienced a sort of shuddering. The canine teeth are upwards of two inches long, and of proportionate bulk. There is a ridge running from the top of the nose backwards over the crown of the head; to this is affixed a muscle, by which the living animal draws backwards and forwards a most frightful crest of stiff hairs; when enraged, or purposing to inflict injury, he erects them and draws the crest forwards over his large glaring eyes, and utters most hideous yells at the same time. Nothing seems to intimidate him. Sometimes he advances with boughs of trees broken off for the purpose of concealing his approach and attack, and suddenly grasping the legs of the human being, brings him instantly to the ground, breaks his bones by blows of his mighty arms and hands, and tears the flesh by his monstrous teeth. The native huntsman who goes in search or meets with him whilst pursuing less formidable animals, has learned that the safest way to engage is to act quite on the defensive; to let the monster draw near, when he will immediately seize the end of the muzzle of the gun (ready cocked and presented) between his teeth. Instantly it must be discharged; if the man either delays till the ape has compressed the barrel so as to close it, or fails to give a mortal wound, wo be to him; his doom is sealed. [Dr. Prince.

Precautions for Louis Phillipe's Protection.—One of the saddest circumstances which exist in France is the extraordinary precaution which it is considered necessary to take for the safety of the king. There are, for example, five large barracks, each occupied by regiments of *elite* in the immediate vicinity of the Tuilleries, and eighteen guard houses, each of which is continually occupied by 250 armed national guards of the infantry battalions, and 25 men of the regiment of horse. There are, besides, 350 soldiers of the line, and a troop of 50 men of a cavalry regiment. At nine o'clock at night, a detachment, composed of four companies, takes its station in the centre of the palace, and remains all night with loaded arms; 90 sentinels with loaded arms, keep watch in and around the palace during the night, besides which, patrols and detachments visit every part of the palace and gardens every half hour; 55 of the attendants in the gardens, and of the domestics of the royal household, mount guard in the royal apartments during every night, armed with double-bareled guns. In addition to all this multitude, there is a number of police agents, aides-de-camp, adjutants, &c., continually on duty. A secret passage leads from the palace to one of the nearest barracks, and some of the guard houses are provided with ladders, to enable the soldiers to enter the palace at any moment. [Edinburgh Review.

Madam—Most worthy of estimation, after long consideration and much meditation, on the great reputation you possess in the nation, I have a strong inclination to become your relation, and on your approbation of this declaration, I shall make preparation to remove my situation to a more convenient station, to profess my admiration, and if such obligation is worthy of observation, and can obtain commiseration, it will be an aggrandization beyond all calculation, of the joy and exultation, of

Yours, &c., Samuel Dissimmulation.

Sir—I perused your oration, with much deliberation, and a little consternation, at the great infatuation, of your weak imagination, to show such veneration on so slight a foundation; but after examination, and serious contemplation, I supposed your animation was the fruit of recreation, or had sprung from ostentation, to display your education by an odd enumeration or rather multiplication of words of the same termination though of great variation in each respective signification. Now without disputation, your laborious application to so tedious an occupation deserves commemoration, and thinking immutation a sufficient gratification, I am without hesitation, Yours, &c.,

Mary Moderation.

Words of Wisdom.—Sir Robert Hall, in an address delivered in 1823, to the inhabitants of Leicester, England, on the subject of Slavery in the West India Islands, used the following memorable words, which are equally applicable to this country:—

"Let us not be discouraged, if in this great enterprise our efforts are not immediately crowned with success. The slave trade, be it remembered, was long upheld by a combination of private interests, in opposition to the remonstrances of reason, humanity, and religion; but it fell at last. Such unquestionably will be the fate of slavery. It may, like its twin brother, be supported for a time by that great obstruction to all enlightened legislation, the opposition of interested individuals, who may obscure truth by sophistry, and intimidate justice by a formidable array of influence; but it is one of the felicities of a free country, that nothing can be permanent which will not sustain the ordeal of inquiry and the shock of discussion."

VARIETY.

A ragged urchin, with a basket of flat-iron holders upon his arm, made his way into the Council Chamber, at Boston, while the Governor's Council were in session, and with perfect nonchalence, marched up to the Governor and offered his wares for sale. The Governor, pleased with the honest simplicity and business turn of the boy, treated him very kindly, and purchased one of his articles. The boy then went to each of the councillors, and most of them bought one, and some of them two of the useful appendages to the kitchen. Having supplied the Honorable Council in his line, the embryo merchant retired, apparently much pleased with his adventure. It is presumed that the boy was sent there by some wag.

Mr. Rowland Hill, on being told that it was expected he should take notice of some unhandsome things which had been publicly said of him, said that he did not consider it necessary to enter into any vindication of himself; and, he added, "I have now lived a great many years in the world, and have passed through much of evil report and good report, and I have arrived at this conclusion, that no man can possibly do me any harm except myself.

The Roman Catholic Canadians are very fond of playing cards. During Lent, the priests will not allow them to play for money; but as they must have something for a stake, what do you think they do? Why, instead of money, they play for prayers! The person who loses is to repeat a certain number of prayers, and the merit of these prayers is to go to the man who wins the game. Nay, further, the loser is not obliged to do this drudgery himself—there are old women to be found, who, for a shilling a dozen, will repeat the prayers for him.

Franklin, when he was Ambassador to France, being at a meeting of a literary society, and not well understanding the French when declaimed, determined to applaud when he saw a lady of his acquaintance express satisfaction. When they had ceased, his little child said to him—"Why, grandpa, you always applauded the loudest when they were praising you." The old man laughed heartily, and explained the matter.

A person was by order of a judge, discharged from Reading jail, England, after having been imprisoned nearly seven years for a debt of £10, increased by costs to about £39. He refused to avail himself of the insolvent debtor's act to obtain his liberation. This reminds us of another and still worse case, of which we have read. After the passage of the insolvent law in England, in 1794, among the prisoners released was a farmer who had remained in custody *eleven years*, for the cost of an action in which he failed, for having killed a hare on his own grounds!

Abraham Lincoln, Member of Congress from Illinois, is described as a tall, raw-boned, thin, and dark-complexioned man, six feet four inches high. He made his debut in the House in a speech on the war, and displayed the rapidity of utterance, abundance of gesture, and striking figurative language, which are common to western men. Speaking of military glory, he said: "Military glory is a rainbow which rises in the heavens and dazzles with its luster, but it comes forth from the *clouds of desolated cities and showers of human blood!*"

Persons unacquainted with the art of typemaking, says the Anglo Saxon, would be surprised to hear that there are not more than three men in the United States acknowledged by type-founders and printers to be good type-cutters, and there are not ten men in the Union who ever pretend to cut type. The type cutting is a very difficult art to acquire. There are many trades and professions which any one of moderate capacity can acquire so as to be tolerably useful in them. It is not so, however, with type-cutting.

A large number of vessels are now employed in conveying saw-dust to Charlestown, Mass. It is designed for packing ice at Charlestown and Cambridge, the great sources of the ice trade for almost the whole world. A respectable income is now derived at several places in Massachusetts from the sale of pine saw-dust for this purpose, and the transportation gives employment to considerable tonnage.

A correspondent of Mann's Family Physician states that a son of Capt. Charles Morse, of Norridgewock, 12 years of age, weighs 194 3-4 pounds! He stands 5 feet high—measures 1 foot 8 1-2 inches across the shoulders, 3 feet 11 inches round the hips—the arm is 1 foot 2 inches in circumference above the elbow, thigh 2 feet 1 inch, and the leg 1 foot and 6 inches.

Mrs. Lanman of Norwich, Ct., widow of the late Judge Lanman, was burned to death on the 11th inst. by her clothes taking fire at the grate. She was about 70 years of age. She left four children by a former marriage, of whom Park Benjamin, Esq. of this City, is one. The circle of her family connections is large; and among the poor and needy, to whom she was a true friend, her death will be sincerely mourned.

At the new blacksmith's shop, Washington Navy Yard, they are putting up a new steam hammer composed of a solid block of iron weighing 16,000 lbs. The bed in which this is to be placed weighs 10,000—making the weight of the hammer when completed 26,000 pounds.

A company of missionaries recently embarked at London for various stations in the Pacific. Among the items of the cargo, were 5,000 copies of the Scriptures in Tahitian, and 4,000 Pilgrim's Progress. Also a large quantity of Bibles and Tracts, printing materials, and an iron chapel.

On Sunday, a lady called to her little boy, who was playing marbles on the side-walk, to come into the house. "Don't you know you should'nt be out there, my son? Go into the back yard, if you want to play marbles—it is Sunday." "Well, yes. But ain't it Sunday *in the back yard too*, mother?"

Two young blockheads, named James P. Goode and Francis Deshagon, with "respectable connections," shot at each other four times near Farmville, Va. on the 4th inst. The last shot took effect in Goode's breast, and he is not expected to recover. Deshagon is in jail.

Good nature is the very air of a good mind, the sign of a large and generous soul, and the peculiar soil in which virtue prospers.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music.

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing	Wednesday,	Aug. 25,	and ending	Dec. 1
Second	"	"	Dec. 15,	"	March 22
Third	"	"	April 5,	"	July 12

Tuition, per term of fourteen weeks, from	$3 00 to $5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold th reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

U. S. SCHOOL AGENCY.

CLINTON HALL, NO. 5 BEEKMAN-ST., NEW YORK.

Established for the accommodation of Schools, Academies, Colleges, &c. First class Teachers in every department furnished on reasonable terms. Letters of application from teachers and employers will be answered by a circular, giving references and full particulars. Books, Maps, Stationery &c., furnished to order on the lowest terms. The Teachers Advocate, $1, in advance. Letters must be post-paid.

26tf. E. H. WILCOX, Proprietor.

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The Sabbath Recorder.

EXTRACTS FROM MISSIONARY LETTERS.

We make very full extracts from the communications of our missionaries, even to minute details concerning their household arrangements, &c. Our apology for bringing all these minutiæ before the public, is the necessity of having our people thoroughly informed in reference to the expense of sustaining the cause, and the deep interest felt by all of them in regard to the missionaries, with whom they are, most of them, personally acquainted. In a more advanced stage of our operations, it may not be necessary to be so full.

[Mr. Carpenter's Journal continued.]

SHANGHAI, July 7th, 1847.

BELOVED BRETHREN,—I now have the pleasure of informing you, that I have obtained a house in this city, and am now occupying it. I took possession of it on the last day of June. You may be surprised to learn that I have got a large, commodious house, and paid the rent in advance. But I will explain. After I had come to a decision to make this city our station, it was a matter of necessity that I should obtain some house. The London Mission took me in and bade me welcome to stay until I could obtain a house. I spent about three weeks, during which time a pretty thorough search was made. Only three could I find, besides the one I am in. One of these is on the foreign ground, pleasantly located, but quite small for all of us. It is built after the European style, and the rent is $400 a year. Rent is very high on the grounds allotted to the British. Another is a new house close by two of our American missionaries, (Bishop Boone and Mr. Lyle.) This is a Chinese house, and would require at least $200 expense to make it comfortable. The rent would be $320. Another is a house nearly finished in the native style, and smaller than the last mentioned. The rooms were well arranged for our two little families, and I felt strongly inclined to take it. It is situated at the southern extremity of the suburbs. The rent would have been probably $130. The owner asked $160. But afterwards I ascertained that he would have taken less. But there was one little circumstance that prevented me from taking this house; it was only one story high, and the ground rooms are too damp. Besides, it would have required at least $100 additional expense to make it comfortable. The fitting up would have consisted in putting ceiling overhead under the tile roof, to prevent being baked in summer, and frozen in winter, and in putting in glass windows. In two-story houses, besides this, the side walls have to be thickened with brick and ceiling. The house that I have taken is in a better location than either of the others. It is sufficiently removed from all the other missionaries, is in a part of the city as densely populated perhaps as any, and yet a little retired from any of the principal business streets. It is already fitted up sufficiently for one family; i. e. one sitting-room, two large bed-rooms, and one small study, are fitted up. There is a chimney and grate in the sitting-room. The grate I have put in. There is a great abundance of rooms in the house, and it may be necessary to fit one or two small lower rooms. All that would be required for them would be glass windows. The rent of this house is $170, a year. In addition, I had to pay the go-between-man—(I have not seen the owner)—$6. I also had to pay for the kitchen fixtures $5, so that the house this year costs $181. The grate $1, makes $182. Upon the whole, this is the cheapest house I could get, even for the first year. It is more spacious and airy than either of the others; and prospectively it contains one other advantage, which is not often found in a Chinese house. It has one ground room, about 20 feet by 30, which, with a trifling expense might be used as a chapel. And we hope to need one in two years. And I presume we can keep the house as long as it is desirable to keep it. The Chinese believe this house to be haunted. Hence no Chinaman will rent it, and the rent is brought down to about one half of what it otherwise would be. It is a more costly house than the one Bishop Boone occupies, for which he pays $400. It is said that a man was strangled in this house a few years since. This is the origin of the notion that it is haunted. The greatest difficulty I find with it yet, is, that it is haunted with fleas. The former occupant kept two or three dogs around him. But my servant is making fearful battle with these troublesome occupants. Although there is much room in the house, there is but little of it available at present. But amidst acres of tile roofs, it is some relief in summer, to have some open space to let the air circulate. The best we can do, it is much more oppressive in the city during the summer months than it is out. Hence the London Mission have located themselves out on the British grounds. It is also cheaper in the long run to get a piece of land out and build. But they must have their chapels in the city. Considering all the advantages this house combines, I regard it very fortunate that I have got it, especially as I could get no other so cheaply.

Dear Brethren,—I trust, you will not fail to mark the kind dealings of our Heavenly Father towards us. 1st. We had a very prosperous voyage from New York to Hongkong. 2d. We met with a kind reception there; even strangers showing us no small favor; which I consider special providences of God in behalf of our infant mission. 3d. A prosperous voyage to this place. 4th. Hospitality and kindness here. 5th. The concurrence of circumstances connected with obtaining a house. 6th. Chinese superstition making available to us a house and location so desirable as this. Putting all these things together, and comparing them with what the Bible teaches in reference to God's care for his people and for his cause, it does appear to me that his hand and his counsel are in this matter. And if God be for us it is of little consequence who is against us; the work will go forward, and the mission will prosper.

I hope the kindness and mercy of our God towards us will excite both you and us, and all the friends of the cause, to gratitude and praise. And I hope we may keep steadily before us the great object of our coming here. It would seem to be difficult to lose sight of it, while we see on every side of us a teeming population who have no knowledge of the God that made them, nor of the only name under heaven given among men, whereby they must be saved. Nay, it must be impossible to lose sight of our object in coming here, if we daily hear from an idol temple within fifty yards of us, the sound of a great drum, or of a huge bell, both of which are occasionally struck for the purpose of awakening the attention of their stupid gods to their stupid worship. Never before was I placed in circumstances which impressed me so thoroughly with the conviction of the importance and urgency of the charge given by our Saviour to his disciples just before he ascended up on high; for, although heathenism is seen in this city in its mildest aspect, yet enough of its bewildering, beclouding, and benumbing influence may be seen even here to excite the earnest desire to communicate to them the word of eternal life. Even while I am writing, the bell is sounding, and two or three guns have just been fired, I suppose for the same purpose. But who is competent to the task of remodeling the moral character of these fallen ones? Learning may toil for it, but it will toil in vain. There is no intrinsic regenerating power in learning or labor, at home or abroad, if separate from the Spirit of the Lord. Not by might nor by power, but by my Spirit, saith the Lord. Whatever means, therefore, are put into requisition, it must be in habitual reliance on the power and grace of God. And this is my concern, that we may be assisted to do as instruments just what his wisdom has dictated to be done by human instrumentality, and then we may confidently expect his blessing to attend our efforts. But the inquiry arises, how much does this imply on our part? To what extent does it please God to use human sympathy and labor and faithfulness in this great enterprise of redeeming the lost? If a life of complete consecration to the service of God, embracing the most heroic self-denial, the enduring of greatest contradiction of sinners against himself, and the offering up of prayers and supplications with strong crying and tears—if such a life be the example set for us, can we expect to succeed well in a course essentially different? Now that God has fixed our station here in this promising field, I hope we may labor with all our might to fulfill the good pleasure of his will in directing us to this place.

PRAYER AND TRADE.

Rev. Mr. Hume, a missionary at Bombay, says that there are about twenty-five thousand Parsees, or followers of Zoroaster, in Bombay, and that they constitute the most intelligent, enterprising and wealthy class of the native population.

A few days ago I had occasion to go into the shop of a Parsee, with whom I am considerably acquainted. It was in the afternoon, and I found him standing on the steps of his shop, with his face toward the setting sun, busily engaged in repeating his prayers. Many people were passing along the street just before him; but this seemed to cause him no concern, unless when he had occasion to bow to some acquaintance. When I turned to enter his shop, he gave me a very cordial salutation, bowing and waving his hand for me to enter, but all the time repeating his prayers as rapidly as ever. Perceiving that no one was present in the shop to attend to me, he clapped his hands several times, making a loud noise, the object of which seemed to be well understood by the family, as his son, a young man of twenty years of age, came running into the shop.

I asked him the price of the article which I had come to purchase; when he, being in doubt, went and inquired of his father, who, with the fore finger of the right hand, wrote upon the palm of the other the price to be charged. The young man then came back and told what his father had said; but the price being extravagant, I objected to it, and told him what I would give. The young man, not feeling at liberty to act on his own responsibility, went and reported my offer to his father, who shook his head, and again wrote on his hand, as before, a sum considerably less than that first mentioned. The young man again came and stated the price now asked; which being still very unreasonable, I was about to leave, but said I would give him the sum offered at first, if he chose to take it.

The young man again hastened to his father with my offer, and as he shook his head at this, I passed out another door, leaving him repeating his prayers as busily as ever. While I remained, he appeared much interested in what was passing in the shop; and although praying with his face in an opposite direction, he every moment turned so far about as to catch a glance of us, and observe what we were doing.

The person here mentioned is a shrewd, intelligent business man; but alas, how blind in regard to spiritual matters! He readily acknowledged that we were indebted to God for every thing; but I have often seen him, early in the morning, bowing reverently to the different articles in his shop, muttering over something at the same time. This is done from a superstitious belief that it may secure good prices and prosperous business.

A DOMESTIC PICTURE.

BY OLIVER GOLDSMITH.

Blest be that spot, where cheerful guests retire
To pause from toil, and trim their evening fire;
Blest that abode, where want and pain repair,
And every stranger finds a ready chair;
Blest be those feasts with simple plenty crowned,
Where all the ruddy family around
Laugh at the jests or pranks that never fail,
Or sigh with pity at some mournful tale;
Or press the bashful stranger to his food,
And learn the luxury of doing good.

SINGULAR EFFICACY OF SOCIAL PRAYER.

A clergyman, who was not very remarkable for his zeal in the cause of his Divine Master, while traveling, not many months ago, in a certain section of this State, stopped for a night in a place where there was an extensive revival of religion. After resting for a short time at the inn, his curiosity to view the place led him to stroll through the streets. He had not proceeded far on his evening ramble, before his ear was arrested by the voice of prayer. He paused and listened, and finding that the voice issued from a retired and humble dwelling by the road-side, stranger as he was, he resolved to enter. On entering, he found himself unexpectedly surrounded by a band of disciples assembled for special prayer. He cast his eye about upon the little group, in a vain endeavor to find some one whom he could recognize as an acquaintance; but all were strangers in person, though brethren in Christ. Collecting his wandering thoughts, he bowed himself in the humble attitude of prayer, and, to his infinite surprise, he soon discovered that himself, by name, and the people of his charge, were the subjects of ardent and importunate supplication. The person who was leading their devotions, was an entire stranger to him, and yet he seemed to wrestle in spirit with God, that he might be aroused to greater faithfulness and zeal in his ministerial duties and private devotions, and that God would prepare him to become instrumental in reviving his work in the church and congregation over whom he was placed as a spiritual watchman. After the meeting had closed, being deeply impressed with the guilt of his past negligence, and with the responsibility of the ministerial office, he silently withdrew and returned to his lodgings. Not long after this event, he returned to his people, and resumed, with renewed vigor, the duties of his office. Within a short time, a revival commenced in his congregation, and three hundred were early numbered as the hopeful subjects of redeeming mercy. The revivals in both mentioned places still continue.

THE EVENING OF LIFE.

BY THOLUCK.

"O DEATH! how bitter is the remembrance of thee to a man that liveth at rest in his possessions, to him that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat," saith the son of Sirach. Yes! and by what expedient do such men try to overcome thy bitterness? Oh! when I see them, like some beaten foe, who retreats from fence to fence behind the last intrenchment; driven now from the joyous revelry of youth, and anon from manhood's keen enjoyments, until they are reduced, at last, to solicit a faint gratification from stimulating, perhaps, a languid palate. Oh! when I see them, like the worm which cleaves to the withered leaf, feeding on the wan and shadowy remembrance of days never to return, and trying whether it may do them any good to *forget* that which they now no more can *change*,—how do I then, with my whole soul, exclaim, Thanks be to Jesus Christ, my Lord, who hath delivered me from the bondage of this corruptible world! The poet says—

"Taught by some impulse from on high, men's minds
Suspect the coming danger, as we see
The waters heave before the approaching storm."

But of you it may be said—

"They hear the wild winds lash the bursting sails,
At every joint the shivering vessel creaks,
But strike they will not, and go blindly down."

How sweet, O death, is the thought of thee to the man who could never find a satisfying portion here below, but who, even amidst this fleeting life, still lived and leaned upon the promises of that which is everlasting! I do not quail before thy scythe; it can cut off nothing which I am not willing to leave behind, that the wings of my spirit may bear me unencumbered away. Old Age, for him who has a Saviour, thy rosy evening changes so insensibly into dawn, that there is scarce a night between!

Yes, I will set my house in order; the task will not be difficult. The best of my property I take along with me. I leave my children to the great Father of the fatherless, to whom belong heaven and earth. My body I bequeath to the earth, and my soul to the Lord. He has sued for it longer than my life, and he bought it with his blood. Thus, I lay every weight aside, and am ready for the journey. When the traveler has paid his debts in the city of a foreign land, how does he exult to pass the gate, as he bends his steps homeward. I have no more a single creditor upon earth, and I know I shall find none in the place to which I go. Oh, it is a blessed thing to die, when we can say, with Hezekiah, "Behold, for peace I had great bitterness; but thou hast, in love to my soul, delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." Yes, old men, the blessed thistle is an herb of precious use. It soothes the aching of the heart. But beside the cross of Jesus there grows a plant that is fairer still, and has a juster claim to be called *Hearts-ease*. Nothing like it alleviates the bitter pangs that precede the hour of dissolution!

SCRIPTURE ILLUSTRATED.

BISHOP BUTLER.—This worthy prelate, when on his death bed, having sent for his chaplain, observed, that though he had endeavored to avoid sin and please God, yet from the consciousness which he felt of perpetual infirmities, he was still afraid to die.

"My lord," said the chaplain, "you have forgotten that Jesus Christ is a Saviour." "True," was the answer, "but how shall I know He is a Saviour for me?" "My lord, it is written, Him that cometh unto me, I will in no wise cast out." "True," replied the bishop, with admiration; "and I am surprised that, though I have read that Scripture a thousand times over, I never felt its virtue till this moment, and now I die happy."

PSALM xxxii: 37—Mark the perfect man, and behold the upright; for the end of that man is peace.

THE MIMIC TAKEN OFF.—A Mr. Madan, who had been educated for the bar, being a great mimic, was one evening desired by some wicked companions to go and hear the Rev. John Wesley, who, they were told, was to preach in the neighborhood, and then return and exhibit his manner and discourse for their entertainment. Accordingly he went to the meeting with this intention, when, just as he entered the place, Mr. Wesley named his text, "Prepare to meet thy God," with a solemnity of accent that struck the young man very forcibly, inspiring a seriousness which continued to increase as the good man proceeded in exhorting his hearers to repentance. On returning from the meeting, Mr. M. was accosted by his acquaintances, "Have you taken off the old Methodist?" "No, gentlemen," he replied, "but he has taken me off!" And from that time he left their company, associated with serious people, was soon converted, and afterwards became a useful minister of the Gospel.

I COR. xiv: 24, 25—But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth.

PATIENCE UNDER REPROOF.—Tasso, the celebrated author of "Jerusalem Delivered," when informed by his physician that he must soon die, thanked him for the tidings, and expressed much gratitude that he was soon to be brought safe into port, after so long a storm. When his last moment arrived, he calmly said, "Into thy hands I commit my spirit, O Lord;" but expired before the sentence was finished.

It is recorded of him, that "there never was a scholar more humble, a wit more devout, or a man more amiable in society." When he had extended his reputation throughout Italy, by his celebrated poem, his father, fearing that it might seduce him from more advantageous studies, was greatly vexed, and went to him and remonstrated against his devoting himself to philosophy and poetry, making use of many very harsh expressions. The old gentleman's anger being heightened by the patience of Tasso, he at length exclaimed, "Of what use is that philosophy on which you value yourself so much?" "Sir," replied Tasso, "it has enabled me to bear the harshness of your rebuke."

PROV. xix: 11—The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

REMARKABLE RESIGNATION.—When the Duke of Burgundy, the illustrious and promising pupil of Archbishop Fenelon, lay dead in his coffin, and the nobles of his court, in all the pomp of silent sadness, stood weeping around, the archbishop came into the apartment, and having fixed his eyes on the corpse, broke out at length in terms to this effect:—"There lies my beloved prince, for whom I cherished an affection equal to the tenderest regard of the tenderest parent. Nor were my affections lost; he loved me, in return, with all the ardor of a son. There he lies, and all my worldly happiness lies dead with him. But if the turning of a straw would call him back to life, I would not for ten thousand worlds be the turner of that straw in opposition to the will of God."

JOB i: 21—The Lord gave, and the Lord hath taken away blessed be the name of the Lord.

THE CHRISTIAN WARFARE.—Among the prisoners taken captive at the battle of Waterloo, there was a Highland piper. Napoleon, struck with his mountain dress and sinewy limbs, asked him to play on his instrument, which is said to sound delightfully in the glens and mountains of Scotland. "Play a pibroch," said Napoleon, and the Highlander played it. "Play a march;" it was done. "Play a retreat." "Na, na," said the Highlander, "I never learned to play a retreat!" *No retreat!* should be the motto emblazoned on the standard of every Christian warrior, as he goes forth to battle, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

EPHES. vi: 13—Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

PINKNEY AND EMMET.

The Knickerbocker for the past month has the following anecdote of the two eminent persons named above. Where sarcasm, invective and severity of denunciation are regarded as the characteristics of eloquence, the lesson which the subjoined narrative conveys, may operate as a useful corrective:—

"We do not know when we have encountered a more forcible exemplification of the truth, that 'a soft answer turneth away wrath,' than is afforded in the ensuing anecdote: On one occasion, in the Supreme Court of the United States, the eloquent Irish exile, Mr. Emmet, and the distinguished orator, Mr. Pinkney, were on opposite sides in an important cause, and one which the latter had much at heart. In the course of the argument he traveled out of the cause to make observations personal and extremely offensive, on Mr. Emmet, with a view probably of irritating him and weakening his reply. Mr. Emmet sat quiet and endured it all. It seemed to have sharpened his intellect, without having irritated his temper. When the argument was through, he said, 'Perhaps he ought to notice the remarks of the opposite counsel, but this was a species of warfare in which he had the good fortune to have little experience, and one in which he never dealt. He was willing that his learned opponent should have all the advantage he promised himself from the display of his talents in that way. When he came to this country he was a stranger, and was happy to say, that from the bar generally, and the court universally, he had experienced nothing but politeness, and even kindness. He believed the court would do him the justice to say, that he had said or done nothing in this cause to merit a different treatment. He had always been accustomed to admire and even reverence the learning and eloquence of Mr. Pinkney, and he was the last man from whom he should have expected personal observations of the sort the court had just witnessed. He had been in early life taught by the highest authority, not to return railing for railing. He would only say, that he had been informed that the learned gentleman had filled the highest office his country could bestow at the court of St. James. He was very sure that he had not learned his breeding in that school.'

"The court and the bar were delighted; for Mr. Pinkney was apt to be occasionally a little too over-bearing. When we take into consideration the merit of resistance against the natural impulse of a warm Irish temperament, we must admire still more the manner adopted by Mr. Emmet. Mr. Pinkney, as we gather from Wheaton's Life of that gentleman, afterwards tendered the most ample and generous apology. 'The manner,' said he, 'in which Mr. Emmet has replied, reproaches me by its forbearance and urbanity, and could not fail to hasten the repentance which reflection alone would have produced; and which I am glad to have so public an occasion of avowing. I offer him a gratuitous and cheerful atonement; cheerful, because it puts me to rights with myself, and because it is tendered not to ignorance and presumption, but to the highest worth, intellect, and morals, enhanced by such eloquence as few may hope to equal; to an interesting stranger whom adversity has tried, and affliction struck severely to the heart; to an exile whom any country might be proud to receive, and every man of a generous temper would be ashamed to offend.'"

THE BIBLE HONORED WHERE KNOWN.

Among men of education and talents, those who have been known as enemies of the Bible have, for the most part, unhesitatingly acknowledged their ignorance of its contents, or at least that they were not familiar with its pages; while the invariable testimony of all who have candidly studied it, has been in favor of its claims to divine authority, and to the sublimity, purity, and wisdom of its precepts. The testimony following will be very generally respected:—

The venerable John Quincy Adams recently stated to a friend, that ever since he was thirty years old he had been accustomed, among the first things, to read the Bible every morning. With few interruptions, he has followed the practice over half a century.

The late Hon. Samuel Hubbard, also, of Boston, says the American Messenger, had a remarkable acquaintance with the Bible. He had a large Bible class of young men; and in the conversations and discussions which arose, would quote a verse from memory, and add, "I think you will find it in ——," naming the chapter and verse; and the reference would be found invariably correct. Such a knowledge of the Scriptures could have been obtained only by long and faithful study.

MATERNAL AUTHORITY.

"Mary, let that book alone," says a mother to her little daughter, who is trying to pull the Bible from the table. "*Let it alone.*"

Mary stops for a moment, and then takes hold of the book again. Pretty soon the mother sees that Mary is still playing with the Bible. "Did you not hear me tell you to let that book alone? Why don't you obey?" Mary stops for a moment, but is soon again at her forbidden amusement. By and by, down comes the Bible on the floor. Up jumps the mother, and hastily gives the child a blow, exclaiming, "*there*, obey me next time." The child screams, the mother picks up the Bible, saying, "I wonder my children do not obey me better." Is it strange that a child thus managed should be disobedient? There is no more effectual way of teaching a child disobedience, than by giving commands which you have no intention of enforcing. The mother who first coaxes, then threatens; then pretends to punish; then punishes a little; is only making trouble for herself and sorrow for her family.

The Sabbath Recorder.

New York, March 2, 1848.

CHRISTIANITY MISREPRESENTED BY CHRISTIANS.

Smith, in his "Consular Cities of China," recently republished in this country, tells a good many stories illustrative of the influence exerted, by the representatives of Christian nations in China. The testimony of A-tuh, "a smart, intelligent, well-educated man," ought to be read and pondered by all. According to Mr. Smith, he "spoke of the insolent treatment to which the Chinese residents were exposed from the police of Hong Kong, and the Europeans generally, and became much excited when he spoke of a recent indignity which his father had suffered. He said the English had always been overbearing toward his countrymen; and until they showed a kinder spirit toward them, Christianity would never be respected. Especially, continued he, since the war the Chinese generally hate the English to a much greater degree than ever before, as they have done so much greater mischief. On this account, they are more disinclined than formerly to listen to Christian doctrines, thinking that if Englishmen are Christians, it cannot be a good religion which permits them to be so insolent and mischievous." The father of A-tuh, Leang-Afa, confirmed this by his own testimony. "On my asking him," says Mr. Smith, "what were the principal obstacles to missionary success, he replied, "The Chinaman's heart is very hard; they will listen to European missionaries, and not bring objections till they have departed. But to me, they will address remarks of this kind:—'*Perhaps this English doctrine may be very good; but we wish that you would first try it on the English themselves, for they are wicked men.* WHEN THIS DOCTRINE HAS MADE THEM BETTER, THEN COME AND SPEAK TO US.'"

THE MORMONS.

The privations and sufferings of the Mormons since they left Nauvoo, the site of their temple to go farther west, have been almost unparalleled. It seems, however, that they have at length found a resting-place, where they hope for quiet. From a circular addressed to the members of the Nauvoo Church, by the twelve Mormon apostles, we learn that their principal abiding place hereafter, is to be in the valley of the great Salt Lake, and, if they succeed according to their expectations, their central position between the Pacific and the Mississippi, their numbers and united prospects, will give them an importance that they have not been able to attain in the United States. Their numbers will be greatly increased this season. It is confidently asserted, by those who ought to know, that at least 20,000 persons are in expectation of joining the church during this summer. The number of their members, and the extent and industry of their system of proselyting, exceeds the belief of those not informed of their real operations. No sect has ever sprung up that could boast of the same number of members within the same space of time. They have, notwithstanding the opposition which they have encountered, pushed their missionaries and preachers into every continent, and many of the islands of the sea, and have made proselytes everywhere. Their progress has been as incredible as their belief is absurd. The present site of their church, in the midst of mountains on the margin of the great Salt Lake, and cut off on all sides from other settlements by a belt of sterile and mountainous country of nearly five hundred miles in breadth, gives to their present position and enterprise a novelty which will attract hundreds to them; and they confidently look forward, within a very short period, to the formation of a large and powerful settlement at that place.

ECCLESIASTICAL QUESTION—JUDICIAL DECISION.

A case was tried some weeks ago, in the Supreme Court of New York, which involves important church interests. It seems that while Rev. John Maffit was under the discipline of the Methodist Church, Rev. Mr. Green, pastor of the Centenary Methodist Church in Brooklyn, assisted him to evade certain disciplinary proceedings. For doing so, Mr. Green was suspended from his ministry one year, by the New York Annual Conference, and a new pastor appointed in his place. Subsequently Mr. G. resigned his connection with the Methodist Episcopal Church; and the Centenary Church, having done the same thing, gave him a call to become their pastor, which he accepted. When the pastor appointed by the Conference went to take possession of the parsonage and the church, he was met with a refusal, on the ground that the church had withdrawn from the Conference, and denied its jurisdiction; hence proceedings in law were instituted. After a full hearing of the case, the Court gave the following decision:—

That the itinerancy of their preachers is a well established rule of the Methodist Episcopal Church, and that their practice of enforcing that itinerancy by means of the Bishop's stationing the preachers, without consulting their wishes or those of the congregation, is not contrary to law. That the Centenary M. E. Church in Brooklyn, having been organized in connection with that Society at large, is bound, so long as the connection continues, by the 'Doctrines and Discipline' laid down for the government of the Church.

That their meeting-house and parsonage, having been built by contributions from Methodists generally, and for the use of a Methodist Episcopal congregation, it is not in the power of the trustees to divert them to any other purpose, or to withdraw them from the subordination which was voluntarily assumed at the establishment of the Society.

It is no excuse for the trustees, that their action has been sanctioned or governed by a majority of the males now worshiping in that house, it being their only duty to see that the temporalities of the Society are faithfully devoted to the uses intended by those whose benevolence founded and endowed the Church.

That they erred in refusing admission to the relator as their preacher. That it is the duty and has been the practice of this Court to enforce the rights thus established, and that with regard to ministerial offices and corporations, it is competent for this Court not only to direct them to act, but the manner in which they shall act. Therefore a peremptory mandamus must be awarded, commanding the defendants to admit the relator to their pulpit and parsonage.

ODD-FELLOWSHIP—NO. 2.

Having in my former communication examined the effects and influences of Odd-Fellowship on society and the domestic relations, I propose in this number to examine its claims to be considered a charitable or benevolent institution.

Were we to receive as proof, the testimony of its advocates, and the lectures delivered by its members and published by the lodges, we should be constrained to believe it the *ne plus ultra of benevolence and truth*, and the church of Christ would be placed completety in the back ground. Rev. Mr. Harvey, member of Cherry-valley Lodge, and Pastor of the First Methodist Episcopal Church, Cherry-valley, New York, in an address delivered at the celebration of Fountain Lodge I. O. of O. F., West Springfield, Sept. 4th, 1847, page 11, speaking of the objects of the Order, says, "These are, in the first place, the *banishment of all pecuniary distress from within its pale*, not caused by crime or immorality committed by the sufferer." After having praised Odd-Fellowship in this strain for nearly half a page, he views the sufferer in the agonies of death, and represents Odd-Fellowship "whispering in the ear of a husband's, a father's dying grief, 'Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me.'" Here Rev. Mr. Harvey takes the language of God himself, (see Jer. 49: 11,) and having personified Odd-Fellowship, puts this very language into her mouth. This, in my opinion, falls very little short of blasphemy. It may be said, that I pervert the reverend gentleman, and that he ought not so to be understood. I know that charity is an excellent grace, and covers a multitude of sins. But I cannot (without doing violence to my own judgment and to the English language,) stretch my charity broad enough to cover such arrogance. Read an anecdote recorded on page 17 of said Address, where you will discover that what was presented on page 11 as a theory, has here assumed a practical embodiment. A poor but worthy member of his own church, (not an Odd-Fellow,) was laid on the bed of death; his property exhausted; his family in want; but no prospect before him but of ending his days in a poor-house. The benevolence of this pious minister was awakened; he appealed to the charity of the community with various success; some gave cheerfully, some reluctantly, and some not at all. "There were some fifty or sixty Odd-Fellows in the place. He had but to make his errand known to each of these, and a response come forth, not in covetous excuses, impotent good wishes, or pennies warped by the vice of avarice, but in a liberal, ready relief." Tales of a like character are often trumpeted to the world, and are probably in every lecturer's mouth, and generally accompanied with an unkind thurst at the churches. I do not say that such circumstances never do exist; but I do say, that I believe that when they do exist the whole transaction was for effect, and that they are often colored to suit the occasion, and that still oftener they are like the far-famed "OIL JUG," whose location could never be found.

After all this display and boasting, the benevolence of Odd-Fellowship, with few exceptions is the benevolence of a Mutual Insurance Company, in which a great degree of sagacity is manifested to keep out of its pales such as would be most likely to become chargeable. No person can become a member of a lodge, under any circumstances, who is under 21 or over 60 years of age, and an increased initiating fee is demanded of a man over 40 approximating to 60. Again, a man cannot become a member unless he is exempt from all mental or bodily infirmities, which may prevent him from using the means of obtaining a respectable subsistence for himself and family. See By-laws of Oneactah Lodge, No. 172, I. O. of O. F., Art. vi. and vii., page 22 and 23. Now we have no objection to these rules, as the rules and by-laws of a Mutual Insurance Company. It is a fair business transaction. But considered as a benevolent or charitable institution, we are constrained to view its claims as totally unfounded. Is this the benevolence of the Gospel? We should be sorry to be told that it is, but still more so to be constrained to believe it. The benevolence of the Gospel is universal and disinterested; the benevolence of Odd-Fellowship is limited and selfish. The one is unostentatious and sincere; the other like the Pharisee thanking God—no, Odd-Fellowship—that he is not like other men.

There is another very striking analogy between Odd-Fellowship and a Mutual Insurance Company. Let a man of tens of thousands be taken sick; if his sickness continues over a week, he is entitled to receive from the funds of the Society $4,00 a week; but a poor brother, no matter how poor his circumstances, is entitled to no more. Is this the boasted benevolence of Odd-Fellowship? Ah, truly, but it is not the benevolence of the Gospel.

Let us next examine its effects on religious character. If it increases a man's zeal for God, and the cause of truth; if it makes him more punctual in his attendance on public worship; if it makes his presence more frequent at the prayer and conference meeting; if it makes him more devotional when there; if it causes him to pay a more strict regard to the claims of the Sabbath; if he is more ready to aid in sending the gospel to the heathen; in short, if it makes him a better citizen, a better neighbor, a better husband, a better father, and a more devoted Christian—we shall be constrained to acknowledge that Odd-Fellowship is of God, and that its members will be blessed, as our reverend lecturer declares in his conclusion: "The smile of conscience and of Heaven shall bless them in life, and shed a halo around their death; when from an eminence covered with light they shall fall to rise again in glory, and angel messengers shall guide their ascending spirits where FRIENDSHIP, LOVE and TRUTH had their birth, and live forever." But our observation does not give an affirmative answer to those items, and we have yet to receive the first evidence that Odd-Fellowship improves the religious character of any of its members. On the contrary, we are fully persuaded, that church members, (at least within the circle of our acquaintance,) belonging to Odd-Fellowship, fall below (in these particulars) the generality of the brethren who are not of the Order; and that, when the claims of the church and the lodge conflict, Odd-Fellowship has the preference.

E.

GENERAL AGENCY OF THE TRACT SOCIETY.

Since the issuing of the Circular of the Board of the American Sabbath Tract Society, relative to the General Agency, the inquiry has several times been made, "if it was the design of the Board that no sums should be received of less amount than five dollars." It is to be regretted, on account of the loss of time which has occurred, that the wishes of the Board had not been expressed more definitely, and that it is now necessary to explain them.

About seventy-five Circulars were issued. If the request had been made, that to each of these Circulars the sum of *eight* dollars should be subscribed, and the payment pledged by some responsible individual, the matter would probably have been understood, and the $600 asked *might* have been ere this easily raised. But to name a definite sum, it was thought, would appear as a *requisition* or *tax* upon the individuals addressed, and perhaps would have deterred some from acting at all under such instructions. And yet it did not seem prudent to leave it entirely without limitation; for if the amount named was subscribed in small sums by individuals scattered over the whole denomination, the most of the subscribers being nearly or quite unknown to the Treasurer, it could afford no *reliable* assistance to the Board; and therefore the sum of five dollars was named as the smallest sum the Board wish the trouble of collecting, trusting that the deficiency in such subscriptions would be made up by such as should return larger sums. It is a matter entirely immaterial to the Board, how this sum is raised, PROVIDED it is returned to us with at most the name of one responsible individual to call upon when it is wanted for each five dollars subscribed. The experience of Boards conducting benevolent or denominational enterprises among a people so scattered, has shown the necessity of some responsibility attached to the promises of Executive Boards before liabilities are incurred by employing men, furnishing outfits, &c. We trust that a course so manifestly right will be approved by our brethren generally, and that the necessary pledges will be forwarded to us with little delay.

PAUL STILLMAN, Cor. Sec.

"I AM HOLIER THAN THOU."—A correspondent of the high-church Episcopal paper in New York, inquires whether a churchman, residing in a place where there are no religious services but those of the dissenting sects, should attend their meetings, especially if the teaching of their ministers be able and wise. Another correspondent, whose communication seems to be approved by the editor, expresses the opinion that he should not, because to attend the worship of sects is to "abandon both the doctrine and fellowship of the apostles," and "incur the danger of growing gradually tolerant of heresy, and thinking with indifference on schism." Whether such a view of the case is consistent with that charity which hopeth all things, the reader may judge. There is, however, some apology for this advice, in the fact that the denomination to which the writer belongs has the "forms" of worship printed and made ready to its hands. The head of a family, where there is no priest, may become his own priest, "and needs only a Prayer-book, an almanac to direct him to the proper day in the calendar where the lessons are appointed, a Bible from which to read them, and a volume of printed sermons approved by his Bishop." All this is very convenient, and would no doubt enable a man to get along alone very well—growing stronger each day in the feeling expressed by one of old, "Stand aside, for I am holier than thou!"

MISSIONS AND SLAVERY.

The religious papers published in the Southern States have a strange way of mixing up sacred and profane things, without seeming to see their incongruity. A recent number of the Christian Index, the organ of the Georgia Baptists, affords a good illustration. On one page it publishes the proceedings of the West Tennessee Baptist Association, held in September last, at which a report on Foreign Missions was presented, containing the following paragraph:

"But what shall your committee say of China? Shall China be forgotten? Never! She now deservedly attracts more attention than any other missionary field. Her population is one-third of the world. She numbers not less than three hundred and fifty millions. They are not a savage, but a civilized people. Their Emperor has read the Bible, pronounced it the best book that was ever written, and recommended it to all his subjects. The light of divine truth may now be poured upon the Celestial Empire. The Convention, in the judgment of your committee, should aid the cause in China. Let us feel for her, pray for her, and labor for her. What though she be on the opposite side of the globe? They are descendants of the same stock—children of the same father, and bound to the same destinies. They are our brethren, though sixteen thousand miles assunder from us, and though we have never seen them."

That is all very true—very good. It cheers one's heart to see the band of brotherhood recognized as existing between persons dwelling "sixteen thousand miles assunder," who have never seen each other. But what shall we say of the following notice, which appears on the page opposite the one from which the above paragraph is taken?

"EXECUTOR'S SALE.—Will be sold at the late residence of Jesse Perkins, deceased, late of Greene County, on Wednesday, the first day of March next, the following property, viz:

"Allen, about 30 years old; Claiborn, 25; Dick, 25; Anderson, 20; Asa, 15; Israel, 14; Harrison, 13; Nathan, 13; Sirena, 14; Adaline, 12; and Wesley, 10.

"Also, stock of hogs, stock of cattle, horses, corn, fodder, oats, plantation tools, &c."

PROTESTANT AND CATHOLIC PROSELYTES.

A Kentucky correspondent of the Christian Witness uses the following language in relation to the comparative number of conversions from Catholicism to Protestantism and Protestantism to Catholicism:—

"Ten Catholics become Protestants where one Protestant becomes a Catholic. Impressions to this effect come in from all quarters. Hardly an extensive journey through the State can be taken without hearing of more or less becoming Protestants—rarely here and there of one becoming a Catholic. Every one knows of scores whose ancestors were Catholics—very few can be pointed out, now Romanists, whose forefathers were ever Protestants. The same absorbing process, (within restricted limits,) which is swallowing up the French population in St. Louis, and the Quaker population in Philadelphia, is slowly wasting away the isolated settlements of Catholics in Kentucky. Emigration, immigration, and intermarriages, are all largely in favor of the great majority, of whomsoever they may consist, and constantly against the minority, of whatever form of faith."

The truth of this closing remark is attested by the experience of our own denomination. Our number is small indeed, when compared with the denominations who differ from us in relation to the day of the Sabbath; and besides this, the adoption of our belief involves a much greater pecuniary sacrifice than is connected with joining any other denomination. The natural consequence is, that many of those who are brought up in the observance of the Sabbath, are induced to forsake it when they engage in business. They acknowledge our sentiments to be scriptural, but they are unwilling to make the sacrifices which are necessary to comply with them; hence they leave us and join other denominations. Whether they find their spirituality and religious enjoyment increased by such a course, we leave the reader to judge.

WHOLESALE PARDONING.—The True Wesleyan says that "Governor Young, of this State, appears to have outdone all who have preceded, in the exercise of his pardoning prerogative. It is stated that he has pardoned more than one hundred, some of whom are among the worst class of State's Prison convicts. In the fearful list are no less than five murderers; eleven convicted of manslaughter in the first degree, eight of whom were sentenced for life; and the balance made up of burglars, forgers, bigamists, robbers, and thieves, of every grade and description." If this statement be true, the question may well be raised as to what use there is in going to the expense of trying and convicting men who are so soon to receive an executive pardon?

TEMPERANCE IN THE SANDWICH ISLANDS.—A recent letter from the Sandwich Islands, gives an account of a juvenile temperance meeting at Molohai, attended by a thousand children. A speech was made by his Majesty the King, who exhibited great pleasure at the scene. Speeches were also made by the Prime Minister, by the High Chief of the Privy Council, and by the Governor of Maui, who did honor to the occasion.

BAPTIST MISSIONS.—The Treasurer of the Baptist Missionary Union acknowledges the receipt of $5,506 80 in the month of January, and $54,704 32 in the first ten months of the present financial year. Twenty-four thousand dollars are wanted in the months of February and March to cover the expenditures of the year.

COST OF COLLECTING CHURCH-RATES.—Bucks Advertiser says that Mr. Simonds, of whose imprisonment we have given some account, has came out of jail, and returned home. The parish church of Mursley, however, is still *minus* her five-pence. After all the labor and bustle, the fivepence has not yet been recovered. And this is rather curious, seeing that the whole proceedings were founded upon an act of Parliament for the more easy recovery of church-rates. Let us see:—the amiable churchwarden has about a dozen journeys to Winslow; the clerk of the Winslow Bench has about a dozen "Bucks to wit" papers to issue; the worthy magistrates themselves have to be deprived of dinner more than once for an hour or two; a constabulary officer has to convey Simonds from Winslow to Aylesbury; for five weeks the county has to provide Simonds with bed, board, and lodging; a monster indictment is framed by the clerk of the peace; a barrister is retained to expound the document to a jury; all the great and influential gentlemen of the county are compelled to put their heads into mental torture for six mortal hours! Such is the plan for the more easy recovery of church-rates, and said five-pence has not yet been recovered.

SUNDAY SCHOOLS AT THE WEST.—A meeting was held in this city last week in behalf of the American Sunday School Union, at which a report was presented from one of the missionaries of the Union at the West, representing its operations as exceedingly successful in that quarter. During the last two years, 395 schools have been organized, in which 527 teachers and 18,020 scholars are engaged. At the close of the meeting, 224 of the Union's libraries, worth $10 each, were pledged for the use of Western schools, and a large contribution was taken up on the spot.

BANVARD'S PANORAMA OF THE MISSISSIPPI RIVER, now to be seen in this city, is one of the most extensive and perfect works of the kind ever exhibited. It presents to the visitor, in the course of two hours, a complete view of the Mississippi river for twelve hundred miles, with all the scenery and towns on its banks. Everybody has read about western steamboats, flat-boats, rafts, snags, and snag-boats—about sugar plantations, cotton fields, natural forests, and bluffs. But only a few persons, comparatively, choose to run the risks and pay the expenses necessary to see them at large. They may, however, now get a view of them in miniature, without risk, and with very little expense, by visiting Mr. Banvard's Panorama. Those who avail themselves of the opportunity, will not be likely to regret it.

BLACKWOOD'S MAGAZINE for February has been republished by Leonard Scott & Co., in advance of the English edition, which has not yet been received in this country. The following is its table of contents:—The Russian Empire; Autobiography of a German Headsman; Edinburgh after Flodden; Subjects for Pictures; Jerusalem; My English Acquaintance; Our West India Colonies; Now and Then. Office of republication No. 79 Fulton-st., corner of Gold.

ANTI-MISSION ASSOCIATIONS.—The Rev. P. M. Musgrave, in a letter to the Tennesee Baptist, alludes to an anti-mission Association, and gives some very interesting facts. He says:—

"Associations which have declared non-fellowship with the missionaries, show a gradual decrease every year, so that within the last five years, the number has decreased from sixty thousand to forty-five thousand. Look at the Missionary Associations, reporting their hundreds baptized every year. The Lord works with his people. He will bring dearth and famine on those who will not obey him. Brethren, come up to the help of the Lord against the mighty, and no longer occupy a back ground; examine this great subject, and act promptly."

THE LICENSE LAW IN NEW JERSEY.—The majority of the Special Committee to which the subject of repealing the license law of last session was referred, presented their report on Tuesday morning. The following is the result of their deliberations:

After a careful investigation, and under a deep sense of the responsibilities they assume, the Committee state that they believe the public good will be promoted by the repeal of the law, and therefore recommend a repeal, and that licenses granted be so modified as to prohibit the sale of liquor on the Sabbath.

In the Davenport (Iowa) Gazette, the Rev. B. F. Bradbrook, the Baptist minister of that place, acknowledges the products of a "Donation Visit," as follows: viz., cash $26, books, English goods, ready-made clothing, shoes, groceries, honey, butter, cheese, eggs, poultry, pork, beef, flour, corn, a patent washing machine, and last, though not least, a valuable horse, saddle, side-saddle, bridle, etc., presented by a young lady—amounting in value to about $200.

A proposition is on foot to raise a monument to Bunyan, "in the shape of a new chapel at Bedford, on the site where Bunyan used to preach: and thus it will be made, not only to perpetuate his memory, but, at the same time, to promote the worship and honor of our common Lord."

We learn from the Bridgeport (Ct.) Farmer, that the donations to the rector of St. John's Church, in that city, on Wednesday and Thursday evenings, amounted to about eight hundred dollars.

The Brainerd Presbyterian Church in New York city, during the thirteen years of its existence, has contributed over $91,800—more than $7,000 a year—for benevolent purposes.

General Intelligence.

JOHN QUINCY ADAMS.

The venerable Patriot and Statesman, JOHN QUINCY ADAMS, died at the Capitol, in Washington, on the evening of the 23d of February, a few minutes after seven o'clock. Although more than eighty years old, he enjoyed a good degree of health up to Feb. 21st, on which day he took his seat as usual in the House of Representatives. A series of resolutions of thanks to the officers of the army, introduced by Mr. Chase, had occupied the attention of the House until about one o'clock, giving rise to some excitement. The Speaker was just in the act of putting the question upon them, when he was suddenly arrested by the cry, "*Mr. Adams is dying!*" It is impossible to describe the scene that followed. The members sprang towards the venerable man, and he was caught as he was falling from his chair, apparently in the agonies of death. All business was immediately suspended—the House adjourned; and intelligence of the sad event reaching the Senate just as it was about to take up the special order, Mr. Benton rose, in a few words of great feeling, announced the calamitous visitation, and that body hastily adjourned. Mr. Adams was placed upon a sofa, carried to the Speaker's room, and every medical attention at once given to his situation. Here, for a moment, he partially recovered the use of his speech, and was heard to utter, in low, faltering accents, "*This is the end of earth!—I am composed!*" He spoke no more, but lingered, to all appearance, insensible and unconscious, from that period until he gently breathed his last, and his spirit returned to the God who gave it.

In the Senate and House of Representatives, Feb. 25, Mr. Adams' death was formally announced, remarks were made by various individuals, and a committee of one member from each State was appointed to attend the remains of the illustrious dead to their final resting place, which is understood to be Quincy, in Massachusetts. Mr. Adams' seat in the House is to be dressed in mourning for thirty days. The officers of the army are ordered to wear crape, the colors of the different regiments are to be put in mourning for six months, and various other honors are to be paid to his memory. The funeral took place at Washington, on Sabbath, Feb. 26.

Mr. Adams' wife, and her niece and nephew, were in attendance soon after his attack, and continued with him to the last.

The following extract from Mr. Hudson's tribute to the virtues of the illustrious dead, delivered in the House of Representatives, gives the best biographical sketch we have seen:—

JOHN QUINCY ADAMS was born on the 11th day of July, 1767, in that part of Braintree, Mass., which was subsequently incorporated into a town by the name of Quincy, and hence was in the eighty-first year of his age. In 1778, when he was but eleven years of age, he accompanied his father, John Adams, to France, who was sent with Benjamin Franklin and Arthur Lee, as Commissioners to the Court of Versailles. After remaining in France about eighteen months, during which time he applied himself closely to the study of the French and Latin languages, he returned to his own country in August, 1779. In November of the same year his father was again dispatched to Europe for the discharge of diplomatic services, and took his son John Quincy with him.

At Paris he was put to school, and when in 1780 John Adams removed to Holland, his son enjoyed the advantages of the public school at Amsterdam, and afterward of the University at Leyden. Francis Dana, who accompanied John Adams, as Secretary to the Embassy, received in 1781 the appointment of Minister Plenipotentiary to Russia, and took John Quincy Adams, then fourteen years of age, with him as his private Secretary. Here he remained till October, 1782, when he left Mr. Dana, at St. Petersburgh, and returned through Sweden, Denmark, Hamburg, and Bremen, to Holland, where he remained some months, till his father took him to Paris, at the time of the signing of the treaty of peace in 1783. From that time till 1785 he was with his father in England, Holland, and France; during the whole of which period he was a close student.

At the age of eighteen, at his own request, his father permitted him to return to Massachusetts, where he entered Harvard University, and was graduated in 1787, with distinguished honors. Soon after leaving College he entered the office of the celebrated Theophilus Parsons, afterward Chief Justice of Massachusetts, where he remained the usual period of three years in the study of the law, when he entered the profession, and established himself at Boston.

In 1794 Gen. Washington appointed him resident Minister to the United Netherlands. From that period till 1801 he was in Europe, employed in diplomatic business, and as a public minister in Holland, England, and Prussia. Just as Gen. Washington was retiring from office, he appointed Mr. Adams Minister Plenipotentiary to the Court of Portugal. While on his way to Lisbon he received a new commission, changing his destination to Berlin. During his residence of about three years and a half at Berlin, he concluded an important commercial treaty with Prussia—thus accomplishing the object of his mission. He was recalled near the close of his father's administration, and arrived in his native country in September, 1801.

In 1802 he was chosen by the Boston District to the Senate of Massachusetts, and soon after was elected by the Legislature a Senator in Congress for six years from March 3, 1803. He remained in the Senate of the United States until 1808, when he resigned. While in the Senate he received the appointment of Professor of Rhetoric in Harvard University, an office which he filled with distinguished ability.

In 1809 he was appointed, by President Madison, Envoy Extraordinary and Minister Plenipotentiary to the Court of Russia, where he rendered the most important services to his country. By his influence with that Court he induced Russia to offer her mediation between Great Britain and the United States, in the war of 1812; and, when the proper time had arrived, he was placed by President Madison at the head of five distinguished Commissioners to negotiate a treaty of peace, which was concluded at Ghent in 1814. Mr. Adams was then associated with Mr. Clay and Mr. Gallatin to negotiate a Commercial Convention with Great Britain, and was forthwith appointed Minister Plenipotentiary to the Court of St. James. While in Europe, in 1811, he received the appointment of Associate Justice of the Supreme Court of the United States, which he declined.

After remaining in England till the close of President Madison's Administration, he was called home, and placed by President Monroe at the head of the Department of State, where he remained eight years.

In 1825 he was chosen by the House of Representatives President of the United States for four years. On leaving the Presidency in 1829, he returned to his native place in Massachusetts, and in 1831 he was elected a member of this House, and by the free suffrages of the people has been continued in that office to the day of his death.

CONGRESSIONAL PROCEEDINGS—PEACE.

Proceedings in Congress last week are nearly destitute of interest. The occurrence of Mr. Adams' sickness on the first day of the week's sessions, his subsequent death, and the adjournment in consequence until after the funeral, prevented the transaction of any important business. The Treaty of Peace with Mexico, however, was presented to the Senate, and referred to the Committee on Foreign Relations to be printed. Its terms have not yet been made public. But the editor of the New York Tribune says that it is agreed on all hands that the future boundary of the two nations is to be the Rio Grande, from its mouth to about the 32d degree of north latitude, thence due west to the Pacific, giving us an accession of ten degrees or nearly 700 English miles in width across the whole north end of Mexico, with all that she possessed on this side of the Rio Grande, including the cities or important villages of Santa Fé, Albuquerque, Taos, &c., and a Mexican population of perhaps 50,000 on this side of the Rio Grande, and as many on the other. The territory we thus acquire can hardly be less than 2,000,000 square miles in all, equal to a district 2,000 miles long and 1,000 broad; but of this a very large proportion is an inhospitable and irreclaimable desert of rock and arid sand, destitute in the main of wood, of soil, and even of water.

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MOST SINGULAR OCCURRENCES.—Capt. Martin Lund, a Dane by birth, who was well known in New Orleans, left there about eighteen months ago in the schooner Independence, loaded with merchandize for a Mexican port, upon a speculation. He went to the Rio Grande, sold his cargo, and after taking on board the receipts, which amounted to $3,000 or $4,000 in specie, he again put to sea. A norther coming on he was obliged to put into a hostile Mexican port, when his property was confiscated and his person put into close confinement. His friends hearing no news direct from him, and a rumor being in circulation that his vessel was lost with all on board, they supposed of course that he was dead. A succession was opened in the proper Court, his property sold, the succession closed, and the proceeds paid over to the supposed widow. The wife, about six months ago, married a young lawyer of New Orleans. Three or four days since, to the wonder of every one, the long-lost, but veritable Capt. Lund, returned to his former home, and found quite an alteration in his affairs, both pecuniary and domestic. This may give rise to some interesting discussions of the law.

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MEXICAN NEWS.—The American Star, of Feb. 11, published in the city of Mexico, contains the official announcement that the treaty of peace was ratified on the part of the Mexican Congress, by receiving the signature of Signor Rossa, Minister of Foreign Affairs on the 10th inst. which date it bears. A meeting of the Deputies and Senators who were in the city was held, but only 24 were present, and a majority of them were in favor of peace and the treaty.

The Star of the 12th says that Santa Anna had asked for a passport to leave the Republic, and that he recommends to his friends to yield up the contest with the United States, sue for peace, and establish a good government.

Pena y Pena publishes a letter in which he states that the Government of Queretaro, in conjunction with Gen. Scott, have resolved upon the imprisonment of Santa Anna and thus remove the only obstacle which exists against a speedy conclusion of peace. There was considerable animation exhibited at Queretaro. Business was fast reviving under the general belief that peace was at hand, if not already concluded.

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The Buffalo Express states that the ice has passed out of the harbor, and all is free for the resumption of navigation. The Lake is as clear of ice as in July. A strong wind from the south-west had been blowing for several days, and no ice had made its appearance, which is good evidence that there has been none of consequence above. This is without precedent in the history of Lake Erie navigation.

A late arrival at Norfolk brings the painful intelligence from Venezuela, that President Monargus has attempted to seize the civil power and has caused the members of Congress who were unfavorable to his designs to be massacred. Civil war was expected.

Of forty-eight deserters from the American Army, forty-one were foreigners, and forty-two were men of intemperate habits.

The New Bedford Bulletin relates a case, in which a young man in a drug store in New Bedford became a raving maniac from inhaling Chloroform.

The Hudson river is now open, after a fashion, to Hudson, whence a boat came down.

SUMMARY.

Thompson's Bank Note Reporter says: The Susquehannah County Bank, we understand, has continued to redeem its notes, at its own counter, in specie, or specie-paying funds, notwithstanding its discredit in this city and Philadelphia, and that the bank rests on a better foundation than formerly—more than two-thirds of its entire circulation having been redeemed. We quote this bank the same as other western Pennsylvania money, (2 per cent discount.)

The Hagerstown News states that Hezekiah Burhans, an old man, who lately died in Baltimore, has left all his property, valued at $12,000, to a young lady, a school-mistress of that town, who, when the old gentleman visited Hagerstown a year ago, treated him with great kindness, when others, viewing him as beneath their notice, in consequence of his shabby appearance, treated him with great coldness. The lady not only gave him a warm welcome, but also introduced into her school the "Monotonical Speller," a work of which the deceased was the author. "Kind words cost nothing."

R. L. Pell, Esq., the celebrated owner of the extensive Pelham Farm, has offered a premium of a piece of plate, valued at sixty dollars, or sixty dollars in money—at the option of the successful competitor—for the best fat Ox of three to five years old, that shall weigh not less than 3,500 lbs. The premium to be awarded at the judgment of a Committee of Butchers only. A butcher of this city has offered a premium of $50 for the fattest and best conditioned Sheep. Both the animals are to be exhibited at the next Fair of the American Institute—October, 1848.

Captain Tobin, who is now at San Miguel, thus notices the last moments of a dying gambler, a desperado from Tennesee:—"He was in the last stage of galloping consumption, and his latest breath was expended in blaspheming his Maker, boasting of having committed five murders, and regretting that he could not carry his money to Hell and cheat the Devil at poker! He died that night, and left $2000 in gold behind him."

John Randolph, a colored servant born on the plantation of the famous Randolph of Roanoke, and long in his service, but among the four hundred left free by his will, proposes to publish "The Private Life of John Randolph," including letters, poetry, anecdotes, &c., &c. Many eminent men who knew the subject, and know the author, have warmly aided the enterprise.

At Massilon, Ohio, on the 23d of Feb., great excitement was occasioned by the town being flooded and much destruction occasioned by the contents of an immense reservoir, occupying a location ninety feet above the town, escaping and pouring through its midst. The force of the flood tore down several brick warehouses, a brick factory, the Tremont House, and the canal embankment, and almost all the stores, warehouses, &c., in town were overflown and their contents damaged.

The Governor of the Penitentiary at Halifax, N. S., recently let out six prisoners, armed with weapons, for the purpose of capturing an escaped convict. Contrary to his expectations, however, instead of aiding in the capture of the convict, they burst into a rum-shop, and compelled the keeper thereof to furnish them with drink. After committing other outrages, they were captured and taken back to prison.

The Scientific American says that Mr. Robert Patterson, a practical and experienced flax spinner, of New Hartford, Oneida Co., N. Y., has made some very important improvements in the method of manufacturing flax, which must be of great benefit to this rising and valuable branch of American industry. Mr. Patterson by his own process entirely disposes of all the hetcheling, and spins his thread without that operation, and makes a far superior article.

The Newark Advertiser states that A. G. Hecrote has patented a new mode of connecting cars, by which they are easily coupled by one man, and in case of accident they uncouple themselves. It is said to be impossible for one car running off the track to drag others after it. The "coupling" is so constructed, that on the slightest deviation beyond the regular curve of the track, the connection between the erratic car and others is instantly severed.

Goodwin, the hard-hearted wretch who suffered his insane wife to perish of cold and hunger in a pig-sty in Canada, has been sentenced to imprisonment in the penitentiary for life. The Judge told him that the Jury had been very merciful in not convicting him of murder, and if he had been convicted he would assuredly have been hanged.

The Edinburgh Chronicle says that a Mr. Lemuel W. Wright, an American, has obtained a patent in England for a process of making paper of straw, which is attracting considerable attention. A large company in Normandy, France, have purchased a patent at a high price, and are preparing to manufacture straw paper extensively.

A number of colored persons, both free and slave, were arrested in New Orleans on Sunday, the 8th ult., for the crime of assembling to worship God! A New Orleans paper mentions, as an evidence of their criminality, that one of them had a Bible and three prayer books.

The Duke of Devonshire has an income of $1,850,000; Louis Phillippe is said to be worth $150,000,000; Sir Robert Peel $90,000,000; and John Jacob Astor $30,000,000; and Astor says that a man with a couple hundred thousand dollars is just as well off as if he were rich.

Dr. George Dock, at Harrisburg, Pa., removed, a few days ago, a cataract in the eye of a boy thirteen years of age, by the name of Culp, who had been blind from his infancy, but who now, (by three minutes' work of the surgical instrument) has the power of vision.

The manufacture of print goods, it is stated, has been reduced by failures and the pressure of the times at least 25,000 pieces per week. This, it is thought, will prevent further decline in prices.

Henry L. Wheaton, of Dudley, Mass., has been appointed President of the University at Norwich, Vt., in the place of Col. Ransom, deceased.

Already in this our Southern latitude, says the N. O. Delta of Jan. 29th, do the harbingers of mild and balmy spring begin to peer forth. The bud of leaflet and the blossom of flower show symptoms of resuscitation, and of the reanimation of nature. The withered turf, in park and paddock, is casting off its sere coloring, and assuming nature's future garb of green. Birds no longer sit silently churlish in bush and tree bough, but gaily chirp their morning matins—and in every living thing the revivifying breath of the season seems to be felt.

J. W. Gordon, of North Carolina, has invented a new machine for shelling corn. It is of very simple construction, occupies but a small space, and is not liable to get out of order. It is calculated to go by hand power, the same person who turns the crank, feeding in the ears of corn. With very little labor, one man can shell twelve bushels per hour. The expense of building one is but a few dollars, and they are intended for the use of farmers generally, and not Mills requiring heavy quantities of Corn, which is shelled by more expensive machines, moved by steam power.

The New Jersey Lunatic Asylum is nearly finished, and was recently visited by the members of the Legislature. It is of brown stone from a neighboring quarry, at a cost of $80,000. It has spacious reception rooms, bathing, dining rooms, and chapel, and is heated by four large steam boilers. It is delightfully warmed and ventilated, and has four cast-iron cisterns in the garret, of one hundred and twenty gallons capacity.

A grammar of the Inpong language, spoken by the negroes of Gaboon, Western Africa, and lately reduced to a written system by the missionaries of the American Board, at that station. has been printed, with vocabularies, in New York, at the expense of the Board. This grammar exhibits the wonderful fact, that these naked savages are possessed of a language rivaling the Greek in copiousness and flexibility.

It has recently been decided by one of the courts of Massachusetts, that no pupil of a public school can be legally expelled for bad character. The judge held, that bad character, so far from being in any case a ground of expulsion, was in reality the strongest ground for retaining a scholar.

The American Society for ameliorating the condition of the Jews have a missionary in New York city, Rev. John Neander, who has had much intercourse with Jews there at their own houses. The Chronicle says "he enjoys the respect and confidence of those whom he seeks to benefit. They begin to employ him as umpire to settle their private disputes."

Governor Shunk has vetoed a bill to incorporate a Telegraph line from Philadelphia to Lewes in Delaware. The ground on which he does so, is, that the telegraph interferes with the operation of the Post Office Department, and he thinks the State has no power to pass laws of which this would be the effect.

A colored barber in Cazenovia, N. Y., a few days ago inflicted a severe and dangerous wound on the neck of a man he was shaving, and with whom he had just had a quarrel about the price.

A Mr. McClay attempted to commit suicide on Monday night, at the Exchange Hotel, in Baltimore. He first cut his throat, and then threw himself from the fifth story window. Though horribly injured, he is still living.

A plant indigenous to California, called *chancalagia*, has been lately introduced into the Southern States. It is regarded by the Mexicans and Californians as a panacea for all evils and distempers to which they may be exposed. Its efficacy in curing diseases has been well tested.

Recently, the Parochial authorities of St. Luke's, Chelsea, and St. Leonard's, Shorewitch, London, issued descriptions and rewards for the apprehension of 54 men charged with deserting their wives and families.

The Medical Colleges of Buffalo and Geneva, in this State, have made arrangements to send Professor Coventry, of Geneva College, to Europe, to collect information regarding the best way to treat the Cholera.

Mines of lead have been discovered in Arkansas and the ore on being analyzed was found to be worth $70 per ton for the silver alone which it contains. It may therefore be regarded as the Argentine ore of lead.

A correspondent of the New York Tribune says that Richard P. Robinson, of Ellen Jewett memory, died recently in West Florida, where he had kept a small drug store.

MARRIED,

In Jacksonville, Laurens, Otsego Co., N. Y., on the 20th ult., by Rev. L. C. Pattengill, Mr. JONATHAN C. BURDICK, of Plainfield, youngest son of Dea. Jonathan Burdick, deceased, to Miss CYNTHIA M. CLARKE, eldest daughter of Alanson Clarke, of the former place.

At Westerly, R. I., on the 10th of January, by Eld. I. Moore, Mr. MILTON P. SAUNDERS, of Brookfield, N. Y., to Miss ABBY A. PROSSER, of Westerly.

In Genesee, Allegany Co., N. Y., Feb. 8, 1848, by John Edwards, Esq., Mr. OLIVER LANGWORTHY, of Portville, Cattaraugus Co., to Miss HAPPY I. MAXSON, of the former place.

DIED,

In Brookfield, N. Y., Feb. 18th, Mrs. SARAH BABCOCK, wife of David Babcock, (formerly Sarah Witter, of Hopkinton, R. I.) Sister Babcock has been for a number of years a worthy member of the Second Seventh-day Baptist Church of Brookfield. Her complaint was cancer of the breast, a painful disorder, which she bore with Christian fortitude, and finally died in the triumphs of faith. E. S. B.

At Portersville, New London Co., Conn., on the 14th ult., after a short and painful illness, Doct. BENJAMIN F. STODDARD, aged 56, highly esteemed as a physician and member of society.

LETTERS.

Samuel Davison, Maxson Green, B. G. Stillman, L. C. Pattengill, John Edwards, Ethan Saunders, Elias Burdick, Charles Potter, P. C. Burdick, S S. Griswold (right.)

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Review of New York Market.

MONDAY, FEB. 28.

ASHES—Pots $6 00; Pearls 8 25.——FLOUR AND MEAL—Western and Genesee Flour 6 12 to 6 50. Rye Flour 4 06. Meal 2 60 a 2 62.——GRAIN—Genesee Wheat 1 38; Ohio 1 30. Corn 50 a 58c. Barley 83c. Rye 90c. Oats 48c.——PROVISIONS—New Mess Pork 10 00; Prime 8 25. Beef 5 37 a 8 25. Cheese 6 a 7c. Butter firm at previous prices.

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CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce st., New York.

VALUABLE REPUBLICATION!

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THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

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Miscellaneous.

THE CHILD AND THE MOURNERS.

BY CHARLES MACKAY.

A little child, beneath a tree,
Sat and chanted cheerily,
A little song, a pleasant song,
Which was—she sang it all day long—
"When the wind blows, the blossoms fall;
But a good God reigns over all."

There passed a lady by the way,
Moaning in the face of day;
There was a tear upon her cheek,
Grief in her heart, too great to speak;
Her husband died but yester-morn,
And left her in the world, forlorn.

She stopped and listened to the child,
That looked to heaven, and singing, smiled,
And saw not, for her own despair,
Another lady young and fair,
Who, also passing, stopped to hear
The infant's anthem, ringing clear.

For she, but a few sad days before,
Had lost the little babe she bore;
And grief was heavy at her soul,
As that sweet harmony o'er her stole,
And showed how bright had been the past,
The present drear and overcast.

And as they stood beneath the tree,
Listening soothed and placidly,
A youth came by, whose sunken eyes
Spake of a load of miseries;
And he, arrested like the twain,
Stopped to listen to the strain.

Death had bowed the youthful head
Of his bride beloved—his bride unwed;
Her marriage robes were fitted on,
Her fair young face with blushes shone,
When the destroyer smote her low,
And changed the lover's bliss to woe.

And these three listened to the song,
Silver-toned, and sweet, and strong,
Which that child, the livelong day,
Chanted to itself in play;
"When the wind blows, the blossoms fall;
But a good God reigns over all."

The widow's lips impulsive moved;
The mother's grief, though unreproved,
Softened, as her trembling tongue
Repeated what the infant sung;
And the sad lover, with a start,
Conned it over in his heart.

And though the child—if child it were,
And not a seraph sitting there—
Was seen no more, the sorrowing three
Went on their way resignedly,
The song still ringing in their ears—
Was it the music of the spheres?

Who shall tell? They did not know,
But in the midst of deepest woe
The strain recurred when sorrow grew,
To warn them, and console them too—
"When the wind blows, the blossoms fall;
But a good God reigns over all."

ARNOLD THE TRAITOR.

There was a day when Talleyrand arrived in Havre, hot foot from Paris. It was in the darkest hour of the French Revolution. Pursued by the blood-hounds of the Reign of Terror, stripped of every wreck of property and power, Talleyrand secured a passage to America in a ship about to sail. He was going a beggar and a wanderer to a strange land, to earn his bread by daily labor.

"Is there an American staying at your house?" he asked the landlord of his hotel—"I am bound to cross the water, and would like a letter to some person of influence in the New World."

The landlord hesitated a moment, and then replied:

"There is a gentleman up stairs, either from America or Britain, but whether an American or Englishman, I cannot tell."

He pointed the way, and Talleyrand, who in his life was Bishop, Prince and Prime Minister, ascended the stairs. A miserable suppliant, he stood before the stranger's door and entered.

In the far corner of a dimly-lighted room, sat a gentleman of some fifty years, his arms folded and his head bowed on his breast. From a window directly opposite a flood of light poured over his forehead. His eyes looking from beneath the downcast brows, gazed in Talleyrand's face with a peculiar and searching expression. His face was striking in its outline; the mouth and chin indicative of an iron will.

His form, vigorous even with the snows of fifty winters, was clad in a dark but rich and distinguished costume.

Talleyrand advanced—stated that he was a fugitive—and under the impression that the gentleman before him was an American, he solicited his kind offices.

He poured forth his story in eloquent French and broken English:

"I am a wanderer—an exile. I am forced to fly to the New World, without a friend or hope. You are an American? Give me, then, I beseech you, a letter of yours, so that I may be able to earn my bread. I am willing to toil in any manner—the scenes of Paris have filled me with such horror, that a life of labor would be a Paradise to a career of luxury in France. You will give me a letter to one of your friends. A gentleman like you has, doubtless, many friends."

The strange gentleman rose. With a look that Talleyrand never forgot, he retreated towards the door of the next chamber, his head still downcast, his eyes still looking from beneath his darkened brow. He spoke as he retreated backward; his voice was full of meaning:

"I am the only man born in the New World that can raise his hand to God and say—*I have not one friend—not one—in all America.*"

Talleyrand never forgot the overwhelming sadness of that look which accompanied these words.

"Who are you?" he cried, as he strange gentleman retreated towards the next room. "Your name?"

"My name"—with a smile that had more mockery than joy in its convulsive expression—"My name is Benedict Arnold."

He was gone. Talleyrand sank in a chair, gasping the words—

"ARNOLD THE TRAITOR!"

Thus you see he wandered over the earth, another Cain with a murderer's mark upon his brow. Even in the secluded room at that inn at Havre, his crime found him out, and forced him to tell his name—that name the synonyme of infamy.

The last twenty years of his life are covered with a cloud, from whose darkness but a few gleams of light flash out upon the page of history.

ARTISANS IN PERSIA.

The king is considered to have a general right to the labor of artisans; but he does not commonly exercise the right, receiving instead a certain tax, the amount of which varies according to the man's income. But if a man gets a reputation for any particular excellence or skill in any trade, the king, or the governor of the province where he is, sends for him, and makes him work for the monarch, and for the courtiers and great men, and he may think himself well off if he can get them to pay him even such miserable wages as may enable him just to keep himself from starving. This makes every man anxious to avoid the reputation of being an expert workman, or of having made improvements in his art. Mr. Fraser, in his "Narrative of a Journey into Khorassan," mentions a man who made some improvement in pottery, so far as to manufacture a sort of porcelain, resembling tolerable china ware. His fame quickly spread, and soon reached the court. When the king heard of it, he sent an order for the man to repair immediately to the capital, and make china for the Shah. The poor fellow, who knew the consequences, was terribly frightened at this order. He went, however, but not to make china. He scraped together all the money he could, and sold everything he had, to raise a bribe for the prime minister, whom he entreated to tell the king that he was not the man who made the china; that the real potter had run away, nobody knew where, and that he himself had been put under restraint by mistake, and prayed to be released. The prime minister put the money in his pocket, and told the story to the king, who sent a release to the poor man, who joyfully returned home, vowing that he would never more make a bit of china, or attempt any kind of improvement, as long as he lived. You see how this must tend to keep down the minds of the people, and prevent every kind of improvement.

THE PRESS.

The art of printing is perhaps the mightiest instrumentality ever contrived by man for the exertion of moral influence. The Rev. Dr. Adams, in his late address at Yale College, remarked:—

"In the city of Strasburg, on the eastern frontier of France, there stands, in the principal square, a large bronze statue of Guttenburg, the inventer of the art of printing with movable types. It is a full length figure of that fortunate individual, with a printing press at his side, and an open scroll in his hand, with this inscription; *And there was light.* Upon the several sides of the high pedestal on which the effigy stands, are four tableaux in bas-relief, designed to represent the effect of the art of printing on the general progress of the world. In one stands the names of the most distinguished scholars, philosophers, and poets of all times; in another the names of those who have been most eminent for their achievements in the cause of human freedom;—conspicuous among which is an allusion to our declaration of independence, with the names of Washington, Franklin, Hancock and Adams. On the third side, is a representation of philanthropy knocking off the fetters of the slave, and instructing the tawny children of oppression in useful knowledge; and on the fourth is Christianity, surrounded by the representatives of all nations, and tribes, and people, receiving from her hand, in their own tongue, the word of eternal truth. Christianity! Heaven-born Christianity! Divine philosophy! look down with indifference or disdain on that bearded man at work with tools in his smutty shop, away on the Rhine! Affect to overlook and undervalue him as a mechanic! A mechanic! why, out of those bars of wood, and pounds of metal, and ounces of ink, he is constructing a machine to make the nations think. He is constructing wings for Christianity herself, which shall bear her, with the music of her silver trumpet, to all the abodes of men."

MANNERS OF OUR ANCESTORS.

Lord Dorchester, having no wife to do the honors of the table at Thoresby, imposed that task upon his eldest daughter, as soon as she had bodily strength for the office, which in those days required no small share. For the mistress of a country mansion was not only to invite—that is, urge and tease—her company to eat more than human throats could conveniently swallow, but to carve every dish, when chosen, with her own hands. The greater the lady, the more indispensable the duty. Each joint was carried up in its turn, to be operated upon by her, and her alone; since the peers and knights on either hand were so far from being bound to offer their assistance, that the very master of the house, posted opposite to her, might not act as her croupier; his department was to push the bottle after dinner. As for the crowd of guests, the most inconsiderable among them—the curate, or subaltern, or squire's younger brother—if suffered through her neglect to help himself to a slice of the mutton placed before him, would have chewed it in bitterness, and gone home an affronted man, half inclined to give a wrong vote at the next election. There were then professed carving-masters, who taught young ladies the art scientifically; from one of whom Lady Mary Montague said she took lessons three times a week, that she might be perfect on her father's public days; when, in order to perform her functions without interruption, she was forced to eat her own dinner alone an hour or two beforehand.

THE EMPEROR OF RUSSIA.

On the first of December, the Emperor of Russia completed the twenty-second year of his reign; in three years, therefore, he will have arrived at an epoch which has not been attained by any of the Czars before him. A fundamental law exists in Russia, which dates before the time of Peter the Great, and by which the Emperor of Russia can reign no longer than twenty-five years. After this period, he is obliged to abdicate in favor of the heir presumptive of the Imperial Crown; or, if he wants to maintain himself on the throne, he does so at the risk of braving all the aristocracy of Russia, and of being stabbed or strangled in his own palace. Such, at least, were the customs of the Czars, for a long period elapsed since any attained the 25th year of his reign. The resolution which the Emperor will take for this important period has been deeply engaging parties of St. Petersburg. Many suppose that he will abdicate in favor of the Prince Royal, Alexander Nicolevitsch, who is now twenty-nine years of age, and that he will retire into Germany; but the more general opinion is, that he will convoke the Senate, for the purpose of having this barbarous law revoked, and thus be enabled to continue his reign without the fear of the nobles. The Emperor himself avoids all allusions to the subject.

THE BRACELETS.

Maria Antoinette, of France, was passionately fond of the opera. She once played Susanna in the "Marriage of Figaro," in a private theatre in the palace. Opposite the Queen's box at the opera house, one evening, sat the wife of a rich banker, bedizened with jewels, and sporting a pair of magnificent diamond bracelets; and so anxious was she to attract the notice of the queen, that she leaned her hand on the velvet cushion of the box, that the jewels might be fully seen. Her movements did not escape the notice of the queen. She cast several significent glances at the lady, who was delighted at the homage paid to her brilliants. In the course of the evening, a servant wearing the queen's livery, knocked at the door of the box, and with many compliments to the lady, and apologies from the queen, begged that the latter might have a closer view of one of her splendid bracelets which had so much occupied the public attention and admiration. In a moment it was unclasped and given to the queen's messenger.

The banker's wife soon discovered that it was an ingenious thief, who had observed her movements and efforts to attract the attention of the queen, that had thus obtained the bracelet. The police was soon apprised of the loss, and next morning, while at breakfast, she was made happy by receiving a note from the commissioners of the police, stating that the thief and the bracelet had both been captured, and requiring her either to send the other bracelet by the sub-lieutenant of police and his attendants, to identify the one recovered, or to come herself with it to the bureau. She was *en negligee*, and preferred giving the other bracelet to the officer, with many cautions of care; but she found in a hour or two that both her bracelets had *vamoused!* both gone! The rogue who had obtained one at the theatre, had ingeniously managed to possess himself of the other.

A TERRIBLE SITUATION.—The following distressing particulars of the loss of a mail-stage near Montreal, we find in a paper of that city:

There were but two passengers, Mr. Ogden of Quebec, and Mr. Russell of Ancaster. When the leaders plunged into the water, Mr. Ogden and Mr. Russell both leaped from the stage; the first made good his footing on the main ice, but Mr. Russell's cloak unfortunately got entangled, and before he could extricate himself he found himself in deep water.

He clung to the stage, but as the night was dark he could see nothing of his companions. The horses swam with the stage two miles, until it grounded on a shoal, near the Isle Dorval, where the horses perished. Owing to the intense cold, Mr. Russell's clothes were immediately frozen to the stage, otherwise he must have been swept off, as the wind was blowing strongly. Soon after the plunge, Mr. Russell called out to the driver, Mudge, who answered that he was on a sheet of ice and drifting down; but the night was so dark that they could not see each other. Mr. Russell afterward heard him shouting at intervals, some distance ahead of himself, and there is every probability that the unfortunate man was hurried down the Lachine Rapids.

Mr. Russell lay on the stage, where it grounded, exposed to the dreadful inclemency of the weather, for eight hours, from half-past 1 in the morning, to half-past 9, at which hour he was rescued. When found, his situation was distressing in the extreme; from the continuous beating of the surf over him as he lay, he had become completely encased in ice, to such an extent, that it was found necessary to clear it from him with axes, before he could be detached from the stage.

THE FARMER.—It does one's heart good to see a merry, round-faced farmer. So independent, and yet so free from vanities and pride. So rich, and yet so industrious—so patient and persevering in his calling, and yet so kind, social, and obliging. There are a thousand traits about his character. He is generally hospitable—eat and drink with him, and he won't set a mark on you, and sweat it out of you with double compound interest, as some I know well—you are welcome. He will do you a kindness without expecting a return by way of compensation—it is not so with everybody. He is generally more honest and sincere—less disposed to deal in low and underhand cunning, than many I could name. He gives to society its best support—is the firmest pillar that supports the edifice of government—he is the lord of nature. Look at him in his homespun and grey, and laugh at him if you will, but believe me, he can laugh back if he pleases.

NEW USE OF CHLOROFORM.—A theft, by means of chloroform, lately took place at Mardigny, near Port-a-Mousson, in France. Two persons went to an inn under the pretence, as they said, of ordering a little banquet. They succeeded in putting the mistress of the house asleep by making her breathe the perfidious liquor which was concealed in a small bottle within a medalion. Her husband had been sent away, under the pretence of looking for some of the party expected, who had not arrived. On his return he found his wife in a state of alarm, for she had not entirely lost her senses; she had been sensible of the robbers taking away her keys, and had seen them take from her closet a bag of silver, containing the sum of 335 francs, with which they had absconded.

TRUE HOSPITALITY.—I pray you, Oh! excellent wife, cumber not yourself and me to get a curiously rich dinner for this man or woman who has alighted at our gate; nor a bed-chamber made ready at too great a cost; these things, if they are curious in them, they can get for a few shillings in any village; but rather let this stranger see, if he will, in your looks, accents, and behaviour, your heart and earnestness, your thought and will, which he cannot buy at any price in any city, and which he may well travel twenty miles, and dine sparsely, and sleep hardly, to behold. Let not the emphasis of hospitality lie in bed and board; but let truth, and love, and honor, and courtesy, flow in all thy deeds.

[Ralph Waldo Emerson.

VARIETY.

The Dutchess of Praslin, who was murdered in a barbarous manner by her husband, left behind her the following summary of the duties of a wife: "The aim of a wife is to become the friend, the partner, the consolation of her husband; to educate her children, to direct all the household affairs—these are the true missions of women on earth: if she does not fulfill them she has lived in vain, she is deserving of no consideration, she is a useless and despicable being, like the man whose only occupation is to drink, to smoke, to gamble, and to idle away his time."

Two gentlemen in St. Louis, having a dispute, (a lady being at the bottom of it,) agreed to heal their offended honors with a pair of pistols, at a distance of ten paces. The ground was measured, but before the word was given, one of the parties fired; this produced some altercation, and before it was settled the lady was seen approaching at full gallop. She neared the belligerents, sprang from her horse, clasped her lover in her arms, and by her entreaties prevented any farther waste of powder, the challenged party and seconds having agreed that the pistols should be loaded with nothing more.

The yeast prepared by the Hungarians will keep a whole twelvemonth. During the summer season they boil a quantity of wheaten bran and hops in water; the decoction is not long in fermenting, and when this has taken place they throw in a sufficient portion of bran to form the whole into a thick paste, which they work into balls that are afterwards dried by a slow heat. When wanted for use, they are broken, and boiling water is poured upon them. Having stood a proper time, the fluid is decanted, and is in a fit state for leavening bread.

The poet Corpani once asked his friend Hayden, "How it happened that his church music was almost always of an animating, cheerful and even gay description?" To this, Hayden's answer was: "I cannot make it otherwise; I write according to the thoughts which I feel:—when I think upon God, my heart is so full of joy, that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be easily forgiven me that I serve him with a cheerful spirit."

A lazy clown, going to a sun-dial, to see if it was not yet the point of time when he might regale and be idle, expressed himself very irreverently when he found it was not yet the hour he wished for. "Suppress your foolish impatience," said the sun-dial, "and recollect with awe that this moment pointed out by my shadow, and which you survey with indecent scorn, is the last to many, and doubtful to all."

In a case involving about $20,000, before the Supreme Court of Bristol County, Mass., in which Mr. Webster recently appeared for the plantiff, a case pending for fifteen years, he concluded his remarks by declaring that "if the code of common sense was not to govern courts in their deliberations, they might be looked upon as *nuisances*, rather than the exponents of justice."

"I have been informed," says a missionary to India, "that some merchants in Birmingham have made a good speculation lately, in manufacturing idols of brass for the India market, for which they found a ready sale. It was mentioned to me as a fact last year, that two missionaries were embarking for Calcutta on board the same ship which carried several chests filled with idols."

In the N. Y. Legislature, a member paused in the midst of a remarkably windy speech, to take a drink of water. Another member rose to a point of order. Everybody started, wondering what the point of order was. "I think, sir," was the reply, "it is out of order for a wind-mill to go by water."

A bill has been introduced into the New-Jersey Legislature "for the preservation of newspapers," which authorizes the clerks of counties to subscribe and preserve in a bound form all the newspapers published in them. No better history can be found than the newspapers, and in future years as matters of reference they are invaluable.

'I have known,' says Cicero, 'many sin by speaking, few by keeping silence; it is therefore more difficult to know how to be silent, than to speak.' And there is a Spanish proverb to the same effect:—'Any fool may babble, but it takes a wise man to hold his tongue.'

A merchant of St. Petersburg drives a carriage drawn by two very large wolves. They are harnessed exactly like carriage horses, and attract much attention.

A horse called Charles, forty-five years old, died on Staten Island on the 12th of December last. The Spirit of the Times states that he was the property of the late O. Mauran, Esq., of New York, and that he was bred at Horse Neck, Connecticut, in 1802.

It is said that if a few of the sheep in a large flock are furnished with bells, the dogs will not attack the flock, a dog thief being a cowardly, sneaking animal, and afraid of noise.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

A bill has been introduced into the Mississippi Legislature, providing that where either man or wife be convicted and sentenced to the penitentiary, the other party may be entitled to a divorce.

The number of vessels wrecked on the coast of Florida, and taken into Key West, during the last year, was 20, valued at $515,250. Their expenses for repairs, &c., amounted to $60,117, and the sum awarded to wreckers was $50,904.

The Saratoga Sentinal says that Mrs. Rachel Vendermader, 20 years old, and married only three weeks, cut her throat with a razor on the 29th ult.

Some fine flax, producing 500 lbs. to the acre, has been grown in Van Diemen's Land.

Mr. J. A. Leonard has just completed the census of Syracuse, which now contains 13,741 inhabitants.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing	Wednesday,	Aug. 25,	and ending	Dec. 1
Second	"	Dec. 15,	"	March 22
Third	"	April 5,	"	July 12

TUITION, per term of fourteen weeks, from	$3 00 to $5 00
EXTRAS—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare. to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

U. S. SCHOOL AGENCY.

CLINTON HALL, NO. 5 BEEKMAN-ST., NEW YORK.

Established for the accommodation of Schools, Academies, Colleges, &c. First class Teachers in every department furnished on reasonable terms. Letters of application from teachers and employers will be answered by a circular, giving references and full particulars. Books, Maps, Stationery &c., furnished to order on the lowest terms. The Teachers Advocate, $1, in advance. Letters must be post-paid.

26tf. E. H. WILCOX, PROPRIETOR.

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PUBLISHED WEEKLY AT

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The Sabbath Recorder.

EXTRACTS FROM MISSIONARY LETTERS.

We continue our extracts from the letters of our missionaries. It will be remembered that Bro. Carpenter preceded the rest of the company to Shanghai. His wife, with Bro. Wardner and wife, followed afterwards. The following from Bro. W. will give some idea of the perils of their voyage. It is dated Aug. 3d.

We got under sail about 2 o'clock, P. M., on the 18th, (July,) but did not get out into the open sea until the next morning. We moved gently along with a light breeze, in company with three other vessels, till the 20th, a day ever to be remembered by reason of the wonderful display of Almighty power and saving mercies.

For about twelve hours the sea had been greatly agitated, without wind. Early in the morning, however, the wind began to rise, and continued to do so, till it blew a regular *typhoon*, which lasted from 8 to 12 hours, out of 28 hours of boisterous wind.

The barometer gave no warning of such a tempest, till a short time before it burst upon us, when it sank suddenly. In a short time the roaring became so loud, that it was with difficulty the officers could be heard with a trumpet. So suddenly did the wind shift from one point of the compass to another, that the billows were broken, and thrown into huge pyramids, while all was enveloped in one sheet of foaming spoon-drift. The copious sea-spray was driven with such velocity as rendered it impossible to look windward. The sails were all reefed as soon as possible, the yards taken down, and the vessel sent adrift at the mercy of the furious elements. The spars and masts writhed and trembled like a slender reed, while the winds screamed most fearfully among the ropes and rigging. The lee-side of the vessel was literally buried above its railing in the sea for about 12 hours. The furious waves came plunging against her in quick succession, which frequently set her nearly upon her beam's end. Towards night, one struck against her stern with such violence as to burst our cabin windows, and, rolling over the quarter-deck, poured down a large quantity of water, through the sky-light, into our and Mrs. C.'s rooms. Hers being on the lee-side, it upset her trunk, drenching her and nearly every thing in the room. Clothes, books, and pieces of furniture were floating and dashing about the floor. Being no longer able to retain her room in safety, she took up her quarters with us. We were all so reduced by sea-sickness and fasting, (having taken no refreshment since the preceding day,) that we were unable to sit up.

Mrs. W. and myself had been twice thrown against the wall across our cabin, and considerably bruised. At length night closed in upon us, and the tempest still increasing. Should we be driven on shore, we knew we should be instantly dashed in pieces, it being a bold and rocky coast, and knowing at the same time that we could not be far from it. And with the setting sun hope nearly expired. But, bless the Lord, in that trying hour there was one source of consolation. We knew the God of Jacob still ruled, and did his pleasure upon the stormy deep. He still lives, who said, "Lo, I am with you always, even to the end of the world." To Him we endeavored to commend ourselves, also the cause in which we had embarked, invoking his blessing especially upon the latter, whatever should become of us. For some wise purpose he has deigned to spare us, for which we praise his holy name.

On the following morning we found ourselves drifted within a short distance of an island south of Hongkong, called the *Ass's-Ears*. The deck exhibited a scene of perfect confusion. Snarled ropes, yards, spars, barrels, hogsheads, chests, boxes, cannons, and anchor-chains, were rolling and dashing about, or floated by the immense quantities of water dipped by each leeward lurch of the vessel.

During the blow we lost our fore-top-mast, fore-top-gallant-mast, flying-jib-boom, quarter-boat, three casks of water, some provisions, all our fowls but one, besides suffering many other damages which it would be tedious to mention. We saw several vessels, bound up the coast, after the hurricane, all of which were dismantled and much crippled. But we have learned nothing of the fate of our comrades. Judging from their position when the storm commenced, it is more than probable that some of them were lost.

By reason of calms and head-winds, our voyage was protracted fourteen days, which should have been performed in six. Our accommodations were comfortable. We arrived at Woosung (ten miles below this place) on the evening of the first. At 3 o'clock the next morning we left in a native boat, and arrived at this place about half past eight.

By the kindness of Mr. Pierce, (a gentleman connected with the firm of Russell & Co.,) I was assisted in getting chairs, coolies, and a guide to conduct us to our new house, situated near the south gate of the city, about two miles distant. Our way led through narrow, winding streets, barely wide enough for foot-paths, amid the broad grins and starings of the astonished natives. Our meeting was by no means an uninteresting one, after so long a separation, and having escaped such perils.

Nearly all the male missionaries, and Mr. Bates, the acting Consul, have called to see us, who appear very kind and open-hearted.

Aug. 11th. Not having an opportunity to send this till to-day, I am enabled to say from observation, that our location is, in my opinion, one of the most eligible in the whole city.

Before leaving Hongkong I had two interviews with Rev. Mr. Gutzlaff, who informed me that a learned Christianized Chinaman had lately written an essay, proving that the ancient Chinese observed the Sabbath; that he had managed the argument in a very able manner, not with a design of vindicating the claims of that day at the present time, but to prove to his countrymen the validity of the Scriptures from their own history. It has not been published as yet, and it is uncertain whether it will be. I intend, if possible, to get a copy, and forward to you, if I can get it translated, or when I can do it myself. N. W.

The crescent moon, already gaily beaming
  O'er land of ancient Sinim, resteth mild
On mount, and tomb, and field luxuriant teeming,
  And Sinim's superstitious wealthy child,
And outcasts wandering for scanty food,
  And pirates scouting round Hei-chi-chin Bay,
Who, watching barques in thirsty wrathful mood,
  To Fo,* Taou,† or Jos,‡ their "chin-chin" pay,
Asking for spoil from Samqui,|| daring Englishman,
  Well known for fearful hate thro' each piratic clan.

With him on Sir E. Ryan's deck we stand,
  Whose Bengaleeans, toiling, tune their song,
While Canaan's sons, and Malays at their hand,
  With Ishmaelites, the chorus help along.
There, too, as heaves the mighty liquid breast,
  Falls shade, and light of moon, on barque and sea,
And calls the sea-sick thought from loathed unrest
  To visioned forms that dance fantastically;
All seek their own repose, the moon-beams glowing,
Still calm, tho' sighs the sea that yet seems gently flowing.

Morning returns; the waves are heavy rolling,
  And giant-like the winds sweep o'er the sails;
Sea-spirits groan, alarm-bells stealthily tolling;
  O'er China's depths some dangerous power prevails.
"Furl every sail—haul-to on larboard tack,"
  Are loud commands; but winds dispute their power;
Confusion high of sea echoes aback
  Dispute and rage through twelve succeeding hours—
A day to be remembered ever by those there;
To all, of fasting, toiling, fear; to some, of prayer.

At eve the blinding spoon-drift dies away,
  The setting sun gleams faintly through the air,
They talk of food, of dangers through the day—
  Hark! see those looks of terror and despair;
No thunders mutter now, no lightnings gleaming,
  No clank of steel, no clouds obscure the moon;
Yet there is hurried step, faint voices screaming;
  It is the deadly, awful, dread typhoon!
Then break those liquid pyramids o'er shivered masts;
Down, down, we go, till depths seem closing o'er us fast.

Loud oaths respond to China's angriest growl;
  Loud peals the trumpet, giving firm command;
Louder the blasts prophetic furies howl
  Of dissolution on some rock-girt strand;
Or, should by miracle some land be gained,
  Anguish's cold fingers picture horror's spoil—
Those thirsting wild for vengeance still remain
  Inventing tortures from which all recoil.
"Spirits of tempest rule the sea; man hath no power;
Let drive the ship, though perils thicken every hour."

On, on, she sweeps, pursuing and pursued,
  But bears along the humble voice of prayer;
"Ask, that your joy be full," blest promise, stood,
  Then burns the quenchless flame of faith sincere.
O, Father, save, lest Zion's foes rejoice;
  Shall hopes of Zion's friends be blotted here?
O, let us toil for heathen! The sweet voice
  Of Him through suffering perfect calms each fear;
We sleep, awake; the rising sun full viewed, serene,
O'er Haipony's valleys smiles on smooth enameled green.
O. B. W.

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* *Fo*, a sort of Budhism.

† *Taou*, is considered a sort of national religion.

‡ *Jos*, the evil one—"chin-chin" signifies submit or respect. They think God injures no one, and they worship Jos to keep on good terms with him.

|| *Samqui* signifies the third son of the devil—a title given by the Chinese to the second mate out of hatred.

Letter from Mrs. Carpenter.

HONGKONG, July 9, 1847.

DEAR BRETHREN,—You will see by the enclosed letters from Mr. Carpenter and Mr. Wardner, that the field of our future labors is finally selected. They have each spoken for themselves; I follow their example. It will be to our friends, as to ourselves, an unpleasant thought, that after we are *in* China, it should cost nearly half as much to get to the selected field, as it did to come from home *to* China. But this monopoly must, I think, soon undergo a modification. Shanghai is becoming the New York of the Empire, and facilities for reaching it must increase. The trade is already extensive, and you will see at once the reason for my hope in the case. In the mean time, missionaries coming here, by embarking in ships destined for Shanghai, can save themselves, doubtless, much expense. Aside from these considerations, is that of the climate. They have *winters* there, and an opportunity is thus afforded to recover from the debilitating effects of the summers, without those long and expensive voyages which missionaries in India and Southern China find so frequently indispensable. So that, even in a pecuniary point of view, the Board may not be the losers by this decision. For myself, too, I am deeply interested in the hope, that we may eventually find an opening from that port into the interior among the Nestorians. From none of the other free ports could we so reasonably expect this. With respect to Foo-Chow, the prospect darkens rather than otherwise, of future communications with that port. The acquisition of the language is also another item in favor of going to Shanghai; the *spoken* dialect in all those Northern Provinces, being much more like the *written*, than in these Southern ones, and the dialects of the different provinces much more uniform, consequently enlarging the sphere of one's usefulness there.

You will see that Hope enters largely into the composition of our present mental state. And is there not a reason? We feel most deeply, that if our own "hearts have devised our ways, the Lord hath directed our steps." We have crossed the ocean—*oceans*, rather—in safety; we have found friends in a land of strangers, a heathen land; we enjoy our usual health, and feel that among ourselves there is a harmony, and unanimity, which encourages us to believe, that for wise purposes we have been thus associated. We can but feel strong in the hope that we are where our Heavenly Father would have us to be, and that he will prosper us in this our anticipated work. We believe, dear brethren, that we have your hearty concurrence in these matters, and your earnest prayers for us. L. M. C.

From the Baptist Missionary Magazine.

CHINESE PHYSICIANS.

BY REV. T. T. DEVAN, M. D.

The native physicians of Canton are of comparatively low standing in society; it is an employment often resorted to for a livelihood by any scholar or so-called learned man, who has nothing else to do. Generally the sick go to the medical man for relief; it is very rarely that the physician goes to the bedside of the patient. The most respectable are consulted in their own houses, and do not dispense medicines. For the consultations and prescriptions, the ordinary fee is from three to nine cents. If, however, it is found necessary to visit the patient at his own house, the ordinary fee is nine or ten cents per visit; in some few instances one or even two dollars have been paid for a visit. There are no female physicians; hence, when one of that sex is sick, and there is a necessity to call upon the aid of a doctor, means are adopted to carry out, even in the hour of suffering, the custom of the nation never to allow people of different sexes to meet in the same apartment. On entering the apartment of the sick female, the physician is brought close to a curtain or screen, on the other side of which stands the patient, who has been dragged from her bed, and supported by her female friends, is retained in that position till the medical investigation is finished. The patient first passes her hand beneath the curtain, that the pulse may be examined. Great importance is attached by the Chinese to the pulse, and they suppose that the larger proportion of diseases may be fully ascertained by the pulse alone. Close investigation on the part of the physician the patients neither like, nor do they deem it necessary. If, however, the medical man is not satisfied with the pulse alone, the curtain is lifted and he is allowed to look at the face and tongue of the patient. On signifying his satisfaction, the curtain is dropped, and she is carried back to her bed. But if she be wholly unable to rise from her bed, she is invariably brought to a lower floor, should she have been lying up stairs, and after being surrounded by a mosquito curtain, the doctor is allowed to approach his patient. This curtain is not to be drawn only from urgent necessity, and even then it must be drawn but for a few moments.

Most of the sick of Canton generally call upon the physician, though at the mission dispensary I have frequently been called upon by servants for medicines for their masters, who merely sent word that they "did not feel well, and were feverish." The native practitioners are accustomed to prescribe when thus consulted.

It is not unfrequently the case, that the priests are consulted by the people, for the cure of their maladies. These men make amulets, spells, &c., for the sick, and from the sale of which they derive considerable income. They profess to arrest hemorrhage or cure an abscess by writing on the part affected some cabalistic characters. Sometimes these characters are written on paper, and a tea is then made of the paper, and the patient is required to drink largely of this tea.

In a certain portion of diseases, (say some three per cent.,) the Chinese imagine the patient to be possessed of a devil or strange spirit, which, though benevolent towards the inhabitants of the particular house in which he may dwell, is bitterly hostile to the inhabitants of all other houses. Their suspicion that a patient is laboring under a supernatural agency, is fully confirmed, should delirium be one of the symptoms of the disease. In that case, the friends take the management of the case into their own hands. They proceed at once to make offerings of tea, and rice, &c., to the evil spirit, and then, opening the door and placing themselves behind the patient, kindly invite the spirit to be appeased and leave the house; then they cast the offerings out of the door into the street, and having closed the door, wait patiently for the subsidence of the delirium.

The Chinese have little or no knowledge of anatomy, and their Materia Medica, and rules of medical treatment, have no regular basis. While native practitioners confine themselves almost wholly to some 200 or 300 vegetable remedies, they derive some from the animal kingdom. They administer centipedes for syphilis, and in malignant or black gangrenous abscesses or ulcers, will apply a poultice or a toad fresh opened. Medicines from the mineral kingdom are almost entirely unemployed by the Chinese practitioners.

Those who are principally charged with the medical care of the people of Canton, may be seen in all parts of the city sitting in the streets and surrounded by a medley assortment of gallipots, roots and herbs, waiting for patients. There are also very many medicine shops scattered about the city, some of which are fitted up in a style that would not disgrace even Broadway. There is this exception, however, to such a comparison: the work of pulverizing, mixing and slicing the medicines, is all carried on in full view of passers by. And yet this can scarcely be said to detract from the elegance to a stranger's eye, because the fanciful attire of the men, the grotesque appearance of the tools, and the antique aspect of the whole, are in perfect keeping with the large blue and white figured gallipots that fill the red and gilt shelves. Some of the door-posts of these doctors' shops are strangely ornamented (?) by being covered with scores and hundreds of old worn-out plasters of all sizes and colors. These were placed there by the grateful patients, as tokens of the cures effected by the medicine sold within. The sight of these used strongly to remind me of the waxen arms, legs, and crutches suspended about the altars of Mary and other canonized saints in Europe as tokens of gratitude for health restored by means of their intercession.

The corners of the streets are covered with medical placards, inviting the sick to resort to this or that practitioner for a cure. In these announcements the names and symptoms of many diseases are published with such a repulsive exactness and plainness, that they need their expression in a foreign character to shield them from the eye of Christian decency.

There are no public hospitals for the sick. There is an institution, however, at the eastern gate of the city, devoted to the outcasts of Canton,—the lepers. But it is rather an asylum than a place of treatment; for no medical means are employed for the sick. This institution is supported by the emperor, and is in no wise connected with, or dependent on the benevolence of the people.

A COURTEOUS RETORT.

A Baptist minister from England, says the Philadelphia Chronicle, who was settled some years since in that city, was distinguished in his native country for disinterested labor and ready wit. He devoted several years of the last part of his life to gratuitous labor in a populous town about three miles from his residence, to which place he walked every Sunday morning, preached three times, and then walked home. One Sunday morning, as he walked along, meditating on his sermons for the day, he met one of those important personages, called parish priests, a race happily unknown, at least in the plenitude of his persecutive power, in this country.

"Well, ———," said his reverence, "I suppose you are on your way to preaching again?"

"Yes, sir," was the modest reply of the humble Baptist minister.

"It is high time the government took up this subject, and put a stop to this kind of traveling preaching; indeed, there is something like it intended."

"They will have rather hard work, sir," said the imperturbable Baptist.

"I am not very sure of that," rejoined the priest; "at any rate, I will see whether I cannot stop *you* myself."

"I judge," said the worthy man, "you will find it more difficult than you suppose. Indeed, there is but one way to stop my preaching, but there are three ways to stop yours."

"What, fellow, do you mean by that?" asked his reverence, in a towering passion.

"Why, sir," replied the little Baptist preacher, with most provoking coolness, "why, sir, there is but one way of stopping my preaching, that is by cutting my tongue out. But there are three ways to stop yours; for, take your book from you, and you *can't* preach; take your gown from you, and you *dare not* preach; take your pay from you, and you *won't* preach."

The parson vanished.

THE CHILD AND THE QUEEN.

[Translated from the German.]

Befurchte (gardner to Elizabeth, consort of Frederick II.) had one little daughter, with whose religious instruction he had taken great pains. When this child was five years of age, the Queen saw her one day while visiting the royal gardens at Shonhausen, and was so much pleased with her, that a week afterwards she expressed a wish to see the little girl again. The father accordingly brought his artless child to the palace, and a page conducted her into the royal presence. She approached the Queen with untaught courtesy, kissed her robe, and modestly took her seat, which had been placed for her, by the Queen's order, near her own person. From this position she could overlook the table at which the Queen was dining with the ladies of her court, and they watched with interest to see the effect of so much splendor on the simple child. She looked carelessly on the costly dresses of the guests; the gold and porcelain on the table, and the pomp with which all was conducted, and then folding her hands, she sang with her clear, childish voice, these words:—

"Jesus, thy blood and righteousness
Are all my ornament and dress;
Fearless, with these pure garments on,
I'll view the splendors of thy throne."

All the assembly were struck with surprise, at seeing so much feeling, penetration, and piety, in one so young. Tears filled the eyes of the ladies, and the Queen exclaimed, "Ah, happy child! how far are we below you!"

[Episcopal Recorder.

BE COURTEOUS.—Dr. Humphrey was once seated in a stage-coach, when a gentleman and lady, on their bridal tour, wished to be accommodated with seats inside. There being but one vacant seat, the newly married pair were subjected to a separation, unless some passenger relinquished his place. This no one appeared disposed to do, when the Doctor mounted the outside, insisting upon the gentleman occupying his seat with his bride. Subsequently the Doctor was collecting funds for the College over which he presided, and was presented with a handsome donation from the stranger he had met in the stage-coach, with the remark that he knew nothing of Dr. Humphrey, or Amherst College, save that its President was a *gentleman*.

ANCIENT LAW AGAINST THE BAPTISTS.

The following law was passed on the 13th of November, 1644, by the General Court of Massachusetts. Mr. Benedict, from whose history it is taken, says this was the first law made against the Baptists in that Commonwealth:—

"Forasmuch as experience hath plentifully and often proved, that since the first rising of the anabaptists, about one hundred year since, they have been the incendiaries of commonwealths, and the infectors of persons in main matters of religion, and the troublers of churches in all places where they have been, and that they who have held the baptizing of infants unlawful, have usually held other errors or heresies therewith, though they have (as other heretics used to do,) concealed the same, till they spied out a fit advantage and opportunity to vent them, by way of question or scruple: and, whereas, divers of this kind have, since our coming into New-England, appeared among ourselves, some, whereof (as others before them,) denied the ordinance of magistracy, and the lawfulness of making war, and others the lawfulness of magistrates, and the inspection into any breach of the first table; which opinions, if they should be connived at by us, are like to be increased amongst us, and so must necessarily bring guilt upon us, infection and trouble to the churches, and hazard to the whole commonwealth; it is ordered and agreed, that if any person or persons within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart from the congregation at the ministration of the ordinance, or shall deny the ordinance of magistracy, or their lawful right and authority to make war, or to punish the outward breaches of the first table, and shall appear to the court wilfully and obstinately to continue therein, after due time and means of conviction, every such person or persons shall be *sentenced to banishment*."

THE PROPHET THAT COULD NOT PRAY.

Jonah embarked; with what feelings? His commission lay upon him as guilt! He longed for an auspicious gale to carry him to a distance, as he hoped, from the peculiar province of God's dominion! so that he might say, "Happily, here is less and less of the divine presence!" But what providence did he invoke? Would he go unprotected over seas and to strange lands, contented with some secondary and dubious providence? In what terms did he pray before he went to sleep? Like other men, when conscious they are going about something wrong, he could not pray. And supposing there were some one devout Israelite there, that did pray in his hearing, *he* could not say "Amen!"

He slept, but it is not wise to sleep in guilt. How did he deserve to be awaked? He shall not sleep long; for there is a power that can awake the tempest! The God that is disobeyed on the land, can make the sea avenge him. And here, again, the very first thing is a pointed, direct infliction on his conscience—for it is a summons to pray! "Awake, and call upon thy God!" And to think that a prophet of the Lord should be the only one in the company that could not, dared not, do this! Observe, there is no situation more pitable than that of a religious man who has disabled himself to take the benefit of his religion. His associates had various gods; but they could all pray earnestly to their objects of adoration. He could not; he who knew the real Lord of the land and of the ocean. [Foster.

THE BOY THAT WOULD N'T GET MAD.

I once heard an interesting story about two brothers. One of them was ten years old, and the other eight. The oldest boy had, within a few months past, indulged the hope that God had given him a new heart. He thought he was a Christian, that he loved the Lord Jesus Christ. But his little brother did not believe that his heart had been changed. He thought his brother was no more a Christian than he had always been. He said he could not see any difference. Yet he meant to try him and see; for, as his brother now appeared more sober than usual, and was more willing to go to meeting than before, he did not feel quite certain that he was not a Christian.

Now, how do you think this little boy, eight years old, undertook to find out whether his brother was really a Christian? Why, every time he could get a chance, he would tread on his brother's toes, kick his heels, or pinch his arms, to see if he wouldn't get mad, as he used to. But his brother bore it all with meekness and good nature, without an angry word or look. This was very different from what he used to do. He had before always been ready to take revenge on the spot for such an abuse.

The youngest brother was quite sure that he could not do so; for he knew he should get mad if anybody should treat him so unkindly. He soon became convinced that his brother was a Christian, and that *he* was not. He became very anxious about the salvation of his soul, and in a short time he too indulged the hope that God had pardoned his sins, and given him a new heart. [Stories for Children.

The Sabbath Recorder.

New York, March 9, 1848.

EXPENSE OF PUBLISHING RELIGIOUS NEWSPAPERS.

The general opinion seems to be, that every Christian denomination, however small, ought to publish at least one religious newspaper, through which its distinguishing sentiments may be advocated, and its various benevolent enterprises set forth. But a great many persons, who profess to hold this opinion, strangely contradict it by their practice. Such are they who never subscribe for a paper themselves, but are satisfied to read a borrowed copy. Such are they who subscribe for a paper, but never pay for it, thus raising hopes only to disappoint them. Such are they who subscribe for a paper this year, discontinue it the next, commence taking it the third, and so keep the publishing interest always in a state of uncertainty as to future prospects. Now, we do not believe this class of persons would be so numerous, if the expense of publishing religious newspapers, and the consequent necessity of their being regularly and liberally sustained, was well understood. With a view to help our readers understand this matter, we give them below the experience of several persons who have been engaged in the business of publishing, some of them for a long series of years. The first speaker shall be the publisher of the "Presbyterian of the West," who, when about to quit the business, and of course free from any temptation to misrepresent the case, says :—

"Subscribers who are unacquainted with the expense of publishing a paper, will scarcely believe me, that what I received for the two years I have published it, has been expended in paying for work and materials. So far I have managed to keep out of debt, but have not realized anything for the labor of myself and others connected with the office."

The next speaker shall be the editor of the "Christian Observer," published in Philadelphia, a paper which is understood to be the organ of a large branch of the Presbyterian Church. He says :—

"Those who preceded us in charge of the paper, which we removed to this city in 1839, sacrificed thousands to sustain it, and left it without a dollar for their labors. Of our predecessors in this city, one expended about $5000 more than he received, and to those that succeeded him it was a losing concern—to such an extent that it was soon abandoned."

Then comes the editor and proprietor of the "Watchman of the Valley," who seems to have commenced the business of publishing with very flattering prospects :—

"I embarked with my capital in this service in compliance with a specific request from the most approved source. I was encouraged to believe that it would be a safe investment of capital, and not a perilous one, as my friends apprehended. This request received the sanction of the three Synods of Ohio, Cincinnati and Indiana, who, by their votes, have repeatedly commended my paper to the patronage of the churches. In fulfilling the duties thus assigned me by the churches, I have given them my whole time for nearly seven years, without realizing a farthing for my services, and have cast into this sinking fund, besides, between three and four thousand dollars of my cash, over and above the Watchman's receipts, without realizing a dollar from the paper myself. I have paid $1000 for the services of an assistant Editor, which I consider a clear gift to the churches from my own pocket."

The veteran editor of the Christian Mirror, published at Portland, Me., shall be the last witness. In a long article upon the expenses and advantages of religious newspapers, he says :—

"The publishing and sustaining of a religious newspaper is indeed a very costly enterprise. The printing apparatus is all a cash expense—the furnishing, the rents, the labor, are all subject to cash payments. The paper used for printing is wholly a cash article, and in our own little establishment to the cost of more than $1200 a year. And nothing short of the utmost industry, and vigilance, could keep our little concern alive. Many local papers, conditioned somewhat like our own, have given up the ghost. Others have been kept alive by the process of changing hands—bankrupting several proprietors in succession. We assure our friends and readers, that it is an extremely laborious business to keep a religious paper alive."

Such is the testimony of experienced men. In view of it, and "by way of application," as the ministers sometimes say, we wish to offer a suggestion or two relative to the Recorder. A great proportion of our subscribers are warm friends of the object for which our paper is published, and have given proof of their friendship, not only by approving words, but by prompt payments of their own accounts and vigorous efforts to increase the number of our subscribers. There are some, however, who have given us more approving words than prompt payments, in consequence of which we are put to not a little inconvenience. To the latter we would respectfully suggest, that an early payment of the "small bills" due the establishment, would be a great help and encouragement, and would furnish conclusive evidence that the expense and labor of publishing a religious newspaper is to some extent appreciated. To the former we would say, that we need your continued support, both in the form of prompt payments and of efforts to increase our subscription list. You have done well, and have our hearty thanks. But good men sometimes become weary even in *well* doing. Let it not be so with you. A very large list of subscribers we cannot reasonably expect; but with the cooperation of those who approve our enterprise, we may expect a living list. To merit such a list, we shall spare no pains or expense, and we confidently hope to have it.

◆

Benedict's History of the Baptists.—"A General History of the Baptist Denomination in America and other Parts of the World," is the title of the long-expected work of David Benedict, which has just been published by Lewis Colby & Co., of New York. It is a large octavo volume, of nearly one thousand well-printed pages. Mr. Benedict begins with Foreign Baptists, and gives a history of the Dissenting Parties up to the time of the Waldenses—a sketch of the Waldenses, Albigenses, German Anabaptists, English, Irish, Scotch, and other Baptists, and of the various foreign writers in the baptismal controversy. Then follows a history of American Baptists, containing the substance of his former work, with such additions and alterations, as thirty years farther study of the subject has enabled him to make. We regret the circumstances which compelled Mr. Benedict to abbreviate the articles near the close of his volume, particularly that in relation to the Seventh-day Baptists. But his sketch, though brief, is true and liberal. The work will be regarded as a valuable addition to the stock of Baptist literature.

THE SCRIPTURAL CALENDAR.

We have received from the author, **William Henry Black**, Elder of the Sabbath-keeping congregation in Mill Yard, London, a forty-eight page pamphlet, entitled, "The Scriptural Calendar, and Chronological Reformer, for the Statute Year 1848, including a review of tracts by Dr. Wardlaw and others on the Sabbath question."

One object of the author of this little book is "to exhibit the rudiments of the true notation of time, with a view to the establishment of sound and Scriptural principles of Chronology, the correction of vulgar errors therein, and a demonstrative distinction between *time sacred* and *time common;*" he being persuaded, as many others are, that neither Jews, Mohammedans, nor Deists, can be converted to Christianity, until the holy law of God on this point be obeyed by Christians, and their faith, worship, and practice be cleansed from the corruption of human traditions, of which the pretended change of the Sabbath is none of the least. In carrying out his plan, Mr. Black has arranged a calendar in which the months are designated by the ordinals first, second, third, &c., instead of January, February, March; and the days of the week are designated in the same way, except the seventh, which is called *Sabbath*. He has also set texts of Scripture against the successive seventh days, to afford a continuous chain of argument for their immutably sacred and sabbatic character. Against the first days he has placed texts, a right interpretation of which opposes the substitution of that day for the Sabbath. This arrangement of the calendar, accompanied as it is with an article on the Sacred Division and Notation of Time, can hardly fail of doing good, by awakening the curiosity and fixing the attention of even cursory readers.

Another object of the author is to review certain tracts on the Sabbath, and apologize for not continuing his series on that subject. In 1838, '39, '40, Mr. Black published several tracts; but the series remains incomplete for want of sufficient leisure to perfect it. Meanwhile fourteen or fifteen tracts have been announced in London under the general title, "The Sanctification of the Sabbath illustrated and enforced, in a Series of Tracts for the Times, by ministers of various denominations;" the principal aim of which is to prevent traveling by railways on the first day of the week. Only four have as yet appeared, each of which is here brought under review, and its inconclusive and unscriptural reasonings shown; to the great advantage, as we think, of the Sabbath cause. Most heartily, therefore, do we wish success to the Scriptural Calendar.

◆

Labors of Mr. Gutzlaff.—Galignani says that letters from the celebrated M. Gutzlaff, missionary and Consul-General of England in the Celestial Empire, have just been received at Munich. They are dated at Hongkong, and give an account of the labors of that eminent individual, which approach the marvelous. He has just terminated a voluminous history of the Chinese Empire, and has sent the manuscript of it to M. Cotts, the publisher, at Stuttgardt. He has published, at Hongkong, a universal geography in the Chinese language, with sixty large maps. He has begun to compose a complete dictionary of the Chinese language, which will, he says, absorb all his leisure for the next three years. It is only in his leisure hours that he can occupy himself with literary and scientific labors, all the rest of his time being devoted to his missionary labors and his consular duties. M. Gutzlaff announces that he has addressed some long memoirs on the geography of China to the Geographical Society of London, which it is expected will shortly be published. M. Gutzlaff still maintains the opinion, that Christianity and European civilization can only be successfully propagated in China by the Chinese themselves. He has accordingly founded a Chinese Society, which already possesses 600 members, many of whom are mandarins, and some native *savans* of the first rank. This Society employs its efforts on all the countries situated to the south of the river Jang-tse-Kiang, and it has already published a great number of popular works.

[Selected for the Recorder from the works of Francis Bampfield.]

ORIGIN OF THE NAMES OF THE DAYS OF THE WEEK AND THE MONTHS OF THE YEAR.

The Saxon-Germans, when they were pagans, consecrated the first day of the week to the Sun, as prince of the planets, whose image they placed on a pillar in a temple, fashioned like a man half naked, his face as it were brightened with gleams of fire, and holding with his arms archwise a burning wheel before his breast; the wheel being to signify the course which he runneth round the world, and the fiery gleams, the light and heat wherewith be warms and comforts all that live and grow.

The second day they appropriated to the special adoration of the Moon, as the second planet in the heavens. It is still called, in High-Dutch, *Mon-tagh*, or moon-day; hence Monday.

The third day is called, in High-Dutch, *Dieutagh*, from a word that signifies strife, and was so named in honor of Mars, the god of battles. The origin of the name Tuesday is from the ancient Teutonic, in which language it was called Tuisco's-day, in honor of Tuisco, who, they say, was the founder of the German nation from the tower of Babel.

The fourth day is called Wednesday, from Woden, who was a most valiant prince and victorious captain among the ancient Saxons; his name signified furious. After his death he was honored as a god.

The fifth day is corrupted into Thursday from Thor's-day, Thor being an idol god that they worshiped, supposed to be the same as Jupiter, or the thunderer; hence, in High-Dutch it is still called *Donners-dagh*, i. e., thunder-day.

The sixth day they appropriated to Venus, the goddess of love; which, in their tongue, they called Friga; hence *Fri-tagh*, corrupted into Friday.

The seventh day they called *Sater's-tagh*, or *Samp's-tagh*, from the supposition that the god Saturn challenged to himself the dominion of this day; hence Saturday.

This heathenish custom has also brought in polluted names among the months.

The Romans appointed the beginning of the year to be the calendar of January, because on the first day of this month their consuls were first created, when that form of government was set up among them. This month derives its name from Janus, a heathen god. Janus is represented as having two faces, seeing things past and to come; superstitious antiquity consecrating to him the beginning of things.

February has its name from Februa, or Fruüs, the god of purging by sacrifices; to whom Numa dedicated this month. This Februa was the same as Pluto, the god of hell.

March is so called from Mars, the god of battles, to whom this month was dedicated, it being believed he was the father of Romulus, the founder of the Roman nation.

April has its name from a Greek word which sets forth Venus, the goddess of love, as sprung from the froth of the sea, this month being dedicated to her.

May is so named from Maia, the mother of Mercury. In this month, the merchants sacrificed unto her.

June is so called from Juno, a goddess, the daughter of Saturn and Ops, the sister and wife of Jupiter, or Junius Brutus, the author of Rome's liberty, who was made Consul in this month.

July is so named from Julius Cæsar, because he was born in that month.

August from Augustus Cæsar, and for his honor.

September from septem; being in part the seventh month of the Jewish year, beginning with what we call March.

October, the eighth month, from octo.

November, the ninth, from novem.

December, the tenth, from decem.

Having thus given the reader some account of the pagan origin of days and months, how can I but bewail that carnal compliance with heathen customs and superstitions which these things show of the greater part of the Christian world!

Why is there such a lukewarmness, especially in them who call themselves of the reformed religion, to bring names and things to scripture language? O how much it would make for the purity of the churches of Christ to bring all things to the word and will of God!

The true and proper names of the days of the week, according to Scripture, are first, second, third, fourth, fifth, sixth, and seventh or Sabbath. See Gen. 1: 5 to the end, and chap. 2: 2, 3.

The several months of the year are named in Scripture after the same manner; as first, Ex. 12: 2; second, Gen. 7: 11; third, 1 Chron. 29: 5; fourth, Ex. 1: 1; fifth, Zec. 7: 3, 5; sixth, Ezek. 8: 1; seventh, Gen. 8: 4; eighth, 1 Chron. 27: 11; ninth, Hag. 2: 10, 18; tenth, Jer. 39: 1; eleventh, 1 Chron. 27: 14; twelfth, Esther 3: 13. Some of the months have other names in Scripture, but these are in the most common use.

Why should these things appear to us, or be treated, as unimportant things, when the Spirit of God has seen fit to treat them as of sufficient importance for those special directions contained in the Scriptures afore-cited? Are not our feelings respecting things very much influenced by the ideas we associate with names of things which we use? May we not expect, then, these things will have an influence on Sabbath-keeping! If we would venerate the Sabbath as we ought, we must venerate the name.

John Quincy Adams.—The Salem Register says that the habits of Mr. Adams were pure, simple, and unostentatious, even to awkwardness. He always rose before day, and, when in health, made his own fire. He used much exercise, and was peculiarly fond of bathing and swimming. No one was ever more industrious, or sacrificed less of his time. He was one of the most prolific writers of the age. His journal, which he kept from early life, and which embodies all his conversations with distinguished men of his own and other countries, is, no doubt, a richer legacy to his children, than the ample fortune he leaves. Mr. Adams leaves also copies of every letter he ever wrote, and amongst his voluminous productions, are most able eulogies on Madison, Monroe, and La Fayette.

◆

Meeting in Behalf of the Mormons.—A meeting was held in New York last week to consider the case of the suffering Mormons in the western wilderness. Col. Kane, of Philadelphia, stated the circumstances connected with his becoming acquainted with the Mormons, and gave his views of their present and prospective wretchedness. Mr. Little, a Mormon delegate, was also present, and addressed the meeting. Resolutions were passed recommending to the favorable consideration of the citizens an application about to be made for donations to relieve the emigrant Mormons in their present necessities.

◆

More Missionaries for China.—We learn that the Methodist Episcopal Church, South, are about to send two missionaries to China, Rev. Messrs. Taylor and Jenkins. They are to sail early in April, from Norfolk, in the U. S. ship-of-war which carries out the U. S. Commissioner, the Hon. J. W. Davis—their passage in that ship having been secured by the Hon. Thomas Butler King, of Georgia, who is Chairman of the House Committee on Naval Affairs.

◆

Benevolence of the Scottish Free Church.—In the June number of the Home and Foreign Missionary Record of the Free Church of Scotland, there are *forty-one quarto pages* filled with the account of receipts and disbursements on behalf of the Schemes of the Free Church of Scotland. A summary at the close states that from May, 1843, to March, 1847, there had been collected for these objects six millions five hundred and sixty-eight thousand five hundred and seventy-one dollars!

◆

Dutch Reformed Church.—This denomination numbers 276 congregations, of which 100 have been gathered during the last 20 years. The field of the operations of this Church embraces New York, New Jersey, Pennsylvania, Michigan, and Illinois; Dutch churches having been recently organized in these two latter states by emigrants from Holland.

◆

Probable Death of Mr. Raymond.—A letter received in New York, from the supercargo of a ship, dated Sierra Leone, Dec. 9, '47, says that Mr. Raymond, the manager of the Mendi Mission, died about the first of that month, of black vomit, which has prevailed to an alarming extent for some months. It is feared that this report is true.

◆

Effect of Giving for Foreign Missions.—The following letter, copied from the Day-Spring, is one of the best illustrations that we have ever seen of the effect of contributing liberally to send the gospel to the heathen. We commend it to the attention of those pastors who think their people can do nothing for foreign missions, because they find so much difficulty in supporting the ministry at home :—

"I received your circular, read it to my people, preached them a long sermon on the subject, and then directly asked them for their money, and the result has been sixty dollars deposited with me for your treasury (Foreign Missions.) And yet one-fourth part of my salary comes from the Home Missionary Society.

"The sum we have raised is twice as much as any one of us expected, yet it was easily done; and what is interesting, to me at least, is the fact, that the week following this effort, and even before it was completed, our people held a meeting to devise means for the support of the gospel at home, and resolved, instead of raising "three-fourths" of my salary, to raise "four-fourths" of it; and probably will succeed, though their ordinary ability is no greater now than it was a year ago. Hence it is very evident, that giving sixty dollars to the Lord has done *us no harm*. Enclosed is the sixty dollars."

◆

Mr. Abbott at Calcutta.—A letter received in this country from Mr. Abbott, announces his arrival at Calcutta on the 6th of November last, after a voyage from England of forty-four days. He says :—

"Thus the object of the Executive Committee in sending me 'over-land,' is happily accomplished. But it had well nigh failed. I had a severe attack of illness in England. The truth is, I sailed from Boston ill of what proved to be pleurisy, which terminated in inflammation of the lungs. I recovered from the severity of those attacks, but found I had a cough and chronic inflammation of the lungs, from which I could not so readily get deliverance. When the day arrived, I went on board the ship and sailed for India, an invalid, contrary to the advice and warning of friends, and a physician in whom I had the fullest confidence. They assured me that, although I might live to reach Egypt, I could never cross the desert, and might be left there without a friend. But I passed through those 'deep waters,' as I had done before, and arrived at Calcutta, the other side of the world, in good health. O Lord, how wonderful are the dispensations of thy grace!"

WHITE SLAVERY.

The Cleveland True Democrat has been furnished with the following facts in regard to White Slavery at the South by a gentleman now there. Such things are to be expected. He that would enslave a colored person for money, would also a white person. A conscience that would permit the one would the other also. It was truly said by the Rev. John Wesley, that "Slavery is the sum of all villainies." Indeed, it is difficult to imagine a crime which is not committed under its guardianship.

A White Slave.—Washington, a white boy, was taken from Virginia to South Carolina, at the age of seven, and thence to Georgia, and sold to Col. B. His daughter, the lady of a lawyer, related to me the fact, saying that the little fellow used to tell the story to their children, and weep. His tale was this: that his mother was very poor, and at a time when she was sick, he was placed in a "negro quarter," in the care of a negro woman, and at night a man came and tied his feet and hands, and took him on horseback. He wept, and tried to scream; but the wretch placed his hands over his mouth. Col. B.'s wife prohibited his telling the story to the children, because it made them weep and unhappy. "Wash" died the slave of Col. B., at the age of 22.

Another.—Eliza was the offspring of parents n Virginia, in high life; but to conceal their guilt, their child, when an infant, was placed with a nurse at the "negro quarter," and was there raised. She was a few years ago sold, and is now owned by Mr. P. in a Southern city. She is white, and has no negro blood in her composition, and has raised up a family of colored children. She is very badly treated. This fact was told me by a lady, the wife of Judge ****, a slaveholder, who resides in the same city.

Still Another.—A few years ago, a "negro trader" exchanged a colored slave for a little girl. On his arrival in Alabama, two or three slaveholders protested that the child was white, and finally paid $400 for her, and returned her to Georgia, where it was ascertained that her parents died poor, and that she was sold into slavery. The gentleman sent her to her kindred in North Carolina. The lady who told me this story, says she saw the little girl, and she was a most beautiful child.

◆

Constitution of Wisconsin.—Somebody has sent us a copy of the Constitution of the State of Wisconsin, adopted in Convention, at Madison, on the first day of February, 1848. The following sections in relation to slavery, religion, and suffrage, will interest readers in other States as well as Wisconsin :—

Art. I., Sec. 2.—There shall be neither slavery nor involuntary servitude in this State otherwise than for the punishment of crime, whereof the party shall have been duly convicted.

Art. I., Sec. 18.—The right of every man to worship Almighty God according to the dictates of his own conscience, shall never be infringed, nor shall any man be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent; nor shall any control of, or interference with the rights of conscience be permitted, or any preference be given by law to any religious establishments or modes of worship, nor shall any money be drawn from the treasury for the benefit of religious societies or theological or religious seminaries.

Art. I., Sec. 19.—No religious test shall ever be required as a qualification for any office of public trust under the State, and no person shall be rendered incompetent to give evidence in any court of law or equity, in consequence of his opinions on the subject of religion.

Art. III., Sec. 1.—Every male person of the age of twenty-one years or upwards, of the following classes, who shall have resided in this State for one year next preceding any election, shall be deemed a qualified elector at such election. 1st. White citizens of the United States. 2d. White persons of foreign birth who shall have declared their intention to become citizens conformably to the laws of the United States on the subject of naturalization. 3d. Persons of Indian blood who shall have once been declared by law of Congress to be citizens of the United States, any subsequent act of Congress to the contrary notwithstanding. 4th. Civilized persons of Indian descent not members of any tribe. Provided, that the legislature may at any time extend by law the right of suffrage to persons not herein enumerated, but no such law shall be in force until the same shall have been submitted to a vote of the people at a general election, and approved by a majority of all the votes cast at such election.

◆

The Hutchinson Family have arrived in New York, and announce their intention of giving a series of vocal entertainments. Their programme comprises several entirely new productions, which are likely to increase their popularity. Success to such entertainments.

◆

A Baptist minister in England, recently immersed six persons, one of whom had been an Episcopalian, another a Wesleyan, a third an Independent, and a fourth a Primitive Methodist.

◆

Three ships from China arrived at New York last week, but they bring no news of special importance.

◆

Letters and Parcels for our Missionaries.—To save answering several letters on hand, and also to inform all whom it may concern, I wish to say a few words about sending letters and parcels to our missionaries in China:—

1st. At the request of Br'n Carpenter and Wardner, I was appointed by the Board of the Missionary Association their agent in New York to receive and forward to them letters, papers, and parcels of every description—a duty for which I wish no other compensation than the consciousness of serving those who deserve it.

2d. Since they left, I have forwarded letters and papers by nearly every ship from New York for China, averaging as often as once in two months.

3d. I do not always know of the sailing of ships long enough before-hand to make the publication of notices serviceable.

4th. If you have letters or parcels for the missionaries, send them to me when they are ready, and they will go by the first ship. Letters should be sent in an envelop directed to me; and if sent by mail, the *postage to New York* should be paid by the sender. Parcels, also, should be paid for to New York, and I will see to the rest. **Geo. B. Utter.**

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

Senate.

A great part of the Senate's time last week was spent in considering the Treaty, in executive session. No decision was arrived at. For a time it was thought by the letter-writers that the Treaty would not be ratified. It is now thought that it will be adopted with few and slight modifications. The final vote will not probably be taken before third-day, March 7, and perhaps later.

The following are the principal items of general interest in the reports of the doings of the Senate:—

Mr. Clarke presented resolutions of the General Assembly of Rhode Island, in favor of bringing the war with Mexico to a close, &c. Mr. C. also presented a petition of a number of citizens of Rhode Island, praying that the war with Mexico may be brought to a speedy termination.

Mr. Hale presented numerous petitions from Ohio, Massachusetts, Illinois, Maine, Pennsylvania, and New York, praying for the withdrawal of the United States troops from Mexico, and the speedy termination of the war. Mr. H. also presented a number of Anti-Slavery petitions.

The bill conveying the franking privilege to Mrs. Louisa Catharine Adams, was received from the House, and was taken up, considered, and passed.

Among the petitions presented was one by Mr. Johnson of Maryland, from citizens of Baltimore, in favor of reducing postage on letters to a uniform low rate.

Mr. Webster presented a petition numerously signed by the citizens of Massachusetts, praying for a specific duty on fish imported from foreign countries.

Mr. Dayton of New Jersey, presented resolutions passed by the Legislature of said State instructing their Senators and Representatives, to support Mr. Whitney's plan of a railroad to the Pacific.

House of Representatives.

Mr. Charles J. Ingersoll of Philadelphia, asked and obtained leave to bring in a bill granting to Mrs. Adams, widow of the late distinguished Ex-President, the franking privilege during life. The bill was passed unanimously and without discussion.

On motion of Mr. Marsh of Vt., the Speaker of the House was authorized to fill the vacancy in the Chairmanship of the Committee on the Congressional Library, caused by the death of John Quincy Adams. Mr. Palfrey of Mass., was appointed.

Mr. H. Putnam of N. Y., offered a resolution in favor of excluding slavery from all territory to be acquired from Mexico.

The bill providing for deficiency of appropriations for the current fiscal year, was under consideration in Committee of the Whole, but no action was taken.

FOREIGN NEWS.

The steamship Britannia arrived at Boston on Sabbath last, with two weeks later intelligence from Europe. Cotton is said to have risen, and grain declined, since previous advices.

The British Parliament had re-assembled, and the first debate of importance arose upon a motion for a select committee to inquire into the condition and prospect of the West India colonies. The Jewish disabilities bill, for enabling them to sit in Parliament, has been read a second time.

The inquiry into the state of the national defenses has ended in the determination of government to double the artillery force and embody 150,000 militia. The country at large is opposed to the measure.

Lord Palmerston has signified to the Austrian Court that any farther armed intervention with the Papal States, will be considered by Great Britain as a declaration of war.

The venerable Archbishop of Canterbury, primate of all England, died on the morning of the 11th ult., in the 82d year of his age.

The accounts from Ireland are truly distressing; deaths from starvation are stated to have taken place throughout the land. Political strife runs high between the three national parties there. The subdivided party from the young Ireland are vehement in their incitements for an immediate appeal to arms against England, but reprobated by the others.

The news from France is of little interest. The King's health is good. *Le Courrier Francais* says it has been arranged that Abd-el Kader, accompanied by four members of his family, shall come to Paris, on a visit to the King. The ex-Emir will then quit the capital, and fix his residence in one of the southern towns of France.

The people of the Two Sicilies have at length triumphed over the King. A form of constitution has been agreed to, founding a liberal legislative representation. The Roman Catholic religion alone will be tolerated.

A Funeral instead of a Bridal Ceremony.—Miss Nancy Bailey, of Merrimac, formerly employed in the factories here, visited Nashua last week, for the purchase of her wedding dress, bonnet, and bridal cake, &c., preparatory to her marriage on Wednesday. She had completed her purchases, and was on her way to the depot, Saturday evening, when the cars left. She therefore returned to the house of a friend, Mr. Mitchell, on Canal-st. About half-past three an Sunday afternoon, as she sat at the window, she threw up both hands, exclaiming, "Why, there is Mr. Drew!" [the name of the young man to whom she was to be married, and who is a resident of Concord, Vt.] Mrs. M. went to another window, but no one was in sight. At this moment a crash of glass called her attention to Miss Bailey, who had fallen forward against the window. Help was instantly called, and she was placed upon the bed, but with two gasps she lay a corpse. And when the bridegroom came it was to lay her in the grave whom he had hoped so soon to call his wife. [Nashua Oasis.

A bill making ten hours a day's work, has passed the Maryland House of Delegates, almost unanimously.

SUMMARY.

A lady called upon Dr. Meredith, a dentist in Cincinnati, on the 23d ult., for the purpose of having some teeth pulled. The chloroform was administered, and the doctor commenced operations. Previous to the extraction of the last root, the lady raised her hand as though wishing the dentist to desist, when he remarked to her that it was the last one, and could be done with ease, wishing her to put down her hand. With this request she complied, and placed her hand on the chair in a favorable position. A short time after this root was taken out, she seemed to revive for a moment, and was then seized with violent convulsions, after the cessation of which, she became gradually insensible. Every effort was made to restore her, but in vain; the vital spark had fled.

The St. Louis Reveille states that a villain, by the name of Pittis, some sixty years of age, recently paid his addresses to a handsome young widow, residing on McGoopin Island. Being rejected in his suit, he armed himself and went to the house; on her still persisting in refusing him, he struck her on the head with a hammer, and with a bowie knife attempted to cut her throat. Foiled in this attempt, and seeing a young man approach the house, he seized her by the nose and cut it off.

Late accounts from South America state that one of Morse's Telegraph apparatus has been received, and was to be put in operation between Lima and Calleo, a distance of about ten miles. The invention has been received with much favor, and the establishment of a regular telegraphic communication between the principal cities of the Pacific coast is recommended.

On Tuesday evening, while the other members of the family were in an adjoining room, an infant daughter of Mr. J. A. Schermerhorn of Lambertville, in New Jersey, who was lying in her cradle, was heard to cry violently, and upon searching for the cause, it was ascertained that a large rat had entered the apartment and attacked the child, who was found covered with blood. The voracious animal had bitten one hand entirely through in two places, which is much swollen and inflamed.

The Board of Canal Commissioners of Pennsylvania adopted the following resolution on the 25th ult.—"Resolved, That the several lines of the public works be opened for navigation as follows: The Delaware division, on the 1st of March next. The main line from Philadelphia to Pittsburgh, on the 10th of March. The Susquehanna, and North and West Branches, on the 15th of March.

The colored inhabitants of Philadelphia and its vicinity contemplate making some public demonstration of respect to the memory of John Quincy Adams, and have a committee appointed to confer with the Mayor of the city, with the view of ascertaining whether a procession of the various societies to which they belong, will meet his approbation.

Judge Geo. W. Campbell of Nashville, Tenn. died on the 18th inst. The deceased has occupied seats in each House of Congress, was Chairman of the most important Committee in the House during Mr. Jefferson's Administration, and was Chairman of the Committee on Military Affairs in the Senate when war was declared. He was also Secretary of the Treasury under Mr. Madison, and was afterwards appointed Minister to Russia by Mr. Monroe. He was, at the time of his death, 79 years of age.

The ship fever is prevailing extensively in New Orleans. The Charity Hospital had more than one thousand invalids, upwards of one-half of whom were sick with this disease. The establishment was calculated for only 350, and was therefore crowded to almost suffocation. On beds and over the floor the poor sick were laid. On a single day, 101 patients were brought there.

A singular case of probable murder has come to light at Yarmouth, N. S. A boy of 13 years, named Burke, was missing about two years since, and after a thorough search by the inhabitants, was supposed to have got lost and perished in the woods. The skull of the missing child was found on the 14th ult., near the home of the parents, with marks of shot in it, which leads to the supposition that he was murdered.

The whole of the line of railway between Darlington and York in England is being relaid with new rails, chains, and sleepers. The rail is of new invention, and of a very superior make, and is considered as a great improvement upon the old description, as the surface of the rail being convex, it presents much less surface to the wheel, and thereby the friction is much reduced—a great desideratum.

A correspondent of the New Orleans Delta, writing from New York, says:—"It is true that Mr. Astor has laid aside nearly half a million for the establishment of a free library in the city of New York. He has wisely limited the cost of the building to $60,000, so that his beneficence shall not, like Mr. Girard's, be thrown away on marble and mortar."

An act of the Ohio Legislature, of February 8, 1847, establishes the following as the weight of the bushel:—Wheat, 60 pounds; rye, flaxseed, and Indian corn, 56 pounds; barley, 58 pounds; cloverseed, 64 pounds; oats, 32 pounds.

The Kentucky Legislature has refused to admit a colored mechanic to move into that State from Virginia. Among the reasons assigned was this, that they wanted more white mechanics, and they should never have them until labor was made reputable.

Four hundred and fifty thousand hogs have been packed in Cincinnati the present season. The cause of the increase is said to be the great quantity of corn and the condition of the corn market.

In the New York State Lunatic Asylum, the weekly consumption of food is about 16 barrels wheat flour—1,800 pounds of beef and mutton—280 pounds salt fish—620 pounds butter, and 30 bushels potatoes, beside sundries, Indian meal, tea, coffee, &c.

At Mobile, on the 18th, while in a fit of jealousy, Francis Conklin, an engineer, caught his wife by the head, and inflicted a deadly wound with a razor. He then made an attempt to kill three other women who were present. Afterward he cut his throat—expiring immediately.

The Philadelphia North American says that when John Quincy Adams was stricken down, and it was known that he could not recover, there seemed a general melancholy wish that he might die on Washington's birth-day, as his father and Jefferson had died on the 4th of July. He lingered, however, until the 23d; but as this date is New Style, he actually expired on the anniversary of Washington's birth, which was the 11th of February, Old Style, which brings the anniversary correctly on the 23d, adding the twelve days for New Style.

The Methodist Church in Newport, Ky., was crowded on the night of the 18th ult., to overflowing, on the occasion of the presentation of a banner to the Sons of Temperance, by the ladies of that city. Just as the presentation speech was concluded, a crash was heard, and the crowd rushed for the doors and windows in terrific haste. One of the pillars in the basement had given way. The scene is represented as truly alarming. The cries of the ladies and the rush of the multitude, were terrible to hear. Fortunately no one was seriously injured.

The Chicago Daily Tribune says that David Kennison, one of the survivors of the famous party who made a dish of tea in Boston Harbor, is living in that city, at the advanced age of 114 years.

The Blackstone Chronicle, a new weekly gazette, independent in politics, but favorable to all true reforms, has just been started by Oliver Johnson, for many years an assistant in the editorial conduct of the New York Tribune. Blackstone is a thriving village, on the south line of Worcester Co., Mass., close to Rhode Island.

Maj. Edward Webster, (a son of Daniel Webster,) and Capt. Barclay, have died in Mexico.

Of the old notes of the Chester County Bank, $420,000 were destroyed last week, by order of the Directors. The honest portion of the old issue now out, has been reduced to such a trifling amount that the bank robbers will not profit much by their ill-gotten booty.

A general meeting of the Professors of the University of Konigsberg (Prussia) was held lately, at which, by a majority of 22 against 7, the resolution was carried, that in future, Jews as well as Catholics, should be admitted to the professional chairs of that University.

A telegrapic dispatch to the New York Tribune, dated at Cincinnati, Feb. 28, says that the steamboats Hendrik Hudson, the Trenton, the Circassian, and a Maysville wharf boat, were all destroyed by fire this morning, a little after midnight, while moored to their landing in this city. The loss of property is very great. The Hudson was full freighted with a valuable cargo, and ready to leave for New Orleans, all of which is a total loss. Beside this lamentable destruction, there were four lives lost by fire and accident attending the calamity.

Lieutenant Mayne Reid, whose death was reported some time since, is about to be married to Signorina Guadeloupe Rozas, a beautiful lady, daughter of Senator Rozas, and said to be the wealthiest heiress in the valley of Mexico.

The notes of suspended Banks of this State are improving; such as are secured by New York State Stocks are selling at 6 *a* 10 per cent discouut. They will very soon resume, or the Controller will sell their securities, which will pay 97 or 98 cents on the dollar.

The Depot of the Raleigh and Gaston Railroad was destroyed by fire on Saturday. Several locomotives were destroyed, among which were several new ones, received a short time since.

Healy's portrait of Adams, finished about a year since, by order of Louis Phillippe, has been retained in this country for the purpose of engraving, by permission of His French Majesty. Mr. J. Andrews of Boston, has been at work upon it, and has it nearly ready for the publisher.

A machine worked by the steam of ether, has been in full operation for some time past, in a glass-cutting manufactory, at Lyons, France. Its power is equal to that of twenty horses.

The Baton Rouge Gazette of the 16th inst., says the family of Col. Harney are at present in that city. The Colonel was at Washington at last accounts. We learn, says the editor of the Gazette, that his lady has made a donation of $12,000 to the new college, about to be built at that place under the auspices of the Jesuits.

The Lime Rock (Thomaston) Gazette says that there will be built in that vicinity, during the coming season, 15 single deck vessels, averaging 200 tons each; 6 ships averaging 700 tons; and 3 double-deck barks averaging 400 tons, of a value, when rigged, of $400,000.

The inhabitants of the village of Rocky Point, near Greenport, L. I., at a public meeting resolved that their village shall hereafter be called Marion.

In Assembly, a few days since, Mr. Bowie reported favorably in writing, and by bill, to exempt family homesteads from sale on execution, or from alienation, except by the joint application of husband and wife.

Hon. Edward Everett, President of Harvard University, has been invited by the Massachusetts Legislature to deliver a Eulogy on the life and character of the late John Quincy Adams.

The notes of the bank of Cayuga Lake are now redeemed by Washburn & Co., Albany, at 1-2 per cent. discount, and bought by the uncurrent money brokers at the same rate as other currency.

The favorite steamer, Bay State, has resumed her place on the Fall River route for Boston, and with the Governor will form a daily line.

As a company of young men were firing a cannon on the 22d, in Mauch Chunk, Pa., the piece went off prematurely, taking off the right hand of one and three fingers of another young man, who were engaged in loading.

The Brunswick (Me.) Advertiser, states that among the medical students at the present session of the medical school at that place are several colored men.

Dr. Palmer, of Poughkeepsie, mentions a lady from whose mouth he removed seventeen diseased teeth while under the influence of chloroform. The lady in question is doing well, and is very grateful for escaping so much pain.

The Tribune says that a tract of land containing something like a thousand acres, hitherto entirely unimproved, south of Hicksville, Long Island, has been purchased for a company of Germans, who are to take possession in the Spring. As the land has not been tilled within the memory of man, its cultivation will be so much clear gain to the community, who will also gain by the addition of a body of honest and industrious Germans to their number.

The remains of Mr. Adams were to leave Washington on Monday, the 6th, and be conveyed to Baltimore on that day, conveyed to Philadelphia on Tuesday, to New York on Wednesday, and to Hartford, New Haven, &c., on Thursday.

Cotton Duck is manufactured at three factories near Baltimore. The American of that city states that last year they used of raw Cotton to the value of $246,659, and paid $90,102 in wages, and manufactured over 2,000,000 of yards of Duck. Formerly the cash went to Russia.

The scarlet fever, or throat distemper, as it is sometimes called, is a common disease in New England at the present time. It often defies the skill of the physician, and carries great alarm into families where it makes its appearance.

The number of copies of Sunday papers which are sold in this city every Sunday, is estimated among the paper-dealers to average 40,000.

The Legislature of New York has passed a general law for the establishment of manufacturing companies in the State. Under its provisions companies can be formed without any farther legislation. The provisions of the law are said to be very judicious, and well calculated to guard the public from loss.

The Salem Register says that "of the classmates of John Quincy Adams, the following survive in Essex County, viz: Judge Putnam, Rev. Dr. Eaton, Hon. Leonard White—also Rev. Abiel Abbot, Judge Cranch, Rev. Dr. Packard, and one or two others."

Nine thousand windmills are constantly employed in draining the marshes of Holland. The cost of each mill is about $14,000, and the expense yearly to keep one up, is about $300.

According to a record kept by the officers of the Lunatic Asylum at Utica, there were 106 suicides in the State during the year 1847—an average of 42 over the previous year.

It may be mentioned as a singular and significant fact, that no native of a large city has ever filled the Executive chair of the Union.

A bill has passed to its third reading in the New York Assembly, making cities, towns, and villages, liable for all damage occasioned by riots within their limits.

Mr. Adams leaves a widow, daughter of the late Col. Joshua Johnson, of Maryland; one son, Charles Francis Adams, of Boston, and several grandchildren.

A plank road is to be built from the Pine Plains, near Rome, Oneida Co., N. Y., to Oneida Lake. This road will open up a beautiful country.

A font of Japanese type has been cut by Mr. S. W. Williams, of the mission to China.

Mr. John B. Tombs fell dead, on Monday evening, in a bowling saloon in Newark, N. J.

Out of 400,000 children in Kentucky, 160,000 are without school advantages.

LETTERS.

S. Davison, Wm. Green, A. B. Burdick, S. P. Stillman, Addison Burdick, Jonathan Nash, Wm. Utter, Richard Stillman (our book says paid to end vol. 4.)

RECEIPTS.

C. W. Church,	Hopkinton,	$2 00	pays to vol.	4	No. 52
D. M. Crandall,	"	2 00	"	4	" 52
B. W. Crandall,	"	2 00	"	4	" 52
C. Davis,	"	2 00	"	4	" 52
P. Maxson,	"	2 50	"	4	" 52
C. Mattison,	"	2 50	"	4	" 52
N. Palmer,	"	3 00	"	4	" 52
S. Crandall,	"	4 00	"	4	" 52
W. C. Crandall,	"	4 00	"	4	" 52
W. Barber,	"	2 00	"	4	" 52
D. Rathbone,	"	4 32	"	4	" 35
J. Green,	"	1 00	"	4	" 52
J. Nash,	Poquetanock, Ct.	2 00	"	4	" 52
W. B Wells,	New York,	2 70	"	4	" 52
J. Bulson,	"	2 00	"	5	" 30
J. D. Ayers,	Wirt,	2 00	"	5	" 37
A. Green,	Genesee,	2 00	"	4	" 39
E. R Clarke,	Nile,	2 00	"	5	" 26
W. Green,	Hounsfield,	2 00	"	4	" 52
N. R. Truman,	"	2 00	"	4	" 52
J. Witter,	"	2 00	"	4	" 52
R. Clarke,	"	2 00	"	4	" 52

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CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman New York, will be promptly attended to.

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THIS amusing and interesting Family Work, illustrated with many engravings, and containing an extraordinary variety and amount of valuable reading matter has closed the third volume, and subscribers to the fourth are invited. The character of this work is attested by the religious and secular press. It is warmly recommended to every family by the New-York Observer, Christian Advocate, Recorder, Express, Courier, &c.

The fourth volume, (beginning with January, 1848,) will be sent in numbers of 48 pages large octavo, for $2 a year, in advance, (free of postage.) The January number will be highly illustrated with about 25 engravings, some of them large and of the finest style. Among the original matter will be the first chapter of Carlo Carbonaro, or real adventures and scenes in Italy. The history of New York Public Schools, and Mr. Squier's discovery in the Western Mounds, both with illustrations, will be also in this number.

Vols. 1, 2, and 3, (each with about 800 pages and 150 engravings,) for sale in muslin, or half bound, at $2 50 each. For $10 those three volumes, and any work in the market, not over $1 50, will be delivered at the houses of purchasers in Boston, Buffalo, Baltimore, and intermediate places, free of charge; and volume fourth will also be sent monthly, as above.

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The editor, Robert Chambers, is distinguished as the author of several historical works connected with Scotland, and as joint editor of Chambers' Edinburgh Journal.

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Miscellaneous.

From the Philadelphia Inquirer.

TEN YEARS AGO—TO MY WIFE.

BY GEO. W. DEWEY.

Come, draw thy chair beside me, love,
The present cares beguile;
What though the Winter croons around,
There's Summer in thy smile!
Let all thy smiles beam on me now,
And o'er the Future throw
The radiance of the joy we shared,
This day, ten years ago!

Ay, lean upon me lovingly,
And with those eyes of thine
Gaze, fondly, down the pictured Past,
As I do now with mine:
And may the golden light, which shone
Upon Hope's rosy glass,
Illumine all the mirror's disk
Whereon the visions pass.

How like the mirror on the wall—
Obscured by mists awhile,
Reflecting still the image there
When sunshine spreads a smile—
Is now the inward glass we search
For faded scenes of yore,
Which, warming in the light of love,
Will every tint restore.

Entwine thine arms around me, love,
Recalling by-gone hours,
The Present, to the Past, shall be
A rosary of flowers:
And as we reckon up the buds—
Some withered ere the bloom—
A tear shall mark the vacant spot
Of one within the tomb.

A cherished one, whose voice rung out
With music of the spheres,
Where now, in anthem melody,
A vocal part she bears.
Ah! vividly the glass restores
That rosy face of glee,
Which, though a semblance of myself,
An image was of thee.

We would not wish her here again,
For now we ever see
A cherub in the child we lost—
A sacred memory;
And, had she lived, a thing of earth,
To yield us earthly love,
We now would have no angel guide
To lead our thoughts above!

A DUMB LOVER.

At the time that Francis the First of France was taken prisoner at the battle of Pavia, one of his officers, the valorous Chevalier Bauregard, smitten by the charms of an Italian lady named Aurelia, of a noble family, declared his passion to her. Aurelia, although she was flattered by the declaration, refused his solicitations, on the ground of the levity of the French character, and their national indiscretion. The extreme violence of the chevalier's love urged him to propose to the lady to try his constancy. Aurelia accepted the proposition, and engaged to marry him if he would consent to remain dumb for six months. The chevalier promised, and from that moment never opened his lips. He returned to Paris, among his friends and relations, who lamented the singular infirmity he had brought with him from the army. Bauregard expressed only by signs, and the physicians were sent for. He refused their assistance. The captive king was at length restored to his people: but his joy at his return was diminished by the unfortunate chevalier, who was honored by the king's particular friendship. Francis sent his best doctors to his favorite, who this time accepted the medicine, but with no effect. The king went so far as to employ the charlatans, who then, as well as now, pretended to possess specifics for all evils. He then called in those who dealt in charms, but all to no purpose. All the court were hopeless of his cure, when a fair fortune-teller presented herself, and wrote to the king that she would undertake to restore the chevalier's speech. Being sent for, she was introduced to Bauregard, when she addressed him by that word, "Speak!" Bauregard immediately recognized in the stranger his beloved Aurelia, who had long witnessed his constancy and devotion. Francis was sensibly affected at the event, and presented him with a rich marriage portion.

[Merry's Museum.

MEHEMET ALI.

Mehemet Ali, the Pacha of Egypt, was a native of Albania, and appears to have been born in poverty. His father had ten children: and such was the spirit of Mehemet while yet a boy, that no one ever dared to contradict him. Before he was yet a man, he left his country, and traveled about, meeting with various adventures. Coming to Egypt, he enlisted as a soldier. He soon rose to the rank of captain, and, advancing by degrees, he attained the supreme command of the army. From this position it was an easy step to the throne. He became pacha or king of the whole country.

The disposition of Mehemet was despotic, and he is said to have boasted that he never had a master. He was not, however, like the preceding governors of Egypt. These were ignorant and selfish men, who ruled only to gratify themselves. They looked upon their subjects but as slaves created for the pleasure of their prince.

Mehemet had more elevated views, and was desirous of improving his country; but here a serious obstacle was in his way. The Mamelukes, a body of soldiers collected from various countries, had long exercised a powerful sway in Egypt. No pacha had yet dared to oppose them, or interfere with their wishes. Mehemet thought it necessary to get rid of them, and resorted to a terrible expedient for this purpose. In 1811, he invited them as if to a feast in the city of Cairo, the capital. When they were all assembled, amounting to several thousands, the cannon, which had been placed ready for the purpose, were discharged upon them at a given signal. The slaughter was terrible; all the proud Mamelukes were slain, except a few, who fled to other countries never to return.

Mehemet is absolute in his authority, but he governs according to certain rules and regulations. He has a council, consisting of his chief officers and the governors of provinces. He administers impartial justice to all his subjects, without regard to race or religion; has established regular judicial courts, and a good police; has abolished tortures and other barbarous punishments; has encouraged instruction to a certain extent; has removed most of the ignorant prejudices, which existed among his subjects, against the art and learning of Europe, and has introduced European manufactures and machinery. He keeps a printing-office, and publishes a newspaper; has formed schools and colleges for the arts and sciences, and for military and naval tactics.

A recent traveler states that Mehemet Ali was born in 1769, the same year which gave birth to Napoleon and Wellington. We are not disposed to give much faith to this statement; for, as the pacha never learned to read till he was forty years old, it is probable that his own recollection of the year of his birth was not very clear, and the wish must have been father to the thought of fixing the date as above. In person, he is of middle size, and dresses very simple. He thinks much of his reputation, and of the name which he will leave to posterity, and has for some years past employed his leisure hours in writing his own history. He has the foreign newspapers translated into Turkish for his perusal, and is not insensible to any calumnies which they contain against him.

His activity is very great. In studying history, it is hardly necessary to state that the lives of Alexander the Great and Napoleon have given him the greatest satisfaction. He has always shown the utmost degree of toleration in religious matters, and, in spite of the prejudices of the people, has, in some instances, raised Christians to the rank of bey—a thing before unheard of among Mussulmen.

[Merry.

MANAGEMENT OF HENS.

Hens, when properly attended, and supplied with good quarters, will lay as well in winter as in summer. We have published many facts which justify this assertion. One winter we fed our hens well with water and grain, but they had no extra care, and they did not lay well. The next winter we gave them extra attention, supplied them with various kinds of food, and generally with a warm breakfast of boiled potatoes, meal, &c., and they laid abundantly.

The eggs they laid in January were worth, at the market price, three times the amount they consumed. These experiments were with the same hens, with the disadvantage of being one year older the second year. In an account of managing hens from J. S. Sayward, Esq., of Bangor, he stated that 150 hens produced 1,900 eggs in the cold month of January—in a cold part of the country too.

Hens should have a warm house. It should face the south, and there should be glass to let in the sun. The situation should be a dry one, and well sheltered from cold winds. The house should be kept clean. The manure should be often removed, as the ammonia arising from it affects the eyes of fowls, and it produces diseases of various kinds. The best way is to catch the manure on a floor under the roosts, and remove it often, drying up the moisture on the floor with plaster, ashes, or saw-dust. The dung of hens is used by tanners, who often give a good price; it is also valuable for manure, being worth more than guano. The house should be warm, yet well ventilated in mild weather.

Give fowls plenty of food and grain, at all times, and occasionally a variety of other food, some of which should be animal. Keep them constantly supplied with pure water, gravel, ashes, and if convenient, with old lime mortar, pounded bones, chalk, and pounded oyster shells. Sunflower seed is good; so are all kinds of grain, and that kind may be used mostly that is cheapest, though it is best to keep two or three kinds by fowls, and let them take their choice, as they know best what they need.

[Boston Cultivator.

CORK.

Many persons see corks used daily without knowing whence came these exceedingly useful materials. Corks are cut from large slabs of the bark of the cork tree, a species of the oak, which grows wild in the countries south of Europe. The tree is generally stripped of its bark at about fifteen years old, but before stripping it off, the tree is not cut down, as in case of the oak. It is taken while the tree is growing, and may be repeated every eight or nine years,—the quality of the bark continuing each time to improve as the age of the tree increases. When the bark is taken off, it is singed in the flames of a strong fire, and after being soaked for a considerable time in water, it is placed under heavy weights in order to render it straight. Its extreme lightness, the ease with which it can be compressed, and its elasticity, are properties so peculiar to this substance, that no efficient substitute for it has been discovered. The valuable properties of cork were known to the Greeks and Romans, who employed it for all the purposes for which it is used at present, with the exception of stopples for bottles; the ancients mostly used cement for stopping mouths of bottles, or vessels. The Egyptians are said to have made coffins of cork, which being spread on the inside with a resinous substance, preserved dead bodies from decay. In modern times, cork was not generally used for stopples for bottles till about the close of the 17th century, wax being till then chiefly used for that purpose. The cork imported into Great Britain is brought principally from Italy, Spain and Portugal. The quantity annually consumed is upwards of 500 tons.

[English Paper.

ANECDOTE OF GENERAL PUTNAM.

During the war in Canada, between the French and English, when General Amherst was marching across the country to Canada, the army coming to one of the lakes, which they were obliged to pass, found the French had an armed vessel of twelve guns upon it. The General was in great distress; his boats were no match for her, and she alone was capable of sinking his whole army, in the situation in which it was placed. General Putnam came to him and said, "General, that ship must be taken." "Ay," said Amherst, "I would give the world if she was taken." "I will take her," said Putnam. Amherst smiled, and asked how. "Give me some wedges, a beetle, (a large wooden hammer or mallet, used for driving wedges,) and a few men of my own choice." Amherst could not conceive how an armed vessel was to be taken by a few men, a beetle and wedges. However, he granted Putnam's request. When night came, Putnam, with his materials and men, stole quietly in a boat under the vessel's stern, and in an instant drove in the wedges behind the rudder, in the little cavity between the rudder and the ship, and left her. In the morning, the sails were seen fluttering about, she was adrift in the middle of the lake, and being presently blown ashore, she was easily taken.

TRUE INDEPENDENCE.

Soon after his establishment in Philadelphia, Franklin was offered a piece for publication in his newspaper. Being very busy, he begged the gentleman would leave it for consideration. The next day the author called and asked his opinion of it. "Why, sir," replied Franklin, "I am sorry to say that I think it highly scurrilous and defamatory. But being at a loss on account of my poverty whether to reject it or not, I thought I would put it to this issue—At night, when my work was done, I bought a two-penny loaf, on which, with a mug of water, I supped heartily, and then, wrapping myself in my great coat, slept very soundly on the floor till morning; when another loaf and mug of water afforded me a pleasant breakfast. Now, sir, since I can live very comfortably in this manner, why should I prostitute my press to personal hatred or party passion, for a more luxurious living?" One cannot read this anecdote of this American sage, without thinking of Socrates' reply to King Archelaus, who had pressed him to give up preaching in the dirty streets of Athens, and come and live with him in his splendid courts—"Meal, please your Majesty, is a half-penny a peck at Athens, and water I can get for nothing."

◆

Chloroform in Cases of Insanity.—At the Alms House in Baltimore, the wonderful effects of that remarkable agent, chloroform, were exhibited in a most striking and useful manner. It became necessary to remove to another department a man who had been brought in about a week since, a violent maniac, and who had continued in a condition of raving insanity, endangering all who approached him. The attending physician, Dr. Baxley, having been consulted by the overseer relative to his removal, determined to place him under the influence of chloroform, and with the aid of his assistant, in three-fourths of a minute, reduced him from a state of ungovernable fury and resistance, to one of perfect quietude and apparent sleep, thus enabling the proper officers to put on him a straight-jacket, and to remove him to a distant part of the building in a condition of non-resistance. When he awakened he was perfectly tranquil, conversed calmly and intelligently with his physician, and observing some one smoking in the room, expressed a wish to have a cigar, which was given him, and he presented a spectacle of singular composure and happiness, as contrasted with his raving madness a few minutes before.

◆

A Human Divining Rod.—Among the smaller lions of Paris at present is an individual possessing great interest—the Cure Paramelle, the humble village priest—who has been sent for by the Academie des Sciences to enlighten that respectable *corps* of *savans* concerning the extraordinary gift which he possesses of discovering hidden springs beneath the earth. The Paris papers say that he has a touching simplicity of manners, and utter unconsciousness of the importance of the gift with which it has pleased Heaven to bless him. It appears that his powers are most extraordinary, that he has never once been deceived, but told on the instant, without hesitation, the exact spot where water may be found. He is singular among those who have hitherto possessed the art, in his utter independence of the divining rod, which he has never needed. He describes the sensation he experiences when walking over a spring, to be that of a keen and pricking pain in the throat and nostrils, like that occasioned by the inhaling of phosphorus or too strong a pinch of snuff.

◆

Consumption.—Dickens gives the following description of this sad disease, which is constantly carrying sorrow and desolation into thousands of families:

"There is a dread disease, which so prepares its victims, as it were, for death; which so refines it of its grosser aspect, and throws around familiar looks, unearthly indications of the coming change—a dread disease, in which the struggle between the soul and body is so gradual, quiet, and solemn, and the result so sure, that day by day, and grain by grain, the mortal part wastes and withers away, so that the spirit grows light and sanguine with its lightening load, and feeling immortality at hand, deems it but a new term of mortal life—a disease in which death and life are so strangely blended, that death takes the glow and hue of life, and life the gaunt and grisly form of death—a disease which medicine never cured, wealth warded off, or poverty could boast exemption from—which sometimes moves in giant strides, and sometimes at a tardy, sluggish pace, but slow or quick, is ever sure and certain."

◆

Tight Lacing and Red Noses.—If a foolish girl, by dint of busk and bones, and squeezing and bracing, secures the conventional beauty of a wasp-waist, she is tolerably certain to gain an addition she by no means bargained for, namely, *a red nose*, which, in numberless instances, we know is produced by no other cause than the unnatural girth obstructing circulation, and causing stagnation of the blood in that prominent and important feature. Often, in assemblages of the fair, have we seen noses, faultless in form, but tinged with the abhorred hue, to which washes and cosmetics have been applied in wild despair; but alas, in vain! If the lovely owners could have known the cause, how speedily the effect would have vanished; for surely the most perverse admirer of a distorted spine and compressed lungs, would deem the acquirement of a dram-drinker's nose too heavy a condition to be complied with.

◆

The Jarra Tree.—This extraordinary timber grows to a size that would appear incredible. It is perhaps only manageable and remunerative from 50 to 60 feet, but in some of the districts of Africa it is found growing 120 and 150 feet in height before the first branch appears. Lander and his servant took refuge once from a storm in the hollow of an old Jarra tree, which not only sheltered themselves, but their horses, and the interior actually measured in diameter three times the length of the largest horse, an animal sixteen hands high and very long backed. The same parties found a Jarra tree, which had fallen completely across a broad and deep river, (called the Deep River) running between high and precipitous banks, thus forming a natural bridge, along which a bullock cart might have passed.

Rich.—A correspondent of an exchange gives the following specimen of evidence, given before a country "Justice of the Peace," by a novel reading milk-maid, who thought she must discourse like a book upon the whereabouts of a pedlar:

"On a pleasant morning, in the month of May, as the sun was rising majestically over the hills, in all its splendor, and the birds, awakened from their slumbers in the lofty trees, began to twitter and carol, and the mists began to rise like incense from the meadows, I took my pail and went forth to the barn-yard to milk the cows! I approached old Brindle, as she reclined rolling her cud sweetly, as she chewed it! She arose to her feet, and I commenced my morning task, when, as I sat upon the stool, James Pendleton came into the yard, with two tin chests, and said he was going to give me a present of a new gown, and he gave me the one I've got on, and then, taking an affectionate farewell, said he was going a peddling, and I guess he is peddling yet."

◆

Bankruptcy in China.—The bankrupt system of the Chinese is said to be peculiar. All payments are required to be made before the close of their calendar year. If, in the last night of the old year, a debtor has left an account unsettled, he is visited at his house by his creditor, who seats himself, and, in unbroken silence, "watches the old year out and the new year in." When midnight has passed, the creditor arises, congratulates his debtor on the new year, and retires. The insolvent has then lost face. There is no credit for him afterwards.

VARIETY.

An "American Benefit Building Society" has been organized in New York. Its essence, says the Tribune, is this: Five or six hundred laboring poor men club together and pay in $2,50 each per month to form a Building Fund, which is intended to make each of them the owner of a small dwelling within ten years. The moment a few hundred dollars are paid in, it is advanced on mortgage to some one of the associates to buy him a house; the next sum to another, then another, until each one has his own house, all paid for by these small savings advantageously applied.

In the books of Darlington parish church, the following items appear, showing that, in the olden time, provision was made for comforting the inner man:—"Six quarts of sack to the minister who preached when he had no minister to assist, 9*s*. For a quart of sack bestowed on Jillett, when he preached, 2*s*. 6*d*. For a pint of brandy when Mr. George Bill preached here, 1*s*. 4*d*. For a stranger who preached; a dozen of ale. When the Dean of Durham preached here, spent in a treat in the house, 3*s*. 6*d*."

The process of hanging a cable across the gorge below Niagara Falls, where the International Bridge is to be suspended, was, as we learn from the Lockport Courier, accomplished in the following manner: A twine was first sent across the chasm attached to a kite. This done, the process of drawing over cords of increased size and strength, was an easy and simple task.

After the battle of Culloden, a reward of thirty thousand pounds was offered to any one who would deliver up the young Pretender. He had then taken refuge with the Kennedys, two common thieves, who had protected him with fidelity, and robbed for his support. A considerable time afterwards, one of these men, who had resisted the temptation of thirty thousand pounds for a breach of fidelity, was hanged for stealing a cow valued at thirty shillings.

A man was found guilty of stealing one turnip valued at one farthing, at the Chelmsford Quarter Session, on the 20th of Dec. Lawyers made speeches, and Judges counseled together, and all because a poor, half-starved peasant, stole a half-rotted turnip!

The Brattleboro' Eagle states that the ladies of Vernon, Vt., availing themselves of the time-honored prerogative of leap-year, made arrangements for a dance a few evenings since, invited the gentlemen, gallanted them back and forth, and—*paid their bills!*

Bonaparte presented Monreau on one occcasion with a pair of magnificent pistols, and paid him a striking compliment. "I intended to have the names of your victories engraved upon them," said he, "but could not find sufficient room."

Any free negro who remains in Kentucky for 90 days will hereafter be liable to be sold into slavery for one year. There is an old act to this effect, and it is about to be put in force.

The Egyptians believe the world to be resting on the horn of a bull, and when the bull tires of one horn, it pitches the world on the other, and thus causes an earthquake.

Profane language is to conversation what ten inch spikes would be to veneering—splitting, shivering, and defacing it. It is in bad taste, offensive to a majority, and gratifying to none.

Mr. Himes publishes that the Millerites do not now hold to any *set time* for the end of this world. They look for it as "the next in order of the prophetic fulfillment."

A London Goldsmith saves $200 a year, by the gold and silver in the sediment of the water tanks in which the workmen are required to wash before leaving the premises.

The skull of the author of the immortal Declaration of Independence, is said to be in the Museum of the Patent Office.

The Maryland House of Delegates have adopted an order, imposing a tax on batchelors between the ages of 26 and 50 years.

A new style of bracelets, with watches inserted in them, are all the rage in Baltimore.

The Governor General of Canada received dispatches by the last mail, stating that a postage arrangement had been effected with the U. S., and would go into operation in April next.

The company of Sappers and Miners, now in Mexico, consists of less than 30 men fit for duty, out of 71 that left West Point, a year from last September.

The Hereford Times describes a drake with three legs, to one of which two feet were attached.

Franklin's Printing Press is for sale at Washington.

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The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing	Wednesday,	Aug. 25,	and ending	Dec. 1
Second	"	Dec. 15,	"	March 22
Third	"	April 5,	"	July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
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" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold th reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Instittnion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

U. S. SCHOOL AGENCY.

CLINTON HALL, NO. 5 BEEKMAN-ST., NEW YORK.

Established for the accommodation of Schools, Academies, Colleges, &c. First class Teachers in every department furnished on reasonable terms. Letters of application from teachers and employers will be answered by a circular, giving references and full particulars. Books, Maps, Stationery &c., furnished to order on the lowest terms. The Teachers Advocate, $1, in advance. Letters must be post-paid.

26tf. E. H. WILCOX, Proprietor.

The Sabbath Recorder,

PUBLISHED WEEKLY AT
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The Sabbath Recorder.

From the People's Journal.

THE HOLY LAND.—BY HARRIET MARTINEAU.

NAZARETH AND MOUNT CARMEL.

After mounting a very steep pass, and coming to a well, and winding round a hill once more, we came suddenly in sight of pretty Nazareth. Its basin of fertility is charming—its little plain, full of gardens and groves and fields, surrounded, as it seemed, completely by hills. The town is in fact a poor one; but, built of stone, and covering a good deal of ground, and extending a little way up the western slopes, it looks well from above.

Here, then, we had before our eyes the scenery amid which Jesus grew up. Its character cannot have changed very much since his day. A fertile basin among the everlasting hills, and the primitive little town which they protect, must bear much the same aspect from age to age. The great addition is the convent and church of the Latin monks; but these buildings do not stand out offensively to the eye, but mingle well with the flat-roofed stone houses of the town. In this convent we had to take up our abode. We longed to pitch our tents on the green below the town; but there was apprehension of rain, and it was thought better to go under the convent roof; which is truly a hospitable one.

I do not know what it is about the services of this church which is so affecting to strangers; but I observe that all travelers speak of the strong emotions excited here. Few believe that the places under the church are what they are said to be. Few believe that the little caves shown by the monks are the kitchen and sitting-room of the parents of Jesus; and that the spots marked out by two granite pillars are those where Mary and the Angel stood at the time of the annunciation. I do not at all believe that these places were thus consecrated; yet I have seldom been so moved as I was this afternoon in the Church of the Annunciation at Nazareth. We were at least in the place of residence of Jesus, and saw what he saw every day;—the hollows of the valleys, the outlines of the hills, the streams in their courses, and the wild flowers which every where on the slopes spread under foot. We were in the place which he called home. Entering the church with these impressions on our minds, we were saluted with a chant from a full choir;—a chant sonorous, swelling, and exact;—the best music, incomparably, that I heard abroad. It told upon our very hearts.

Of course, we visited the rocky recesses below the church which are called the abode of Joseph and Mary; and saw no reason to suppose that, while citizens of Nazareth, they lived in a grotto, rather than a house. We were shown, too, a portrait of Jesus, which the monks believe to have been copied from an original taken in his life time!—as if there had been portrait painting of that kind in those days! and as if the Jews would have considered it lawful if there had! Such ignorance on the part of the monks prevents our relying on any traditions given by them; and I will therefore say nothing of the other places pointed out as sacred by them. Nazareth itself is sacred enough; and it is merely offensive to one's feelings to speak of some of the strange stories the monks tell, and really believe, about Jesus and his family, in exhibiting what they declare to be the scenes of his life and daily actions.

The next day, the uppermost feeling throughout was of delight at the thought of the natural beauty amid which Jesus was reared. From the hights above the town we looked down into dells full of verdure; and abroad over the rich plain we had crossed the day before, and over toward Carmel, where we were going to-day. We rode among the hills for two hours, observing that clumps of forest trees became more frequent, and that the scenery was changing its character; and then we entered upon a tract which was so like the outskirts of an English nobleman's park, that I could hardly believe we were in the Holy Land. Rich grasses covered the slopes and levels, and clumps of ilex wooded every recess. We wound along under these clumps, and along the glades of the scattered forest, and upon broken banks, and then again through reaches of chequered shade. And how could we help thinking at every step who had once been here before us?

We were almost sorry to leave these park-like hills, though we were descending into the plain of Zebulon, and Carmel was before us, and we were about to cross the old river Kishon which Elijah knew so well when he lived in this region; and the blue sea was in sight; that sea from which Elijah's servant saw the cloud arise which was no bigger than a man's hand.

We rode at the foot of Carmel, keeping the river Kishon for the most part on the right hand. There could not be a finer place of assemblage than this plain for the children of Israel and the worshipers of the Sun (Baal) when Elijah summoned them to meet. From the foot of Mount Carmel, which stands out boldly into the sea, the beach stretches northward in a fine sweep of fifteen miles to Acre, and the old Tyre. The plain of Zebulon, thus inclosed between the Galilean hills, Carmel, and the sea, held the assembled multitude on that great day. The worship of the Sun was very imposing in all the countries where it subsisted. We have all heard of it as the worship of Apollo in Greece. I saw mighty temples to the same god, under the name of Ra, in Egypt and Nubia; and under the name of Baal, at Baalbec,—a few days' journey from this place at the foot of Carmel, where his host of priests was defied by Elijah. (1 Kings, xviii.) Here stood his four hundred and fifty prophets, in all their pomp.

Next we ascended the mountain itself; and we spent two nights in the convent on its hights; so that the whole scene is well impressed on my memory. We went down the mountain-side that afternoon, to see the caves where the schools of the prophets used to be; where the young men were gathered together to learn what was known of religion, and to prepare themselves for its administration. Whether the principal cave was really thus occupied or not, some use was certainly made of it in ancient times. We found it a large square grotto; a spacious apartment in the mountain-side,—cool, shadowy, and solemn. All about its entrance, and over all that side of the mountain, from the beach below to the convent on the hight, was a perfect jungle of hollyocks, ilex, odoriferous shrubs, herbs of many savors, and wild flowers as gay as the rainbow. Dry and drooping was all this vegetation when Elijah came hither at the end of the long drouth and cast himself down upon the earth while his servant watched on the ridge above. But oh! what an expanse of sky and of blue sea was there for the man's eye to range over while looking for a token of approaching rain! To-day there was not in all the sky a cloud so big as a man's hand; but instead of a cloud, there was, at evening, the everlasting sign of the silver bow. When the sun had sunk beneath the waters, and left a golden glow on both sea and sky, the young moon hung in the west yet a little while before the mild Spring night veiled from my watching eyes "the excellency of Carmel."

From the Boston Chronotype of Feb. 19.

THE SABBATH.

There is nothing more derogatory to the dignity of human nature, than our prevailing blindness to good in those of another party or another faith. Like sheep we all follow our bell wethers, and each has no charity for any thing that can be done in an opposing flock. What we would laud our own party or sect for doing, we blame in an opposing party or sect. Lawful though it be, we cannot bear to learn of an enemy or a rival. If some other nation makes a valuable discovery, we either refuse to adopt it, or, if that cannot be done, we adopt it and claim that we discovered it first. The nation, party, sect, church, or clique that is not affected by this miserable weakness is hard to be found. Multitudes of examples of it might be gathered from all quarters, but the task is not pleasant. We would not speak of even one, if the road to the better country did not lie through the valley of humiliation.

Some weeks ago appeared in the Liberator a very ably drawn call for what was oddly enough denominated an "Anti-Sabbath Convention." From its object, as set forth, we should call it decidedly a Pro-Sabbath Convention—the only thing proposed to be done being what the fastest friends of the Sabbath should themselves be the first to do. We cannot for our life see why the Rev. Dr. Edwards, who is compassing sea and land to promote the better observance of the Sabbath, should not heartily join in it. But the press, and especially the "religious press," is raising the alarm against it as if it were the Asiatic Cholora. Why? Attached to the call are the names of William Lloyd Garrison, Theodore Parker, Mrs. Chapman, Stephen S. Foster, Abby Kelley Foster, Parker Pillsbury, Henry C. Wright, and others, in all thirty, of the same stamp.

Well, we don't agree with all these people, and perhaps not with any of them, in a great many things they say and do. But what a beautiful reason that would be for not acting with them on subjects where we do agree! What a beautiful reason for rejecting every thing which comes from them—right or wrong—without examination! If there is any such thing as human brotherhood—if there is in the human race any thing worth a journey from heaven to save it—then we should take special pains to coöperate with our opponents, with our enemies, with infidels, with heretics, with the vicious, with the rabid, with the almost lost, so far as they present any thing *good* to coöperate with. If there is a Christian in the land that will show us any other doctrine, we will show him that it is not Christ's.

This Convention goes for abolishing all penal laws for enforcing the "religious observance of the first (or any other) day of the week as the Sabbath"—nothing more, whatsoever.

The Harbinger pronounces this object a "silly affair." But we beg leave to differ entirely from that able and generally correct journal. It is of the very substance of that religious liberty from which all our other liberties sprung. To one who despises all religion, as the Harbinger certainly does not, it may be a silly affair. But to one who prizes the religious as the highest of all human sentiments, as a matter not of priestly stock-in-trade, but the avant-courier of the upward progress of the individual and the race—a sentiment which saves and ennobles every moment of our mortal existence by binding it to the eternities—it is by no means a small affair. Such a one shudders at nothing more than to see religion represented by a constable and a club, saying, "Be holy or be fined, go to Heaven or to the House of Correction."

Have we not boasted of giving up this mode of promoting religion long ago? Have we not said to Europe and all Christendom, "See what the voluntary principle will do in religion?" Are we not sending missionaries to convert the old world from popery? Have we not utterly divorced church and state? And is all the improvement we have effected from the dispensation of Moses, that, whereas a man was stoned to death under that for picking up sticks on the Sabbath, he is now only fined two dollars and costs or sent to jail for a month?

It is religion that is interested in this question—ay, Sabbath-keeping, church-going religion even—as to irreligion, it could not be better pleased than with the laws as they now are, in all our States but Louisiana. In Louisiana there may be more horse-racing and dancing and theatre-going on Sunday, but there church-going religion can say, "The people I draw are mine; they are not made hypocrites by law; they are not driven to church. I have full play upon the conscience and the heart."

In New England, if you say, "No thanks to Christianity for these full churches," the only reply is, "The law is a dead letter." Then let it be buried; and let not the atmosphere any longer be polluted by its putrescence. Surely this is a work worth the time it will cost to all the friends of religion and humanity. These penal laws for the observance of the Sabbath are a part of a code which has long ago been consigned to the bats, and why they should stay on our statute books any more than laws compelling tithes to the parsons or forbidding us to eat meat on Friday, is more than any rational man can tell. The state does not depend on the church, why should the church depend on the state? What, in the name of common sense, has the state to do with the way I choose to spend the first day of the week, provided I do not invade the rights of my neighbor, or harm any thing which is not mine?

It is true that those who have called the Convention *believe* all days of the week alike. This is a controversy between them and the majority of the people, and especially the ecclesiastics. In this they may be wrong, but it will be difficult for their opponents to convince the people they are so, till they take away the penal laws. They have far more interest in abolishing the laws than the Anti-Sabbatarians have. At present the latter, if they have not the best argument, have the best fulcrum to use it on.

From the National Intelligencer.

A TOUCHING MEMORIAL.

Few of our readers but will read with deep and even tender interest the following copy of verses, written by Mr. ADAMS on the day preceding his fatal attack of illness, and designed to accompany his autograph signature, which had been requested by a female friend:

Written for Miss C. L. Edwards of Massachusetts, on the day preceding his attack.

JOHN QUINCY ADAMS,
QUINCY, MASSACHUSETTS.

In days of yore, the poet's pen
From wing of bird was plundered,
Perhaps of goose, but, now and then,
From Jove's own Eagle sundered.
But, now, metallic pens disclose
Alone the poet's numbers;
In iron inspiration glows,
Or with the minstrel slumbers.

Fair Damsel! could my pen impart,
In prose or lofty rhyme,
The pure emotions of my heart,
To speed the flight of time;
What metal from the womb of earth
Could worth intrinsic bear
To stamp with corresponding worth
The blessings thou should'st share?

From the Anti-Slavery Record.

HENRY BOYD.

HENRY BOYD was a slave in Kentucky. Of imposing stature, well-knit muscles, and the countenance of one of nature's noblemen, at the age of eighteen he had so far won the confidence of his master, that he not only consented to sell him the right and title to his freedom, but gave him his own time to earn the money. With a general pass from his master, Henry made his way to the Kanawha salt works, celebrated as the place where Senator Ewing, of Ohio, chopped out his *education* with his axe! And there, too, did Henry Boyd chop out his *liberty*. By performing double labor, he got double wages. In the day-time he swung his axe upon the wood, and for half the night he tended the boiling salt kettles, sleeping the other half by their side. After having accumulated a sufficient sum, he returned to his master and paid it over for his freedom. He next applied himself to learn the trade of a carpenter and joiner. Such was his readiness to acquire the use of tools, that he soon qualified himself to receive the wages of a journeyman. In Kentucky, prejudice does not forbid master mechanics to teach colored men their trades.

He now resolved to quit the dominions of slavery, and try his fortunes in a free state, and accordingly directed his steps to the city of Cincinnati. The journey reduced his purse to the last *quarter of a dollar*, but with his tools on his back, and a set of muscles that he knew how to use, he entered the city with a light heart. Liitle did he dream of the reception he was to meet. There was work enough to be done in his line, but no master-workman would employ "*a nigger*." Day after day did Henry Boyd offer his services from shop to shop, but as often was he repelled, generally with insult, and once with a *kick!* At last he found the shop of an Englishman, too recently arrived to understand the grand peculiarity of American feeling. This man put a plane in his hand and asked him to make proof of his skill. "This is in bad order, sir," said Boyd, and with that he gave the instrument certain nice professional knocks with his hammer, till he brought it to suit his practised eye. "Enough," said the Englishman; "I see you can use tools." Boyd, however, proceeded to dress a board in a very able and workmanlike manner, while the journeymen from a long line of benches gathered round with looks that bespoke a deep personal interest in the matter. "You may go to work," said the master of the shop, right glad to employ so good a workman. The words had no sooner left his mouth, than his American journeymen, unbuttoning their aprons, called, as one man, for the settlement of their wages. "What, what!" said the amazed Englishman, "what does this mean?" "It means that we will not work with a *nigger*," replied the journeyman. "But he is a first-rate workman." "But we won't stay in the same shop with a *nigger*. We are not in the habit of working with niggers." "Then I will build a shanty outside, and he shall work in that." "No, no; we won't work for a *boss* who employs *niggers*. Pay us up and we'll be off." The poor master of the shop turned with a despairing look to Boyd—"You see how it is, my friend, my workmen will all leave me. I am sorry for it, but I can't hire you." Even at this repulse our adventurer did not despair. There might still be mechanics in the outskirts of the city, who had too few journeymen to be bound by their prejudices. His quarter of a dollar had long since disappeared, but by carrying a traveler's trunk, or turning his hand to any chance job, he contrived to exist till he had made application to every carpenter and joiner in the city and its suburbs. *Not one would employ him.* By this time the iron of prejudice, more galling than anything *he* had ever known of slavery, had entered his soul. He walked down on the river's bank below the city, and throwing himself upon the ground, gave way to an agony of despair. He had found himself the object of universal contempt; his plans were all frustrated, his hopes dashed, and his dear-bought freedom made of no effect! By such trials, weak minds are prostrated in abject and slavish servility, stronger ones are made the enemies and depredators of society, and it is only the highest class of moral heroes that come off like gold from the furnace. Of this class, however, was Henry Boyd. Recovering from his dejection, he surveyed the brawny muscles that strung his herculean limbs. A new design rushed into his mind, and new resolution filled his heart. He sprang upon his feet and walked firmly and rapidly towards the city, doubtless with aspirations that might have fitted the words of the poet—

> "Thy spirit, INDEPENDENCE, let me share,
> Lord of the lion heart and eagle eye."

The first object which attracted his "eagle eye," on reaching the city, was one of the huge river boats laden with pig-iron, drawn up to the landing. The captain of the craft was just inquiring of the merchant who owned its contents, for a hand to assist in unloading it, "I am the very fellow for you," said Boyd, stripping off his coat, rolling up his sleeves, and laying hold of the work. "Yes, sure enough, that *is* the very fellow for you," said the merchant. The resolution and alacrity of Boyd interested him exceedingly, and during the four or five days whilst a flotilla of boats were discharging their cargoes of pig-iron with unaccustomed dispatch, he became familiar with his history, with the exception of all that pertained to his trade, which Boyd thought proper to keep to himself. In consequence, our adventurer next found himself promoted to the portership of the merchant's store, a post which he filled to great satisfaction. He had a hand and a head for everything, and an occasion was not long wanting to prove it. A joiner was engaged to erect a counter, but failing by a drunken frolic, the merchant was disappointed and vexed. Rather in passion than in earnest, he turned to his faithful porter: "Here, Henry, you can do almost anything, why can't *you* do this job?" "Perhaps I could, sir, if I had my tools and the stuff," was the reply. "Your tools!" exclaimed the merchant in surprise, for till now he knew nothing of his trade. Boyd explained that he had learned the trade of a carpenter and joiner, and had no objection to try the job. The merchant handed him the money, and told him to make as good a counter as he could. The work was done with such promptitude, judgment and finish, that his employer broke off a contract for the erection of a large frame warehouse, which he was about closing with the same mechanic who had disappointed him in the matter of the counter, and gave the job to Henry. The money was furnished, and Boyd was left to procure the materials and *boss* the job at his own discretion. This he found no difficulty in doing; and what is remarkable, among the numerous journeymen whom he employed, were some of the very men who took off their aprons at his appearance in the Englishman's shop! The merchant was so pleased with his new warehouse, that he proceeded to set up the intelligent builder in the exercise of his trade in the city. Thus Henry Boyd found himself raised at once almost beyond the reach of the prejudice which had well-nigh crushed him. He built houses and accumulated property. White journeymen and apprentices were glad to be in his employment, and to *sit at his table*. He is now a wealthy mechanic, living in his own house in Cincinnati, and his enemies who have tried to supplant him have as good reason as his friends to know that he is a man of sound judgment and a most vigorous intellect.

Without having received a day's schooling in his life, Henry Boyd is well read in history, has an extensive and accurate knowledge of geography, is an excellent arithmetician, is well informed in politics, having been for several years a regular subscriber to several of the best newspapers published at the west. He is public spirited, and is remarkable for his morality, generosity, and all those traits which mark a noble character.

"DEAL GENTLY."

It is a mistaken notion, that the man who has "bowed down to drunkenness," may be reformed by coercion—by rigid and uncharitable treatment—or by admonition clothed in harsh and repulsive language. There is something in our very nature that will not brook dictation; there is a stubborness, if you choose so to term it, in the human heart, which will yield only to the spirit of kindness. Our word for it, if the advocates of the temperance cause would seek out the victims of the intoxicating bowl, and strive to win them back to the paths of soberness by kind acts and gentle but not officious persuasion, they would have but little need to wage a political warfare against the venders of ardent spirits. Use all gently—

"Where'er an erring brother
Departs from Honor's path,
Rebuke him not too harshly,
Nor turn away in wrath;
But point out to him kindly
The path he should have trod
And thou wilt gain his blessing,
And the approval of thy God."

GEORGE WHITEFIELD AND JOHN WESLEY.

Few characters could be more completely the converse, and in the church's exigencies more happily the supplement of one another, than were those of George Whitefield and John Wesley; and had their views been identical, and their labors all along coincident, their large services to the gospel might have repeated Paul and Barnabas. Whitefield was soul, and Wesley was system. Whitefield was a summer cloud, which burst at morning or noon in fragrant exhalation over an ample tract, and took the rest of the day to gather again. Wesley was the polished conduit in the midst of the garden through which the water glided in pearly brightness and perennial music, the same vivid stream from day to day.

After a preaching paroxysm, Whitefield lay panting on his couch, spent, breathless, and deathlike; after his morning sermon in the Foundry, Wesley would mount his pony, and trot and chat and gather simples, till he reached some country hamlet, where he would bait his charger, and talk through the little sermon with the villagers, and remount his pony and trot away again. In his ærial poise, Whitefield's eagle eye drank lustre from the source of life, and loved to look down on men in assembled myriads; Wesley's fallen glance did not sweep so far, but it searched more keenly and marked more minutely where it pierced. A master of assemblies, Whitefield was not match for the isolated man;—seldom coping with the multitude, but strong in astute sagacity and personal ascendancy, Wesley could conquer any number, one by one. Whitefield was the powder blast in the quarry, and by one explosive sermon, would shake a district, and detach materials for other men's long work; deft, neat, and painstaking, Wesley loved to split and trim each fragment into uniform plinths and polished stones. Or, taken otherwise, Whitefield was the bargeman or wagoner, who brought the timber of the house, and Wesley was the architect who set it up. Whitefield had no patience for ecclesiastical policy, no aptitude for pastoral details; with a beaver like propensity for building, Wesley was always constructing societies, and with a king-like craft of ruling, was most at home when presiding over a class or conference. It was their infelicity that they did not always work together; it was the happiness of the age, and the furtherance of the gospel, that they lived alongside of one another.

[North British Review.

PRAYER.

The following beautiful simile, taken from a sermon of Jeremy Taylor, has been admired for more than a hundred and fifty years, and will continue to be admired as long as a taste for fine writing prevails:—

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our care, and the calm of our tempest.

He who prays to God with an angry or troubled spirit, is like the man who retires into the midst of a battle for meditation, or sets up his closet in the out-quarters of an army. Anger is a perfect alienation of the mind from prayer; it is directly opposed to that which presents our prayers in a right line to God. For so have I seen a lark, rising from its bed of grass and soaring upwards, singing as it rises, and hoping to get to heaven, and climbing above the clouds; but the poor bird was driven back by the loud sighing of an eastern wind, and his motion made irregular and inconsistent, descending more at every breath of the tempest than it could recover by the vibration and frequent weighing of its wings, till the little creature was found to sit down and pant, and stay till the storm was over, and then it made a prosperous flight, and did rise and sing as though it had learned music and motion from an angel as he passed through the air about his ministries below. So it is when a storm rises in the spirit and overrules the good man; his prayer is broken and his thoughts troubled; his words go upward, toward a cloud, and his thoughts call them back again, and make them without intention.

The good man sighs for his infirmity, but he must recover it when his anger is removed, and his spirit is becalmed and made even as the brow of Jesus, and smooth like the heart of God; then it ascends and dwells with God; until it returns laden with the blessing and dew of heaven.

DEATH OF ADDISON.—Most affecting and impressive was the closing scene of Addison's life, as described by Dr. Young. After a long and manly, but vain struggle with his distemper, he dismissed his physicians, and with them all hopes of life; he dismissed not his concern for the living, but sent for a youth nearly related to him, and finely accomplished, yet not above being the better for good impressions from a dying friend. He came, but life now glimmering in the socket, the dying friend was silent. After a decent and proper pause, the youth said: "Dear Sir, you sent for me; I believe and hope, that you may have some commands; I shall hold them most sacred." May distant ages not only hear but feel the reply! Forcibly grasping the youth's hand, he softly said, "See in what peace a Christian can die." He spoke with difficulty, and soon expired.

"IT BEGAN IN THE PRAYER MEETING."—A brother in a distant field, writing to the Presbyterian Herald concerning an interesting work of grace in his church, says—"I think the work will not stop here. It began in the *prayer-meeting*, which has been so crowded for weeks past, that often persons were obliged to leave for want of room." The *place* where it began is one of the best evidences, that it is a genuine work of the Spirit, as well as that it will continue.

The Sabbath Recorder.

New-York, March 16, 1848.

CHINESE TRANSLATION OF THE NEW TESTAMENT.

A fact has been communicated to us respecting the existing translation of the New Testament into Chinese, which we deem of vast and solemn importance. It seems that in this translation the days of the week are arranged after a new order, exactly adapted to mislead the unwary in relation to the day which they ought to keep as the Sabbath. The first day of the week, or Sunday, is called *Loi pai*, the Sabbath; Monday, *Pai ye*, the first day after the Sabbath; and so on to Saturday, *Pai lak*, the sixth day after the Sabbath. Thus the Chinese reader is left to suppose that the Sunday, which immediately follows what is called the sixth day after the Sabbath, is the seventh day of the week, and consequently that in keeping it he is obeying the fourth commandment, which says "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

Granting the correctness of the foregoing statement, it is easy to see that important results must hang upon this change of language and thought. The difficulty which has long been felt of explaining how the observance of the first day of the week is obedience to the command to keep holy the seventh day, no longer exists. The frequent use of the term Sabbath in the New Testament, without any intimation that the day was to be changed, ceases to trouble the conscientious observer of the first day. Indeed, all those knotty questions which have been raised by the discussion of the subject of the Sabbath in this country and England, are put to rest. The whole matter is so completely wrapped or snarled up, that nobody will think of unraveling it; and so things may go on swimmingly.

There is, however, a possibility of trouble yet remaining. Suppose a Chinese convert should commence the study of theology, and should get possession of some of the standard works upon the subject, in which the *change* of the Sabbath is discussed. He would naturally want to know about the matter, and might ask questions which it would be difficult to answer. Or, suppose a Sabbath-keeping missionary should set up his standard in China, and should display the fourth commandment upon his banner, accompanied with such explanations as his practice would require; the consequences might be unpleasant to those who had taken the trouble to make the Chinese translation tally so completely with their own practice.

This is really a serious affair, and one to which we intend to allude more at length when we are better acquainted with all the facts. Few persons appreciate the importance and solemnity of the work of translating the Scriptures. It is desirable that those who undertake it should be made acquainted with some of the consequences which may result from consulting their own theories, rather than the original text, in their translations.

The above article was written several weeks ago, on the receipt of the information to which it refers. We have since read a statement by Dr. Devan, one of the Baptist missionaries to China, from which we judge that the new translation which has been made is not likely to give general satisfaction. It seems that in 1843 the Protestant missionaries in China became impressed with the necessity of a better translation of the Bible, and agreed to enter upon the work of preparing one. The following resolution was adopted to guide them:—

"*Resolved*, That the whole body of Protestant missionaries to the Chinese, do form a General Committee for the purpose of revising the translation of the Scriptures in the Chinese language, and that this Committee be subdivided into local Committees of stations, each to consist of all the missionaries at that station; that the work of revision be subdivided and apportioned to the several stations. That when each local committee has completed its task, a transcript thereof can be sent to each station for further revision, and then these transcripts, with the corrections upon them, shall be submitted to the original revisers. When the whole of the New Testament shall have been thus revised, each station shall select one or more of its most experienced men to act as delegates in a meeting of the General Committee, it being understood that each station will be entitled to one vote only, and these shall be the final judges as to the propriety of each revision, after which the whole shall be submitted to the Bible Societies in Great Britain and America, for their acceptance."

In accordance with this resolution, the various local committees entered upon their work, and prepared their translations, transcripts of which were to a limited extent sent to the several stations for revision. In the early part of 1846, a letter was sent from Shanghai, where the General Committee was to meet, requesting the missionaries at Canton to appoint their delegation to the final meeting. The letter stated that there would not be time to notify Mr. Goddard, of the Baptist mission at Bankok; and that it would be necessary to proceed without his presence. Now it happened, that at that time Mr. Goddard, Dr. McGowan, and Dr. Devan, were the *sole* representatives of the American Baptist Missionary Union among the Chinese. The former was the only one of the three at all skilled in Chinese literature, and he had fulfilled the part of the revision assigned him, and had forwarded for examination to the several stations a transcript of his work, as the resolution provides, and had reëxamined his effort. But Mr. G. being passed by, and the other two not feeling prepared in literary knowledge and inclination to represent the Union in such an important measure, they did, early in the year 1848, in the name of the American Baptist Missionary Union and the American and Foreign Bible Society, unanimously and formally protest against the publication of the work to be prepared at Shanghai as a work of the combined Evangelical missions to the Chinese.

Thus the matter stood at last accounts. The Baptists will of course be charged with having withdrawn, and blamed therefor. There is reason to hope, however, that their movement will lead to a closer scrutiny of the new translation, and perhaps to its improvement.

ODD-FELLOWSHIP—NO. 3.

Since writing my last communication for the Recorder, the report of an interesting trial in the District Court of the city and county of Lancaster, Pa., has fallen into my hands, which goes to confirm the views taken in a former number, and establishes, not only the position that secret societies *do possess* the means of evil, and may endanger the liberties of the people and defeat the due administration of justice, but *that its members are disposed to avail themselves of that power, and have actually attempted to wield it in a case where a large amount of property was in dispute.*

The following is a summary of the proceedings before Judge Hays. Parties in the suit, Jacob F. Markley *vs.* Abraham Zook, Executor of Mrs. May, deceased. Debt on a bond executed by a testatrix, in May, 1839, for $2,000, with interest. The defense set up was, that the bond was given without consideration, but merely as a loan to plaintiff to enable him to borrow money. The bond was witnessed by George C. Lloyd and Francis X. Zeigler. Defendant called Francis X. Zeigler, who testified to his writing the bond, &c., &c.

Mr. Stephens, attorney for the defendant, asked witness, Have not you heard Markley say something about this bond lately, since you were subpenaed in this suit? If so, state it.

Witness—Yes, about two weeks ago Markley was down with me, and we had some private conversation, but it was *private.*

Mr. Stevens—No matter, state it.

Witness—It was *private.*

The Court, Judge Hayes—If it related to the bond, state it.

Witness—He said he wanted justice, nothing but *justice*, and said some other things.

Mr. Stephens—State those other things exactly as they took place.

Witness—He said he wanted justice in this suit, and he wished me to come into Lancaster and speak to his friends, and—

Mr. Stephens—Was *friends* the word he used, sir?

Witness—It was not just the word.

The Court—Remember, you are on oath.

Witness—He said he wished I would come into Lancaster and speak to THE BRETHREN, and get them to interest themselves for him, and they would influence the jury in his favor.

Mr. Stephens—Whom did he mean by THE BRETHREN?

Witness—He is an Odd-Fellow, and he meant his brother Odd-Fellows.

Mr. Stephens—Did he call on you as an Odd-Fellow to do this?

Witness—He said he would have been proud to hail me as a brother. I am an Odd-Fellow, but do not meet with them for some time.

Mr. Ford, for the plaintiff—Is there any thing in the obligations of Odd-Fellows, which requires one brother to help another, contrary to justice?

Mr. Stephens—I object to that form of the question, because it gives the inference of witness, which, with members, is always in their own favor. State the oath or obligation of the Odd-Fellows which requires them to aid each other, and the jury will judge of its tendency.

Mr. Ford to the Court—That cannot be done, as the obligations are numerous.

The Court—Let him give the clause of the obligation by which he was called on by the defendant.

Mr. Stephens—Now, sir, state the obligation truly.

Witness—That is one of the secrets of the Order, which I never will disclose.

Mr. Stephens—You are sworn to tell the *whole* truth. Proceed as the court have directed you.

Witness—I will not disclose it. I claim it as a privilege from the Court not to disclose the secrets of the Order.

The Court—There are no privileges here.

The counsel then conversed together, and said they would not pursue it any farther, as Mr. Ford did not press his question. Verdict for defendant.

Now what confidence can we place in the declaration of Odd-Fellows, that there are no secrets in the Order but the signs, grip, &c., and that the interests of community are not jeopardized by the existence of Odd-Fellowship, or that there is nothing in the Order that renders an Odd-Fellow unfit for church membership, when such facts as these are disclosed, and when an Odd-Fellow uses Odd-Fellowship as a means of influencing a witness and a jury to obtain a verdict, and when a witness, bound by a solemn oath to tell the whole truth, refuses to testify, preferring the guilt of perjury to disclosing important truth.

We might show that secret societies, Odd-Fellowship as well as others, do exert a controlling influence on elections as well as on witnesses and jurors, but we reserve these proofs to a future number, and shall close the present number by showing that a Seventh-day Baptist has no occasion to join a secret society—that the Gospel makes abundant provision for all his wants, and furnishes him every thing necessary to every good work. The Christian has a divine promise of support, so that he has no occasion to say, What shall I eat, or what shall I drink, or wherewithal shall I be clothed? for our heavenly Father knoweth that we have need of these things. Christ directed his hearers to "seek first the kingdom of God and his righteousness, and all these things shall be added unto you." The Gospel not only makes the promise of providing for the necessities of the poor saints, but it furnishes examples of its fulfillment, where it inspired the hearts of the brethren with the most exalted benevolence—a benevolence which puts the boasted benevolence of Odd-Fellowship completely in the shade. See Acts, chap. 15: 32—35. Here the brethren sold their houses and lands, (when there was occasion for it,) and cast the avails into one common fund from which distribution was made to every one who stood in need. It will be objected, that this benevolence was confined to the early period of Christianity, and that Christians do not now recognize the principle of supporting their poor brethren. To which I answer, that whatever other Christian denominations may do, the Seventh-day Baptist churches in the vicinity of the writer—and I believe this may be said of the churches in general—do actually provide for their indigent brethren when in sickness or want; and some of the churches, (though neither wealthy nor large,) have been heavily taxed for years, and yet have no notion of abandoning the practice.

Before closing this number I will meet an objection in the mouths of most Christian Odd-Fellows with whom I have conversed, viz. That if the churches were what they should be, there would be no occasion for Odd-Fellowship. This is indirectly saying, and not very indirectly either, that Odd-Fellowship is better than the churches as they now exist. If they believe this, they will feel little or no regret at being excluded from the church when they have found a better institution. But if they do not believe this, why not labor to reclaim the church, and bring her back to primitive purity, instead of going over to a society in which deists and profane swearers find a ready admittance. E.

REVIVAL AT MARLBORO, N. J.

To the Editor of the Sabbath Recorder:—

Believing as I do that the readers of the Recorder would be highly gratified to learn that the good work of the Lord is prospering in any part of the world, and especially among our own brethren, I hasten to send you the following.

Some two weeks ago, we commenced a series of meetings at Marlboro, Salem Co., N. J., assisted by Bro. Summerbell from Plainfield, N. J. We had not proceeded far, before it was discovered that God was about to pour out his spirit, and revive his work among us. The brethren and sisters began to work, and confess their sins, and weep around the altar of God; backsliders began to return, (some of whom had been suspended for more than 20 years;) and the impenitant began to cry for mercy, many of whom found peace in believing. Sabbath morning, a week ago, Elder Clawson had the privilege of leading twelve willing converts down into the water, who, we hope and trust, have risen to newness of life; also, last Sabbath morning, four more followed their Lord and Master in his ordinances. The work is still going on, and we should rejoice to witness the same things every Sabbath day. May the Lord revive his own cause in the hearts of all his dear children. A number of the above have lately embraced the Sabbath of the Bible.

Yours, &c., I. D. TITSWORTH.

SHILOH, N. J., March 6, 1848.

MISSIONARY INTELLIGENCE.—At the recent monthly meeting of the American Board of Commissioners for Foreign Missions, it was stated that the receipts for the month of February were $24,000, an increase of $4,000 as compared with February, 1847. During the last seven months $139,000 had been received by the Society, an increase of $29,000 over the receipts of the corresponding months of 1846–7. In the course of the meeting, Rev. Mr. Calhoun stated that as Lord Cowley was about to leave Constantinople for England, the Turkish Sultan asked him what favor or kindness he would desire at his hands; the reply was, toleration to the Protestants, and so it was decreed. Mr. Calhoun had just received a letter from Mr. Benjamin, intimating that at the American Church, Constantinople, four new members had been recently admitted, the present number of communicants being 98. He also read a letter from Mr. Whiting relative to an Arab, a man of ability and property, a Protestant, who had been imprisoned for the sake of his faith, and chained. The letter is dated from the missionary station at Beyroot in Syria, and tells of 7 males and 3 females being admitted into the church, their native tongue being Arabic, and the probability great that the most of them would become preachers of Christianity. The Arab, Harree, has a young wife. Mr. Calhoun remembers to have seen her sitting on the clay floor of her dwelling, trying to learn to read. In this she succeeded. All the Arabian women who had come within the influence of the Gospel lived in such a way as to be a credit to their country, affording an excellent example to society. Their households are well ordered, and their families happy. Their female relatives who have not embraced Christianity generally lead improper lives. Mr. Calhoun, when a missionary, had resided on Mount Lebanon, well known in scriptural story. He believed that civil liberty would follow the attainment of their religious emancipation, by the churches thus founded by our missionaries in the heart of the Mahommedan empire. The churches are LITTLE REPUBLICS, and, enlightened by religious and moral instruction, will soon demand and assuredly obtain from the Turkish Government free institutions.

REAL PHILANTHROPY.—It is said that a plain and unpretending man named Davis, who resides upon his farm in New Jersey, about ninety miles from New York city, and who has long been in the habit of bringing his produce here to market, commenced the novel experiment some time since, of gathering together, wherever he could find them, the destitute and unemployed in our midst; and on his return, conveying a company to his own neighborhood, for the purpose of locating them in families where they could earn a livelihood. His efforts in this line succeeded so well, that he was encouraged to continue them, and since February, 1847, he has actually conveyed from this city seven hundred and eighty of this class of persons, and introduced them to employment in various sections, where they are earning an honorable subsistence, improved in health, redeemed and saved from pauperism and its demoralizing tendencies.

BIRTH-DAY VISIT.—On first-day, January 23d, Rev. Dr. Nott, pastor of a church at Franklin, Ct., reached the advanced age of 94 years. It has been the custom of his people, for a long time, to make him a visit on each returning birth-day. This year they came together on the day following the 23d, which, being propitious, at an early hour the old time-honored mansion was filled with happy, warm-hearted friends of every age, from the octogenarian to the child of a year, embracing whole families as well as solitary individuals, and including not only those who were upon the stage sixty-six years ago, but the contemporaries also to the sixth generation, all commingling in happy groups, each anxious to salute and honor their devoted pastor, whose birth-day had brought them together.

MONTHLY MISSIONARY MEETINGS IN THE WESTERN ASSOCIATION.—A letter from Bro. James H. Cochran, informs us that an adjourned meeting of the Western Seventh-day Baptist Association was to be held with the church in Hartsville, Allegany Co., N. Y., on the evening of the 15th of March. The object of this meeting is to present the claims of the missionary and other benevolent operations of the day, and if possible to excite the churches to take more efficient measures for sustaining them. The meeting recently held at Genesee, was a good one; considerable interest was manifested, and liberal collections were taken up.

RELIGION IN GIRARD COLLEGE.—One of our exchanges says that Girard College, from which all religion was to be excluded, is after all not abandoned to utter atheism. One who has visited the College writes that morning prayers are read by the Matron, and that the children are all instructed to say their prayers at night. The prayer-book of the Episcopal church is used, and much sound religious truth will be inculcated, contrary to the design of the founders.

LIBERAL CONTRIBUTION.—On first-day, Feb. 21st, Rev. Mr. Kirk presented the claims of the Evangelical Society of Geneva, at the Presbyterian Church in Mercer-St., New York, when one thousand dollars was contributed to carry forward its plans.

REVIVAL.—The pastor of the church at Attleboro, Mass., writes to the editor of the Boston Recorder, that for the last six months, a work of grace has been in progress among his people, during which there have been fifty cases of hopeful conversion.

A CAUTION WHICH OUGHT TO BE HEEDED.—A correspondent of the Home Missionary, speaking of the difficulties with which churches at the West have to contend, gives the following caution to the eastern churches:—

"Could I address the churches at the East, I would say—Be very cautious in the reception of members. When you admit a person, you say, emphatically, 'We believe you are a Christian, prepared for the church triumphant.' If you encourage him to trust in a false and delusive hope, he will in all probability be lost forever. Those who here apostatize, exert the strongest influence against religion, and their case is more hopeless than any others. Beware of that liberal human policy which tolerates gross inconsistencies among professors, and which practically lowers the standard of God's law."

To the Editor of the Sabbath Recorder:—

The Second Seventh-day Baptist Church in Verona, N. Y., this day, at a regular church-meeting, passed the following resolution, and instructed me to forward it to you for publication, for the benefit of all whom it may concern:

Resolved, That all persons belonging to this Church, and living out of the town of Verona, are requested to correspond with this Church within six months from this date, and after that at least once a year. All who do not comply with this request will be considered as having gone out from the Church, and will be dismissed from our records.

ABEL G. BURDICK, Church Clerk.

VERONA, March 3d, 1848.

The remains of John Quincy Adams passed through New York last week, in charge of the Committee of the House of Representatives. The Funeral Procession on the occasion, was very large and imposing.

Henry Clay visited New York last week. There was a procession on the day of his arrival, and he occupied most of the week in receiving the calls of his friends, and visiting the various public works and institutions of the city.

PROTESTANTISM IN TURKEY.

The Sublime Porte has at length placed Protestant Christianity on an equality with other forms of Christianity in the Turkish Empire. The document by which this is done, has been sent not only to the minister of revenue and police of the capital, but also to the Pashas of Trebizond, Erzeroom, Damascus, Aleppo, and to the Governor of Nicomedia. The following translation of the document is made by a correspondent of the New York Observer, who regards the event as marking the commencement of a new era in the history of Christianity in the East:—

"Whereas the Christian subjects of the Ottoman government, professing Protestantism, have experienced difficulty and embarrassment from not being hitherto under a separate and special jurisdiction, and owing to the natural inability of the Patriarch and the heads of the sects which they have seceded from to superintend their affairs; and

"Whereas it is in contravention to the supreme will of his Imperial Majesty, our gracious Lord and Benefactor, (may God increase him in years and power,) animated as he is with feelings of deep interest and clemency towards all classes of his subjects, that any of them should be subjected to grievance; and

"Whereas the aforesaid, (Protestants,) in accordance with the creed professed by them, do form a separate community,

"Therefore it is his Imperial Majesty's supreme will and command, that for the sole purpose of facilitating their affairs and of securing the welfare of the said Protestants, the administration thereof should henceforward be confided to your Excellency, together with the allotment of the taxes to which they are subjected by law; that you do keep a separate register of their births and deaths in the department of the Ihtissab according to the system observed with regard to the Latin rayahs; that you do issue the passports and permits of marriage; and that any person of established character and good conduct chosen by them to appear as their agent at the Porte for the transaction and settlement of their current affairs, be duly appointed for that purpose.

"Such are the Imperial commands which you are to obey to the letter. But although the issue of passports and the allotment of the taxes are placed under special regulations which cannot be infringed, you will be careful that in pursuance of his Majesty's desire no tax or khorateh be exacted from the Protestants for permits of marriage and registration; that any necessary assistance and facility be afforded them in their current affairs; that no interference whatever be permitted in their temporal or spiritual concerns on the part of the Patriarch or priests of other sects; but that they be enabled to exercise the profession of their creed in security; and that they be not molested one iota in that respect, or in any other way whatever."

FROM THE SANDWICH ISLANDS.—The ship Brutus arrived at New York a few days since, bringing files of papers from the Sandwich Islands to Nov. 6, 1847. Rev. Wm. Richards, formerly of the American missionaries, but lately His Majesty's Commissioner to the United States, France, and England, died at Honolulu, Nov. 7, 1847, of an affection of the brain. His death is a great loss to the nation to whose interest he has been zealously and unceasingly devoted for the last twenty-four years, and in whose service he spent his best energies. Rev. C. Forbes, lady, and four children, Mrs. Dibble, Miss M. Dibble, and three children, and Master Emerson, all of the American Board of Missions, sailed for New Bedford in the A. H. Howland about the 1st of November.

CHAMBERS' CYCLOPÆDIA OF ENGLISH LITERATURE.—We have examined this work somewhat carefully, and find that it is, as it professes to be, an English library fused down into one book. It contains not only a fund of reading derived from the works of the most distinguished writers in the English language, but a biographical and critical history of each of the writers and of literature itself. The character of the embellishments, and the general style in which the work is got up, are highly creditable to the American publishers. We do not know of any form in which so much reading matter, and that so valuable, can be obtained for the same price.

CONVERSIONS FROM ROMANISM.—There are frequent conversions in Western Pennsylvania among the German Catholics to the Protestant faith. "One poor woman," writes a colporteur, "brought me $1, as a thank-offering to the Tract Society, for the truth she had learned from its publications. Another brought me her 'Rosary,' saying, 'I find more religion in the Bible you gave me, than in this; I give it up to you.' Two other Germans brought money, one $2 and the other $5. Not less than six Germans within the last few days have expressed a hope that God has forgiven their sins. They are a grateful, kind-hearted people, and read with close attention the books and tracts I have given them."

AMERICAN TRACT SOCIETY.—The American Messenger says that the sums contributed in four cities in Connecticut to the Tract Society, are,

Hartford,	$2,350
New Haven,	1,200
New London,	736
Norwich,	523
Total,	$4,809

"Why is it," says the Messenger, "that these four cities give more to this and other causes, than some entire States? Not because of their wealth or business; but chiefly because the claims of benevolence are understood, and Christian principle is deep-rooted and operative. A *habit* of intelligent giving is formed and fostered, and the results are blessings to the world."

DR. DEVAN, the Baptist missionary who recently returned from China to this country, has accepted an appointment, and gone to join the mission of the Baptist Union in France.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

In the SENATE, a great part of last week was spent in Executive Session, considering the Treaty of Peace with Mexico. At nine o'clock on Friday evening, the Senate adjourned over to Tuesday, having *ratified the Treaty* by a vote of 38 to 15. The injunction of secresy having been removed, the exact terms of the treaty will of course soon be known. It has been approved by the President, and dispatched to Mexico. Besides this, there was not much business done.

In the HOUSE OF REPRESENTATIVES, the principal subject under consideration was the bill, which was finally passed, for supplying the deficiencies in the appropriations of the current year. A bill was also discussed providing for the civil and diplomatic expenses of government.

On Friday, a disgraceful quarrel occurred in the House, between Mr. Haralson of Georgia, and Mr. Jones of Tennesee, who came to blows. When their heat was somewhat cooled off, they recovered their senses, and both made apologies which were entered on the Journal of the House.

LATER FROM CHINA.

The ship Panama, which left Canton on the 14th of December last, arrived at New York on the 11th inst., after the very short passage of eighty-six days. She brings intelligence of a serious outbreak, and prospects of hosttlity between England and China, in consequence of the murder of six Englishmen, near Canton. It appears that on the afternoon of Sunday, Dec. 5th, a party of five persons left the factories in a Hong boat, intending to proceed a short way up the river, and then land for a walk, returning in time for dinner. They did not come back, and on Monday there was much excitement and great alarm for their safety. A party was immediately formed to go in search of them; they returned in the evening, having ascertained that their missing friends landed near some villages on the Fa-tee Creek, and that there had been a disturbance. It was afterwards ascertained that on landing, the villagers surrounded their victims, a strong party intercepting their retreat to the boat. An attack was made with stones, and a gentleman being struck in the mouth and severely injured, drew a pistol and shot one of the assailants. More shots were fired, and it is said that from three to five Chinese were killed. Two of the foreigners were murdered at this place. The others fled inland, and were hunted from village to village until they were all destroyed. Another report says they took refuge in a Joss house, and were taken out and deliberately decapitated. In consequence of this movement the English were in a state of high excitement, and it is feared that very serious difficulties may follow, unless the Chinese authorities take active measures to detect and punish the aggressors.

FROM YUCATAN.—The Tribune says that news of the most important character has been received at Washington, by the Commissioner from Yucatan, Señor Sierra. The Indians have arisen in a body, and have taken the field, to the number of forty thousand, as it is stated. They have begun their warfare by committing the most horrible massacres on the whites, laying waste the whole country, devastating towns and villages, and slaughtering the inhabitants without regard to age or sex. They have procured arms and ammunition from the Balize. Señor Sierra has applied to our Government for assistance, in arms, &c., and has asked that a portion of the Home Squadron be dispatched to put a stop to the exterminating career of the savages.

WIDOWS OF REVOLUTIONARY SOLDIERS.—An Act of Congress, approved 2d February, 1848, makes farther provision for surviving widows of soldiers of the Revolution, entitling the widows of all such soldiers, whose marriage took place before the 1st of January, 1794, to receive for and during their natural lives, from and after the 4th of March, 1848, the annuity which would have been allowed to their husbands by the Act of June 7, 1832, if living at the time it was passed, subject to the same restrictions as are prescribed in the Act of 1838, granting half-pay and pensions to certain widows. And farther, all widows entitled to the benefits of this latter Act are admitted to the benefits of the Act just passed.

Everybody has heard of the celebrated fat man, Daniel Lambert. He was once keeper of the House of Correction at Leicester, where some of his relatives now reside. Mr. Lambert Brown of that place recently presented a memorial to the Town Council, stating that the Corporation was in possession of an "old arm-chair," which was once occupied by his uncle, Daniel Lambert, and he wished to procure it as a memento of his "great ancestor." This remark provoked a laugh, but the request was granted, and Mr. Lambert Brown took the "old arm-chair" home and said he should hand it down as an heir-loom.

Gov. Briggs, at the Temperance meeting in Faneuil Hall, Boston, stated that the report of the Committee appointed to inquire in regard to the idiots in the Commonwealth, showed that there were from 1,200 to 1,300 of that unfortunate class, and also the astounding fact that 1,100 to 1,200 of them were born of drunken parents!

A drop or two of honey well rubbed on the hands while wet, after washing with soap, prevents chapping, and removes the roughness of the skin; it is particularly pleasant for children's hands and faces in cold weather.

SUMMARY.

Who can give any information about a certain *Thompson Mack*, or *Mark*, a native of the East Indies, whose wife was a colored woman by the name of Diana? They lived about eight years ago, somewhere in William-st., in this City. There is a young man who claims to be their child, and who says he was kidnapped eight years since, carried to Richmond, Va., in company with some other boys, and there sold into slavery. Having escaped from the prison-house, he wishes to hear about his parents. Information can be left at No. 22 Spruce-st.

By the bark Wave, Captain Fensley, news has been received that the Province of Yutagan is at present in a most deplorable condition. The Indians continue their work of slaughter, burning and destroying everything, even the cattle, horses and dogs, and sparing none but the unmarried females. About one-third of the fertile part of the Peninsula is entirely desolate, on account of these devastations.

At Oberlin, Ohio, on the night of the 2d inst., a fire broke out in the bookstore of J. M. Fitch, proprietor of the Oberlin Evangelist. This store was consumed, as also four other buildings—one occupied by W. H. Plumb as a store, another by Mr. Rider as a store, others by the Post-office, a shoe-shop, and goldsmith's shop. The dwelling-house of Mr. Fitch was destroyed, and the establishment of the Oberlin Evangelist, together with the books, list of subscribers, &c.

The Legislature of Kentucky closed its session on the 11th inst. Thirty persons were divorced by them on the last day of the session, by one bill. An act to suppress gambling, and also another law taxing specifically bowie-knives, pistols, dirks, and other weapons, usually worn concealed about the person, were passed this session.

The Annual Report of the Committee of Ways and Means of the Legislature of Maryland shows that the Finances of the State are in a highly favorable condition. The expenses of the past year have been reduced $50,000, in comparison with the year preceding, while the revenues have been increased $100,000 in the same time. The debt of the State is now $10,000,000.

A man named Aaron M'Millan, living in Saline county, Illinois, and his three sons, went to the house of a neighbor, named Logston, against whom they had become incensed, because his dog had attacked and mutilated M'Millan's cow, and deliberately shot him, after which they beat in his skull with the barrel of the gun. The son of the deceased attempted to interfere, when he was beaten severely with clubs. The guilty parties were arrested.

A correspondent of one of the Cincinnati papers states that the Buena Vista battle-field is still covered with bones, coats, pants, shoes, knapsacks, &c. And what is most singular of all, is, that a few Mexicans who were left unburied were still on the battle-field entire. Neither putrefaction nor the wolves prey upon them, but they are dried up like mummies.

The United States Navy had in commission last November, 63 vessels, viz: 5 ships of the line, 1 razee, 4 frigates, 13 sloops, 6 brigs, 11 schooners, 4 bomb gun vessels, 2 ordnance transports, 12 steamers, 6 store ships. Not in commission, 1 ship of the line, 8 frigates, 10 sloops, 2 steamers.

The Galveston News is of opinion that wool-growing will eventually become an important and successful pursuit in Western Texas. Immense numbers of sheep are found on the haciendas on the upper San Antonio and Rio Grande.

The National Intelligencer gives a list of no less than 72 officers and soldiers who have died at the army hospital at Perote (Mexico) alone, between the 31st of October and the 31st of December,—two months.

The amount of duties collected at the port of Buffalo for the year 1847, was $24,362,58, and it cost to collect this sum $17,362, 58, leaving government about one-fourth of the receipts.

A Congress of Israelites was to have met in the course of last month at Berlin, Prussia, to discuss questions relative to the reforms of which Judaism may be susceptible, in accordance with the wants of the age.

A recent edict of the King of Prussia, has granted to all classes of his subjects such form of religion as they may choose; all, however, are expected to contribute to the support of the Established Church, as in England.

A man who was executed lately in a neighboring State for burglary and murder, confessed under the gallows, as we read, that his career of crime began by stopping a newspaper without paying for it.

F. W. Brining has been arrested on his own confession at Hagerstown, Md., of having shot a negro man on New Year's Eve. B. O'Donnell, charged with the same act, and who also confessed it, was previously arrested. The question now is, who is guilty?

The Legislature of New Jersey has adjourned, after a more than usually harmonious session of eight and a half weeks, or about sixty days. About 120 Bills and 14 Joint Resolutions were passed during the session.

Col. Morgan, of Ohio, recently appointed Brigadier General, is the youngest General in the army, being only 27 years of age at the time of his appointment.

The steamboat Frolic burst her boilers on the 9th of March, on the Illinois river, near Hennepen, and several persons perished.

Petitions, signed by more than 6000 ladies, have been presented to the Delaware Legislature, praying for the abolition of capital punishment.

A select committee of the Ohio House of Representatives have reported in favor of abolishing Capital Punishment.

The Newport Mercury commenced its 87th volume with the new year. It was started by James, brother of Benjamin Franklin

The convicts in the Penitentiary of Virginia last year earned $121,85 each; in Ohio, $83,50 each; and in Michigan, $91,41 each.

The white population of Virginia in 1840 was 740,968, according to the tithable in 1846, 820,985—an increase of 80,017.

Mr. Russell, whose accident by the drifting of a stage in Upper Canada was noticed two weeks ago, has been compelled to submit to the amputation of both his hands. The two operations were performed simultaneously a little above each wrist, Dr. Nelson operating on one limb, and Dr. Campbell on the other. The case afforded an instance of the efficacy of chloroform. The operations occupied about seven minutes, and at the close of the seventh, some slight pain was felt. We are glad to learn that Mr. Russell is likely to recover, and that his legs and feet will be, in all probability, saved.

Edward Wiley, Esq., a merchant of Savannah, who failed in business some years ago, and compounded with his creditors by an equal distribution of his means among them, has since discharged the moral obligation resting upon him by paying up all the arrearages from which he had been legally discharged. His creditors, to mark their high sense of Mr. Wiley's mercantile honor and moral integrity, have presented to him two elegant silver pitchers, with appropriate inscriptions.

A dreadful accident occurred at Baltimore, March 8. A brick wall on South Charles-st. fell with a loud crash, burying four unfortunate laborers and a horse in the ruins. All were dreadfully mangled, their limbs broken, and their flesh bruised. Two of them can scarcely survive; the others will perhaps recover, but must always bear the tokens of serious injuries.

There is no reason to doubt (says the New Orleans Delta) the truth of the report that Santa Anna, the great Mexican, whose energy has sustained this war, and communicated whatever of vigor has characterized the defense of Mexico, had received his passports from our Commander-in-chief, and ere this has arrived in Vera Cruz on his way to foreign parts.

A new three story wooden building is going up in South Water Street, Chicago, where washing is to be done by steam on a large scale. The more special design is to do the washing for the steamboats and other crafts coming into that port, though it will be sufficiently large to do considerably more.

The National Medical Association, to be held at Baltimore in 1848, desires all physicians to send in the results of their experiments with Chloroform, that concurrent testimony may be elicited regarding its good or injurious effects. Address Harvey Lindsley, M. D., Washington.

There is now before the Legislature of Massachusetts sixty-three petitions for new railroads, branches of railroads, &c., together with the numerous petitions in aid of the several projects, also remonstrances against the same.

The Governor of Massachusetts has appointed Thursday, the 6th day of April next, to be observed as a day of public fasting, humiliation, and prayer, according to the custom of the years which have past.

The umbrella is a mark of authority among many eastern nations. The King of Ava ranks among his other high sounding titles, that of "Lord of Twenty-four Umbrellas."

The whole establishment of the New York Sun is splendidly illuminated with gas made on the premises, from the refuse oil of the presses, engine, and other kinds of grease.

The good people of Boston, in Lincolnshire, England, are noted for their temperate habits. They have now in the Mayor of Boston a thorough-going temperance man. He recently made a resolution that he would not preside at any public dinner or festival where spirits or wines are permitted to be placed on the table.

On the 9th of December, the brig Louisa arrived at St. Helena, a prize of Her Majesty's steamer Heroine, with 640 slaves on board, mostly children. Between 70 and 80 had died on the passage, and others continued to die at the rate of 4 per day. Seven other vessels had been taken prizes within two months, for being engaged in the slave trade, and had arrived at St. Helena.

The British whaler Sovereign, was wrecked on Aug. 17, on the eastern side of the Sandwich Islands; the captain and 28 men of the crew were massacred by the natives. One only escaped by concealing himself in some bushes and swimming off to another vessel that luckily came along.

The Boston Rambler says: "Mr. C. D. Bigelow, of Marlboro, Mass., has invented a machine for cutting out soles for boots and shoes of every size and shape. The soles are cut out with the holes for pegs all punched, so that the peg awl will be entirely dispensed with, if some arrangement can be made to punch the inner sole.

The aggregate quantity of coal sent to market from the mines of Pennsylvania, in the year 1847, was 2,949,816 tons, from the following sources—Schuylkill region, by railroad, 1,350,000 tons; by canal, 223,513 tons; Lehigh, 643,398; Pine Grove, 61,233 tons.

The census of Iowa has just been completed, and the whole population is 116,204. Lee county has the largest population, being 13,231. Iowa had a larger population than Wisconsin in 1840, but the population of Wisconsin is at present 213,000; in 1840 Iowa had 33,112; Wisconsin had 30,645.

At Mobile, 18th inst., Francis Concklin, an engineer, attempted to kill his wife and three other women, then cut his own throat and died instantly. All the women escaped excepting his wife, who is not expected to recover. Cause jealousy.

The M. E. Church, Cumberland-st., Norfolk, Va., was destroyed by fire on Thursday night, supposed to have been the work of an incendiary. Loss about $16,000—insured for $12,000.

The deaths in London for the week ending Feb. 5, were 1,478; 681 were pulmonary and tubercular cases. The births in the same time were 1,367.

All the recently suspended Banks whose circulation is secured by New York Stocks will probably be resuscitated in a few days.

At a temperance meeting on Thursday evening, Mr. N. P. Rust stated that during the last year the "rum shops in Salem have increased from 29 to 165!"

The Northern Advocate states that the members of the Methodist Episcopal Church has decreased the past year twenty-four thousand.

Dr. John C. Warren and John Tappen and Moses Grant, Esqr., of Boston, have presented a petition to the Legislature of Massachusetts for an act of incorporation, under the title of the Boston House Company, with a capital of *half a million of dollars*, and with the restriction inserted in the act, that no intoxicating liquors shall ever be sold on the premises. The petition will probably be granted at once, and a Hotel of the largest class erected with all convenient dispatch, which will be an ornament and great moral benefit.

At South Milford, Mass., on the 25th, a young man named Stacy, of Halifax, Vt., aged about 15 years, in attempting to slide over a stream of ice, fell into the water. His two brothers, of the ages of 19 and 21, who were crossing the bridge, just above the spot, ran to his rescue, but both broke through the ice. The oldest and youngest were drowned, the other was rescued.

A Vera Cruz correspondent of the New York Herald says—"Advise your commercial friends that they had better not ship hay to New Orleans in anticipation of a government demand. There is a year's supply on hand at Vera Cruz, and if any more is sent there, they will be likely to send a ship-load back to New Orleans."

Three slaves lately escaped from St. Louis, and had proceeded as far as Carlinville in Illinois, when they were overtaken by their pursuers, and after a stout resistance, in which knives and pistols were used freely on both sides, were captured and taken back. One of the hunters was wounded by a pistol-ball.

The Firemen of Baltimore got into a fight on Sunday last, during which pistols were fired into the crowd, and stones, bricks, clubs, etc. were used with the greatest violence. A man named Anthony Hughes was shot dead, three others received balls in various places, and a large number seriously wounded, some of whom, it is thought, will not recover.

Accounts from St. Louis, dated March 11, informs us of the destruction by fire of the steamer Avalanche, Hibernia, John G. Hardin and Laclede, together with two barges. The loss sustained by the owners of the boats will amount to $50,000. Their cargoes were large and valuable, on which there was $20,000 insurance.

A remonstance is circulating at Elgin, Scotland, against the admission of Rothschild the Jew to a seat in Parliament. The petitioners claim to be "not merely nominal, but real Christians."

There was a fire in Boston on the evening of the 10th inst., which destroyed property valued at more than $200,000.

The stables of the Harlem Rail Road Company in 42d street, N. Y., were burned on Sunday morning last, together with fifty-seven horses.

Review of New York Market.

MONDAY, MARCH 13.

ASHES—Pots $5 90; Pearls 8 06.——FLOUR AND MEAL—Pure Genesee Flour 6 60; Western and Genesee 6 50. Jersey Meal 2 50. Rye Flour 3 75.——GRAIN—Genesee Wheat 1 50; Long Island 1 38. Corn 52 a 54c. Rye 90c. Oats 48c.——PROVISIONS—New Mess Pork 10 37; Prime 9 25. Mess Beef 8 25; Prime 5 25.

MARRIED,

At Mystic Bridge, Ct., on Tuesday, March 7th, by Eld. Geo. B. Utter, Mr. EDWIN G. CHAMPLIN, of New York, to Miss MARY A. GREENMAN, of Mystic Bridge.

DIED,

In Jackson, Shelby Co., Ohio, on the evening of the 20th ult., SARAH FORSYTHE, wife of Dea. John Forsythe, in the sixtieth year of her age. She was educated to keep the first day of the week for the Sabbath; but about the twentieth year of her age, her parents embraced the Sabbath of the Lord, and gave their children the privilege of doing as they thought right on the subject; and she, with them, embraced the Sabbath. She became a member of the Seventh-day Baptist Church of Lost Creek, Harrison Co., Va., of which she continued a member until she removed to Clark Co., O., where she united with the church, and continued a member until she removed to Jackson, whence she has gone to join the church triumphant in heaven. Her life has been an example of piety. She has used her influence for the cause of temperance, and has remembered the oppressed as bound with them. Her days have been numbered in promoting the glory of God and the happiness of man, and though she is dead she yet speaketh. May her devoted life and happy death long live in the memory of all surviving relatives and friends. She has left brother Forsythe to mourn the loss of a kind and tender companion; a number of children, the loss of an affectionate mother; and brethren and sisters the loss of a devoted sister. On the 22d her remains were taken to the Seventh-day Baptist Church in Jackson, and after a funeral sermon by the writer—text, Rev. 14: 13—were interred in the church-yard of that place, there to sleep till God shall bid her rise. J. H.

On third-day, the 7th inst., JANE YOUNGS, in the 73d year of her age, relict of the late Frederick Youngs, many years a member of the Seventh-day Baptist Church at Shiloh, N. J. For several years past she has suffered much from disease, and the infirmities incident to old age, which she bore with cheerfulness and resignation. Her hopes of eternal life were evangelical and constant, and she came to her end in peace and serenity of mind.

On the 10th inst., in the 74th year of his age, Elder WILLIAM PARKINSON, for 35 years Pastor of the First Baptist Church in the city of New York.

In Sangerfield, N. Y., February 21st, Mrs. MARY SPENCER, consort of Job Spencer, aged 62 years. Mrs. Spencer was an acceptable member of the 2d Seventh-day Baptist Church of Brookfield.

LETTERS.

Samuel Davison, A. D. Titsworth, Hiram Sherman, A. G. Burdick, Charles Card, I. D. Titsworth, R. I. S. Rogers, J. H. Cochran, John Whitford, H. W. Stillman, Andrew Babcock, Hezekiah Babcock (right.)

RECEIPTS.

A. Langworthy, Hopkinton,	$2 00	pays to vol.	4	No. 52
E. Saunders, "	2 00	"	4	" 52
F. Jackson, "	2 00	"	5	" 39
A. B. Langworthy, Westerly,	2 00	"	4	" 52
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C. A. Stillman, DeRuyter,	2 00	"	5	" 23
C. Card, Troupsburg,	1 00	"	4	" 26
P. Carpenter, Stephentown,	2 00	"	4	" 52
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H. Williams, 2d, Higginsville,	2 00	"	3	" 52
J. W. Green, New London,	1 00	"	4	" 52
C. Wardner, Covert,	2 00	"	5	" 26

RECEIPTS FOR MISSIONARY ASSOCIATION.

The Treasurer of the Seventh-day Baptist Missionary Association acknowledges the receipt of the following sums since his last report in the Recorder:—

From church in New York, coll. at concerts,	$30 22
" C. M. Lewis, Newport, R. I.	1 25
" A friend of the Missionaries, Alfred, N. Y.	5 00

☞ It may be well in this connection to state, that at the last meeting of the Board, the Treasurer and Recording Secretary were directed to make a remittance to the missionaries at an early day. There is not money enough now in the Treasury; but it is presumed that there are sums in the hands of individuals, contributed for the mission, sufficient to meet the present want. This should be forwarded at once to the Treasurer, A. D. Titsworth, Metouchin, N. J.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

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Miscellaneous.

SONG OF THE SNOW-BIRD.

BY MISS GOULD.

The ground was all covered with snow one day,
And two little sisters were busy at play,
When a snow-bird was sitting close by on a tree,
And merrily singing his chick-a-de-de.

He had not been singing that tune very long,
Ere Emily heard him, so loud with that song,
"O sister, look out of the window," said she;
"Here's a dear little bird, singing chick-a-de-de.

"Poor fellow! he walks in the snow and the sleet,
And has neither stockings nor shoes on his feet;
I pity him so! how cold he must be!
And yet he keeps singing his chick-a-de-de.

"If I were a bare-footed snow-bird, I know,
I would not stay out in the cold and the snow;
I wonder what makes him so full of his glee,
He's all the time singing that chick-a-de-de.

"O mother! do get him some stockings and shoes,
And a nice little frock, and a hat, if he choose;
I wish he'd come into the parlor and see
How warm we would make him, poor chick-a-de-de."

The bird had flown down for some pieces of bread,
And heard every word little Emily said;
"What a figure I'd make in that dress!" thought he,
And he laughed as he warbled his chick-a-de-de.

"I'm grateful," he said, "for the wish you express,
But I have no occasion for such a fine dress;
I had rather remain with my limbs all free;
Than to hobble about singing chick-a-de-de.

"There is ONE, my dear child, though I can't tell who,
Has clothed me already, and warm enough too,
Good morning! O, who are so happy as we?"
And away he went, singing his chick-a-de-de.

EXAMPLES FOR BOYS.

Governor Ritner, who was for some time a member of the Legislature of Pennsylvania, and afterwards Governor of that State, was once a bound boy to Jacob Myers, an independent farmer, who brought him up. While he was Governor, there was a celebration of the 4th of July at which Mr. Myers gave the following toast: "Joseph Ritner—he was always a good boy, and has still grown better; every thing he did, he always did *well*; he made a good farmer, and a good legislator; and he makes a very good Governor." All this man's greatness was the result of being a *good boy*.

Roger Sherman, in his public life, always acted so strictly from his own conviction of what was right, that Fisher Ames used to say, if he happened to be out of his seat in Congress when a subject was discussed, and came in when the question was about to be taken, he always felt safe in voting as Mr. Sherman did, "for he always voted right." This was Mr. Sherman's character every where. But if we inquire how it came to be such, we must go back to his early life.

Mr. Sherman's character was formed upon the principles of the Bible. And when he was an apprentice, instead of joining in rude and vulgar conversation so common among the class to which he then belonged, he would sit at his work with a book before him, devoting every moment to study that his eyes could be spared from the occupation in which he was engaged. When he was twenty-one years of age, he made a profession of religion. He was as familiar with theology as he was with politics and law. He read the Bible more than any other book. Always, when he went to Congress, he would purchase a copy of the Bible at the commencement of the session, to read every day, and when he went home he would present it to one of his children. Mr. Lacon, of Georgia, said of him, that he had more common sense than any man he ever knew.

Mr. Jefferson, one day, as he was pointing out to a friend the distinguished men in Congress, said to him, "This is Mr. Sherman, a man who never said a foolish thing in all his life." Mr. Sherman was a self-educated man, a shoemaker by trade in his early years, but in after years he became a Lawyer, a Statesman, and most of all a *Christian*. He was brought up after the old New England fashion, in a pious Connecticut family. As was the boy, so was the man. If you would have an excellent character it must be formed after the model delineated in the Holy Bible. The basis must be a change of heart. The superstructure must be laid upon the principles of God's word.

[Anecdotes for Boys.

BONAPARTE'S HABITS.

His partiality for the bath he mistook for a necessity. He would usually remain in the bath two hours, during which time I used to read to him extracts from the journals and pamphlets of the day, for he was anxious to hear and know all what was going on. While in the bath, he was continually turning on the warm water, to raise the temperature; so that I was some times enveloped in such a dense vapor that I could not see to read, and was obliged to open the door. Bonaparte was exceedingly temperate, and averse to all excess. His flatterers, probably under the idea that sleep is incompatible with greatness, have evinced an equal disregard of truth in speaking of his night-watching. Bonaparte made others watch, but he himself slept, and slept well. His orders were, that I should call him every morning at seven. I was, therefore, the first to enter his chamber; but, very frequently when I awoke him, he would turn himself, and say, 'Ah! Bourrienne, let me sleep a little longer.' When there was no very pressing business, I did not disturb him again till eight o'clock. He in general slept seven hours out of the twenty-four, besides taking a short nap in the afternoon.

Among the private instructions which Bonaparte gave me, one was very curious: 'During the night,' said he, 'enter my chamber as seldom as possible. Do not awake me when you have any good news to communicate; with that there is no hurry; but when you bring me bad news, rouse me instantly, for then there is not a moment to be lost.' This was a wise regulation, and Bonaparte found his advantage in it.

[Bourrienne's Memoirs of Napoleon.

HOW TO MAKE A CHURCH MISERLY.—Keep out all agents—set your face against all contributions—complain of the extravagance of missionaries—keep away from the monthly concert, lest you should be called upon to give something for the support of missions—and the heart of such a church will soon become as unfeeling as a rock. It is a fact worthy of being remembered—that those churches who give the most frequently—not only give the most in amount—but are the most benevolent—they *love* to give.

CATCHING COLDS AND CURING THEM.

Colds are sometimes produced in the following manner:—When a person in cold weather goes into the open air, every time he draws in his breath, the cold air passes through his nostrils and windpipe into his lungs, and consequently, diminishes the heat of these parts. As long as the person continues in the cold air he feels no bad effect from it; but as soon as he returns home, he approaches the fire to warm himself, and very often takes some warm and comfortable drink *to keep out the cold*, as it is said. The inevitable consequence is, that he will perceive a glow within his nostrils and breast, as well as over the whole surface of the body. Soon afterwards, a disagreeable dryness and huskiness will be felt in the nostrils and breast. By-and-bye, a short, dry and tickling cough comes on. He feels a shivering, which makes him draw nearer to the fire, but all to no purpose; the more he tries to heat himself, the more he becomes chilled. All the mischief is here caused by the violent action of the heart. Such being a frequent cause of cold, the following rules for avoiding the complaint may be adopted with great advantage:

When you come out of a very cold atmosphere, you should not at first go into a room that has a fire in it, or, if you cannot avoid it, you should keep for a considerable time at as great a distance as possible, and above all refrain from taking warm or strong liquors when you are cold. This rule is founded upon the same principle as the treatment of any part of the body when frost-bitten. If it were brought to the fire, it would soon mortify; whereas, if rubbed with snow, no consequences would follow from it. Hence if the following rule were strictly observed when the whole body, or any part of it is chilled, bring it to its natural feeling and warmth by degrees, the frequent colds we experience in winter, would, in a great measure, be prevented. [Dr. Graham.

GOLDSMITH.

There are few names which convey to the mind more pleasant emotions than that of Oliver Goldsmith. He was born at Pallas, in Ireland, November 10, 1728. His father was a poor clergyman with seven children, of whom Oliver was the fifth. The latter was deemed a dull boy, and he was thought unfit for any learned profession. It was supposed that he might make a tolerable merchant, and with this view he was turned over to the care of the village shoolmaster.

Young Oliver had plenty of good stuff in him, and it soon began to show itself in flashes of wit, and a curious turn for making rhymes. His uncle and other relatives now thought him good for something, and accordingly he was sent to college in 1744. Here he had a bad tutor, and the boy became idle and unruly. In the mean time, his father died, and, after a time, his uncle induced him to attempt to enter the church as a minister; but, on application for a license, he was rejected. He now determined to study law, and, being furnished by his uncle with a sum of money for the purpose, he set off for London to take rooms in what is called the Temple. Stopping at Dublin, he engaged in gambling, and lost every penny in his purse He was obliged to return home; but the kindness of his uncle was not yet exhausted. He forgave his offences, and sent him to Edinburgh to study medicine. In two years, he went to Leyden, in Holland, where he continued his studies, though leading a dissipated and irregular life.

Though he was entirely without money, and had only one clean shirt, young Goldsmith now resolved to make the tour of Europe. Accordingly he set out on foot, and, strange to say, traveled through France, Germany, Switzerland, and Italy, during which time he appears to have fared very well. He had some knowledge of music, and carried with him a small musical instrument. At night, when he wanted lodging, or at other times, when he needed a meal, he would approach the house of a farmer, or a mechanic, and begin to play one of his merry Irish tunes. The people were always pleased with the music, and the poor traveler received the lodging or food which he needed.

After traveling in this way for a year, Goldsmith returned to London. He was entirely destitute of money, and was glad of any employment which gave him subsistence. At first, he became assistant in a school, then he served in an apothecary's shop, and after a time set up as a physician. By the practice of medicine, and writing for magazines, he managed to get a living. At last, he was arrested for a small sum of money, and, while under arrest, sold his beautiful story of the "Vicar of Wakefield." For this his friend, the celebrated Dr. Johnson, got him sixty pounds, or about 300 dollars.

His reputation as a writer soon rose very high, and at intervals he published the "Traveler," the "Deserted Village," the "Hermit," and other charming works, which have rendered his name so dear to all readers of English. He wrote several comedies, one of which, "She Stoops to Conquer," was very successful, and brought him considerable money. He also wrote the pleasing histories of Rome, Greece, and England, and a large work entitled "A History of the Earth and animated Nature." For the latter he received more than $4,000.

Goldsmith had now many friends, great fame, and the means of living in affluence. But, unhappily, he was entirely destitute of self-government. Great as was his genius, wonderful as was his power of delighting mankind, he indulged his passions, often drank to excess, and frequently lost large sums in gambling. He was thus in constant trouble, and a source of vexation and anxiety to his friends. In 1774, he was taken ill of a fever, and, his mind being disturbed by the poverty which haunted him, the disease made rapid strides, and on the 4th of April, he died, at the age of forty-five.

The life of Goldsmith is full of instruction He was endowed by nature with great genius, but, owing to weakness of character, this did not insure happiness. He had not strength of purpose sufficient to induce him to pursue any object steadily. He was too idle and capricious to qualify himself for a profession, or to succeed in the practice of it. He became an author merely for subsistence, and wrote only as much and as often as his necessities required. He was ever ready to yield to the impulse of the moment, and was thus frequently drawn into difficulty. While he has contributed largely to the pleasure and profit of mankind, his own life was but a series of disappointments and sufferings. [Merry's Museum.

ENGLISH AND AMERICAN GIRLS.—The English girl spends more than one half of her waking hours in physical amusements which tend to invigorate and ripen the bodily powers. She rides, walks, drives, rows upon the water, runs, dances, plays, sings, jumps the rope, throws the ball, hurls the quoit, draws the bow, keeps up the shuttlecock, and all this without having it forever pressed on her mind that she is thereby wasting her time. She does this every day, until it becomes a habit which she will follow up through life. Her frame, as a necessary consequence, is larger, her muscular system better developed, her nervous system in better subordination, her strength more enduring, and the whole tone of her mind healthier. She may not know as much at the age of seventeen as does the American girl; as a general thing, she does not; but the growth of her intellect has been stimulated by no hot-house culture, and though maturity comes later, it will last proportionably longer. Eight hours each day of mental application, for girls between ten and nineteen years, or ten hours each day, as is some times required at school, with two hours for meals, one for religious duties, the remainder for physical exercises, are enough to break down the strongest constitution.

TO CUT GLASS WITH A PIECE OF IRON.—Draw with a pencil on paper, any pattern to which you would have the glass conform, place the pattern under the glass, holding both together in the left hand, (for the glass must not rest on any plane surface;) then take a common spike or some similar piece of iron, heat the point of it to redness, and apply it to the edge of the glass; draw the iron slowly forward, and the edge of the glass will immediately crack; continue moving the iron slowly over the glass, tracing the pattern, and the chink of the glass will follow at the distance of about half an inch in every direction according to the motion of the iron. It may sometimes be found requisite, however, especially in forming corners, to apply a wet finger to the opposite side of the glass. Tumblers and other glasses may be cut or divided by similar means, into very fanciful shapes. The iron must be re-heated as often as the crevice in the glass ceases to follow.

[Scientific Mechanic.

A PREDICTION OF DANTON.—An anecdote is told of the Duc de Chartres, now the King of the French, which is published with the warranty of that personage. Some business having brought him from Dumourier's army to Paris, soon after the massacres of September, Danton sent for him, and informed him that he had heard that he ventured, in conversation, to speak too freely on that subject. He told him he was too young to judge of such matters, and added, "For the future be silent. Return to the army; do your duty; but don't unnecessarily expose your life. You have many years before you. France is not suited for a republic; it has the habits, the wants, and the weakness of a monarchy. After our storms, it will be brought back to that by its vices or its necessities. You will be King! Adieu, young man, Remember the prediction of Danton."

PUGNACITY IN EMBRYO.—"That's right—slap your mother's face—naughty ma!" "Pull John's hair—so you may. See there, he has a handful!" "Pull pussy's tail, how she mews! Pshaw! it does not hurt her!" "He's sharp to look out for himself—how cunning he is in getting the best one—trust him to take care of number one." "He's a sly little rogue—was not that a real trick? Willy will know how to get out of a scrape." "What a story that child has made up—she 'll make a first rate romance writer."

Look at children reared under such tuition as this, after they have ceased to be "*funny* because they are so little."

Lay it down as a rule, never to smile, nor in any way show approval nor merit, at any trait in a child which you would not wish should "grow with his growth, and strengthen with his strength." [Mrs. E. C. Allen.

NEWSPAPER READERS.—The tastes of the readers of a newspaper are sufficiently various and singular. One reads nothing but the poet's corner; another considers poetry and all that sort of stuff horrid trash. One deems politics the only business of life; another votes that department a bore. This one, reads only the deaths and marriages, and that one only looks at the advertisements. There are various other idiosyncrasies too numerous to mention; but certainly the most singular one we ever heard of, was the case of the lady who was obliged to consult the celebrated Abernethy, because "for several mornings past she had not been able to relish her murders."

PUNISHMENT FOR BLASPHEMY.—In 1642, the following law against profanity was passed by the Parliament of England:—"Let no man presume to blaspheme the holy and blessed Trinity, God the Father, God the Son, and God the Holy Ghost, nor the known articles of our Christian faith, upon pain to have his tongue bored with a red hot iron." It appears that under this law "a soldier of Okey's regiment was, on the 26th of July, 1650, sentenced *to be bored through the tongue with a red hot iron*, and to run the *gantelope* through four companies, for uttering blasphemous words, he being at the time in a ranting humor with drinking too much."

READING.—Three very excellent things, and of great utility, are reading, conversation, and reflection. By reading, we treat with the dead; by conversation, with the living, and by reflection, with ourselves. Reading enriches the memory, conversation polishes the mind, and reflection forms the judgment. But of these noble employments of the soul, were we to say which we think the most important, we must confess that reading seems to be the groundwork of the other two; since without reading, contemplation is fruitless, and conversation dull and insipid.

A new pavement is being laid down in Exchange street, Liverpool, in place of the old wood pavement. The usual stone sets are used, but they are so wrought as to be broad at the base and gradually taper at the top. The interstices are filled with small stones; and the road, when finished, will, perhaps, be the best in that city, giving a firm footing to horses even in frosty weather.

VARIETY.

Liebeg says, when one pound of lean beef, free of fat, and separated from the bones, in the finely chopped state in which it is used for beef sausages, or mince meat, is uniformly mixed with its own weight of cold water, slowly heated to boiling, and the liquid, after boiling briskly for a minute or two, is strained through a towel from the coagulated albumen, and the fibrine now becoming hard and horny, we obtain an equal weight of the most aromatic soup of such strength as cannot be obtained even by boiling, for hours, from a piece of flesh. When mixed with salt, and the often usual additions by means of roasted onions or burnt sugar, it forms the very best soup which can in any way be prepared from one pound of flesh.

An accomplished and somewhat romantic French lady, on visiting the chateau of a distinguished nobleman, says, "I have heard for the first time, an admirable and enchanting sound, which, if generally established, would add an inexpressible charm to the other beauties of a rural life. This was no less than an inconsiderable herd of shining cows, each with a musical bell attached to her neck, attuned with the greatest nicety of several octaves high and low—forming a delicious, yea, a kind of celestial music, the sweetness of which has a powerful effect on the imagination, and cannot be listened to without experiencing a sensible emotion."

While some persons in the employ of Major Bates, of Guernsey, in Ohio, were engaged in quarrying stone for the repair of the National Road, on the hill west of Cambridge, they found, in a petrified state, what was supposed to have been the body of an Indian child, which perhaps centuries ago was deposited in that spot. This extraordinary specimen of ancient remains was found imbedded in a mass of solid rock, and has the appearance of a stone image, somewhat imperfect in its outer form, yet having the general outlines of the human shape. The material of which it is composed appears to be a species of limestone. In the same cavity was also found a small row of what appears to be Indian beads, matted together.

The want of a comma in a sentence often so confuses the reading, that it is impossible to make out what is meant by the author. We give the following as an example:

Every lady in the land
Has twenty nails on each hand,
Five and twenty on hands and feet;
This is true without deceit.

The above appears rather puzzling, but by placing a comma after the words *nails*, *five*, and *feet*, and omitting it after *hand*, the author's rhyme will at once be intelligible.

The Journal of St. Petersburg announces that there was again found to be a large sum in ingots and specie, to the credit of the Empire. There was taken from it on the 19th of October the sum of 8,678,609 rubles 28 kopees, which was placed with all the formalities requisite, in the presence of Prince Peter of Oldenburg, and several other high functionaries, in the vaults of the fortress of St. Peter and St. Paul. The treasure which is now laid in that fortress amounts to 114,674,959 roubles—(a rouble equaling 75 cents.)

An English paper states that Mr. Yates, an excessive corn-factor, has presented W. F. Wratislaw, of Rugby, with a can of milk capable of being kept in a good and fresh state for an indefinite length of time by means of a chemical process which it undergoes on being taken from the cow. It was manufactured at Toxall, near Stafford, on the estate of Earl Talbot. The process has been patented, and not only may a rich sweet milk be constantly had, but also a rich cream, convertible into butter in a very short time.

The people of Bearn, an ancient province of the Pyrenees, in the year 1183, desirous of having a sovereign of the blood of their last monarch, sent a deputation to his sister, to ask for one of her twin children. The request being granted, the deputies had their choice. The infants, at the moment, both slept. One had his hands closed, the other his open. The deputies imagined they saw, in the latter attitude, an indication of a noble and generous character. They immediately chose him; and this monarch in his after age acquired the title of Gaston the Good.

"Resolution," says a writer, "is omnipotent." And, if we will but solemnly determine to make the best and the most of all our powers and capacities; and if to this end, with Wilberforce, we will but "seize and improve even the shortest intervals of possible action and effort," we shall find that there is no limit to our advancement.

A Sunday school teacher in Louisville, Ky., was exhorting a poor, pious, old female slave to be very humble—reminding her that she should be like the Lord Jesus—who had neither house nor home—"Yes," she added, with emphasis—"blessed be God—he had no house—no home—and *no niggers!*"

Children give unexpectedly shrewd answers when puzzled with questions. "What is the gender of *hat?*" asked a dame the other day. "*Masculine*," replied the scholar. "Indeed! Then what's the *feminine?*" "Why, *bonnet*, to be sure."

According to the Montreal Herald, out of eighteen Grand Jurors for the District of Montreal—the District which surrounds the capital of Canada—ten men, one of whom seems to be Irish, and the others French Canadian, can only make their mark.

Among the bankrupts who have lately appeared in the London bankruptcy court is a licensed victualler, named Drew, who has been six times a bankrupt in eleven years, and on five occasions has not paid one farthing in the pound.

There are thirty-two cotton factories in operation or in progress of construction, in Georgia, in which $2,000,000 are invested. From 18 to 20,000 bales of cotton were consumed last year, and the amount of manufactured goods produced was equal in value to $1,500,000.

The Emperor of China is the oldest monarch in the world; Mehemet Ali, King of Egypt, is next to him; Ernest Augustus, King of Hanover, is the third in age; and Louis Phillipe, the fourth; and the Emperor of Austria the fifth.

DERUYTER INSTITUTE.

JAS R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music.

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second	"	Dec. 15,	"	March 22
Third	"	April 5,	"	July 12

TUITION, per term of fourteen weeks, from $3 00 to	$5 00
EXTRAS—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves; and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

U. S. SCHOOL AGENCY.

CLINTON HALL, NO. 5 BEEKMAN-ST., NEW YORK.

Established for the accommodation of Schools, Academies, Colleges, &c. First class Teachers in every department furnished on reasonable terms. Letters of application from teachers and employers will be answered by a circular, giving references, and full particulars. Books, Maps, Stationery &c., furnished to order on the lowest terms. The Teachers Advocate, $1, in advance. Letters must be post-paid.

26tf. E. H. WILCOX, PROPRIETOR.

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SUNDAY LAWS IN SOUTH CAROLINA.

From the Occident for March.

Judge O'Neal's Opinion in the case of the City Council of Charleston vs. A. Benjamin.

In this case, a deep respect for the ancient people of whom the defendant is one, and a full concurrence in the merited eulogium bestowed on them, in the course of the argument, for their consistency, honesty, industry, and thrift, induced a fuller consideration than the intrinsic difficulties of the case demanded.

I admire the devotion with which the remnant of Israel, scattered among us, and all the other civilized nations of the earth, have cherished and kept their Sabbath, the seventh day of the week! Well has one of their own gifted and liberal writers said of it, using the words of inspiration, "it was given" "for all generations," "for a perpetual covenant—as a sign between the Lord and the children of Israel for ever." Exod. xxxi; 16—"and to be wholly independent of times and places."—Mendelssohn's Jerusalem, 203. No doubt it is, as he affirms, binding upon those who believe in the law *alone:* while Christians are not called upon, as he freely admits, to its observance. (Mendelssohn's Jerusalem, 209.) The Lord's day, the day of the resurrection, is to us, who are called Christians, the day of rest after the finishing *a new creation.* It is the day of the first visible triumph over death, hell, and the grave! It was the birthday of the believer in Christ, to whom and through whom, it opened up the way, which by repentance and faith leads unto everlasting life and eternal happiness! On *that day* we rest, and *to us,* it is the Sabbath of the Lord. Its decent observance in a Christian community, is *that* which ought to be expected.

It is not perhaps necessary to the purpose of this case, to rule and hold that the Christian religion is part of the Common Law of South Carolina. Still it may be useful to show that it lies at the foundation of even the article of the constitution under consideration, and that upon it rest many of the principles and usages constantly acknowledged and enforced in the courts of justice!

The 1st section of the 8th article of the constitution of this state declares, that "*the free exercise and enjoyment of religious profession and worship without discrimination or preference* shall forever hereafter be allowed within this State, to all mankind, provided *that the liberty of conscience thereby declared shall not be so construed, as to excuse acts of licentiousness,* or justify practices inconsistent with the peace or safety of this State."

What gave to us this noble safeguard of religious toleration, which made the worship of our common Father as free and easy as the air we breathe, and His temple as wide, capacious and lofty, as the sky He has spread above our heads? *It was not that spirit of infidelity* which defied reason, denied God, and was stained with more blood than ever flowed upon the altars of *Aztec idols!* It was Christianity, robed in light, and descending as the dove upon our ancestors, which gave us this provision! It was that same spirit which, when the war of the Revolution was about to commence, sanctified a fast and prostrated a nation before the Lord of Hosts to ask His blessing and assistance! It was that same glorious spirit of mercy and love which proclaimed the birth of the Saviour, and as its consequence "peace, good will towards men!" It was that same Christianity which sought its promulgators among the humblest of the Jews, and taught them, "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you!" But this toleration thus granted is *a religious toleration,* it is the free exercise and enjoyment of religious profession and worship, with two provisions, one of which, that which guards against acts of licentiousness, testifies to the Christian construction which this section should receive! What are "acts of licentiousness," within the meaning of this section? Must they not be such public acts as are calculated to shock the moral sense of the community where they take place? The orgies of Bacchus, among the ancients, were not offensive? At a later day, the Carnivals of Venice went off without note or observation. Such could not be allowed now! Why? Public opinion based on Christian morality would not suffer it! *Here,* in this city, an open playhouse or circus, on Sunday, could not exist for a day! Why? Your streets, on Sunday, answer the question! Your people love "the house of God" more than the "tents of wickedness!"

These hints are enough to show the spirit which breathes in the constitution! But the law which we are called upon to administer, will be found to come to us imbued and blessed with the same holy influences. Crimes are classed into Mala in se and Mala prohibita! What gives them that character? We cannot answer, as the Israelite would do, by pointing to Mount Sinai, and saying the Lord God commanded us, saying, "thou shalt not kill," "thou shalt not steal." The authority of these divine precepts comes to us through Christianity! We are "the wild olive tree graffed" in place of the broken branches of the original tree, Israel! And hence the law delivered at Mount Sinai, may be by us appealed to, as pointing out that which is "*evil in itself.*"

Again, our law declares all contracts *contra bonos mores* as illegal and void. What constitutes the standard of good morals? Is it not Christianity? There certainly is none other! Say *that* cannot be appealed to, and I don't know what would be good morals! The day of moral virtue in which we live, would in an instant, if that standard were abolished, lapse into the dark and murky night of Pagan immorality! In this State, the marriage tie is indissoluble! Whence do we take that maxim? It is from the teaching of the New Testament *alone!*

In the courts over which we preside, we daily acknowledge Christianity as the most solemn part of our administration. A Christian witness, having no religious scruples against placing his honor upon the books, is sworn upon the holy Evangelists, the books of the New Testament, which testify of our Saviour's birth, life, death, and resurrection. This is so common a matter, that it is little thought of as an evidence of the part which Christianity has in the common law.

All blasphemous publications carrying upon their face that irreverent rejection of God and His holy religion, which makes them dangerous to the community, have always been held to be libels, and punishable at common law. *Here* they would also be plain acts of licentiousness, having no warrant of protection whatever in our constitution. This, however, never could extend to free and manly discussion on these holy subjects. For I agree with Mr. Jefferson, in his Notes on Virginia, 235, "Our rulers can have authority over such natural rights, only, as we have submitted to them. The rights of conscience we never submitted, we never could submit. We are answerable for them to our God!" But I should hesitate long in pushing the argument as far as he does, by saying, as he does, that in its exercise "it does me no injury for my neighbor to say there are twenty Gods, or no God." While the argument rests only in words, it would be so evanescent that it might be no injury! But when it comes to be put in print, to be read, like Paine's Age of Reason, by the young and the unwary, where is the parent who would say "*it does me no injury!*" I agree fully to what is beautifully and appropriately said in Updegraph vs. The Commonwealth, 11 Sergt. and Maule, 394, "Christianity, general Christianity, is and always has been a part of the common law;" "not Christianity founded on any particular religious tenets; not Christianity with an established church, and tithes and spiritual courts; but Christianity with liberty of conscience to all men!"

But I have said all which need be said on this interesting subject! It was not necessary for the decision of this case; it has only been said to prevent silence from being interpreted into a want of confidence in the proposition, that Christianity may be justly appealed to as part of our common law!

The case before us presents the very simple question, Is a law punishing the sale of goods on the Lord's day, Sunday, a violation of the 1st section of the 8th article of our Constitution, hereinbefore cited and set out? To satisfactorily answer this question, it will be perhaps well to ascertain what was the sense in which the framers of the Constitution used the words, "*The free exercise and enjoyment of religious profession and worship, without discrimination or preference.*" Reading over the words, one would say, the venerable men who framed that article meant to say, that a man might be of any order of religious worshipers, or of none at all; that he might worship God or not, as he pleased; that his worship might be in any form, at any time or place, or none at all; and that for these differences in faith or practice, no difference in civil condition should ever be made by law! It was an abolition of all disabilities—the Christian, Israelite, Mahomedan, Pagan, and Infidel, all stand alike in the Government and people of South Carolina. To ascertain, however, more precisely the sense, we may appeal to various other sources. To the 1st article of the amendments of the Constitution of the United States we may very well refer to ascertain the then acknowledged sense: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This was the general law for all the Union, as standing under the legislation of Congress! There could be no union of Church and State, no religion established by law! Nor could there be any law prohibiting any man from worshiping God as he pleased! These plainly pointed to the evils from which we had escaped in our separation from England! The Church of England, as an established State religion, had been felt as a great grievance, in at least one of the States of the Union. Against it had been poured the mighty torrent of Henry's resistless eloquence, when "he pleaded against the Parsons' cause." All had felt the pains and penalties imposed by English enactments, on all who sought to worship as conscience, not law, dictated. These evils were for ever removed by the amendments above referred to. In the same sense our Constitution was adopted. This may be further illustrated by reading the draught of the Virginia Bill of Rights in 1776. The 16th article of the first draught, by Gov. Mason, will be found in Niles' collection, called the Principles and Acts of the Revolution, 124. It declares that "religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and that, therefore, all men should enjoy the fullest toleration in the exercise of religion according to the dictates of conscience, unpunished and unrestrained by the magistrate: *unless under color of religion, any man disturbed the peace, the happiness, or the safety of society. And that it is the mutual duty of all to practice Christian forbearance, love and charity towards each other.*" The provision is very much like that in our own Constitution; and its closing declaration of duty shows how much these constitutional principles of toleration rested on Christianity. The general definition of toleration embraced in it, is but an amplification of the words of our Constitution, which were very probably condensed from it! Again, William Livingston, Governor of New Jersey, in 1778, (see Niles' Acts and Principles of the Revolution, 306,) gives a definition of religion: "By religion, I mean," he says, "*an habitual reverence for, and devotedness to the Deity, with such external homage, public or private, as the worshiper believes most acceptable to Him.*" "According to this," he says, "it is impossible for human laws to regulate religion without destroying it." It was to secure this privilege of worship, as he has beautifully described it, and this alone, that our constitutional provision was adopted. The sense in which the fathers of liberty used the words, "the free exercise and enjoyment of religious profession and worship without discrimination or preference," has, I think, been sufficiently shown. What abridgment of religious profession and worship is to be found in a law forbidding a shop to be kept open, or goods to be sold on Sunday? I confess, I can see none. If there were any, I presume it will be readily admitted it hardly would have escaped the experienced eye of Dr. Cooper. Yet in his notes to 2d Stat. 707, speaking of this very article of the Constitution, he says; "This does not interfere with the right of the Legislature to incorporate religious societies for civil purposes. *Nor with the right of appointing a Sabbath, or day of rest from labor, as a municipal institution conducive to civil expedience!*" The legislation, objected to on this occasion, is no more than what he allows to be proper and legitimate. It is simply an ordinance for the better observance of the Lord's Day as a day of rest; it simply requires a cessation of public employment in the way of trade or business.

But it is said this violated the free exercise and enjoyment of the religious profession and worship of the Israelite. Why? It does not require him to desecrate his own Sabbath! It does not say, you must worship God on the Christian Sabbath! On the contrary, it leaves him free on all these matters! His evening sacrifice and morning worship, constituting the seventh day, he publicly and freely offers up, and there is none to make him afraid. His Sundays are spent as he pleases, so far as religion is concerned. No one dare say to him, in the circle of his own fireside, what doest thou? No one, as he walks the street, would dare say to him, turn in hither and worship as we do!

It is, however, fancied, that in some way this law is in derogation of the Hebrew's religion; inasmuch as by his faith and this statute he is compelled to keep two Sabbaths. There is the mistake! *He has his own free and undiminished!* Sunday is, to us, our day of rest! We say to him, simply, *respect us* by ceasing on this day from the pursuit of that trade and business in which you, by the security and protection given to you by our laws, make great gain! This is a mere police, or municipal regulation! If the Israelite were allowed to make the objection, that he could not be constitutionally restrained from pursuing a public business on Sunday, the Infidels would say, as Duke said, all days are alike to me, and therefore I will at all times pursue my business. Such an assumption is so preposterous, that no one would tolerate it! Yet, in the case of the Town Council vs. C. O. Duke and Alexander Marks, the Infidel and the Israelite placed themselves on the same platform, the 1 § of 8 article of the Constitution. *It is true, the alliance was altogether unnatural.* Still, both together invoked the decision of that good man and good judge, the late J. Martin, on the very question now before us, and he, with his accustomed clearness and power, decided that the Constitution did not prevent the passage of an ordinance to prevent shop-keepers from keeping their shops open on the Sabbath day; and from that decision the parties dared not further pursue their complaint by appeal. It was feared that, like its noble gifted author, it was no more; but I rejoice to find it has been preserved; and I hope, with this opinion, and as one of its main pillars of support, it will be given to the world!

If it were true that the commandment to keep the Sabbath day holy, also required the Israelite to work six days, as closely and faithfully as he is to observe the seventh day, as a day of rest, then indeed there might be a ground to say, that the ordinance which requires him to desist, during Sunday, from a public business, the sale of goods, was unconstitutional. Let us read the commandment beginning Exodus xx. 8:—"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; whereupon the Lord blessed the seventh day and hallowed it." In Deuteronomy, chapter v., beginning at the 12th verse, we have the same commandment again set before Israel. "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor the stranger that is within thy gates, that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Leviticus xxiii. and 3, contains, as I consider, the commentary of the inspired Lawgiver on, and the explanation of this command. "Six days shall work be done; but the seventh day is the Sabbath of rest, and holy convocation; ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings." The meaning of the commandment is so plain, that I almost fear to add any explanation of my own. In six days the Israelite is to do the work he may have to do; on the seventh he must not work; it is his day of rest! No one ever supposed it could go further. I fancy few among Israel worked every day in the six. If such had been the commandment, it would have been hard again. But it was intended to set apart a day of rest, and not to give a command to labor. The Saviour said, "The Sabbath was made for man and not man for the Sabbath."

So it remains, and so it is intended ever to remain, one day out of seven, as a day of rest; and as such it is essential to every one who labors, be it man or beast, and hence its institution and observance. There is therefore no violation of the Hebrew's religion, in requiring him to cease from labor on another day than his Sabbath, *if he be left free to observe the latter according to his religion.* It is the seventh day, which is to him a holy day, made so by his religion, and to be observed at his peril. All the other days are to him indifferent. Hence he can find no abridgement of his religion in being compelled to abstain from public trade, employment, or business, on one of them. If the Legislature, or the City of Charleston, were to declare that all shops within the State or City should be closed, and that no one should sell or offer to sell any goods, wares, or merchandize, on the 4th of July or 8th of January in each year, would any one believe such a law was unconstitutional. It could not be pretended religion had any thing to do with that! What has religion to do with a similar regulation for Sunday? It is in a political and social point of view a mere day of rest. Its observance, as such, is a mere question of expediency. But, says the argument, on the other side, we would not object to it, if it did not give a Christian a preference over an Israelite. Where is such a provision? There is none such in the law. It is general, operating upon all. The Constitution, in the respect under consideration, considers all the people of South Carolina on whom the Government is to operate as citizens merely. It does not divide them into Christians and Hebrews, or any other classification. If the law be according to *that,* there is no objection. It is true, the Israelite must cease from business on Sunday; so do all others. His religion makes him also observe Saturday! That is not the effect of our law. It is the result of his religion; and to enjoy its cherished benefits, living in a community who have appointed a different day of rest, he must give to its law obedience, so far as it demands cessation from public employment.

ALL'S FOR THE BEST.

ALL's for the best; be sanguine and cheerful;
  Trouble and sorrow are friends in disguise;
Nothing but Folly goes faithless and fearful;
  Courage forever is happy and wise:
All for the best,—if a man would but know it;
  Providence wishes us all to be blest;
This is no dream of the pundit or poet;
  Heaven is gracious, and—All's for the best!

All for the best! set this on your standard,
  Soldier of sadness, or pilgrim of love,
Who to the shores of Despair may have wandered,
  A waywearied swallow, or heartstricken dove:
All for the best!—be a man but confiding,
  Providence tenderly governs the rest,
And the frail bark of His creature is guiding,
  Wisely and warily, all for the best.

All for the best! then fling away terrors,
  Meet all your fears and your foes in the van,
And in the midst of your dangers or errors
  Trust like a child, while you strive like a man:
All's for the best!—unbiased, unbounded,
  Providence reigns from the East to the West;
And by both wisdom and mercy surrounded,
  Hope and be happy that All's for the best

I HAVE NO FATHER.

I was once in an awful storm at sea; we were for many hours tossed about in sight of dangerous rocks; the steam engines would work no longer; the wind raged violently, and around were heard the terrific roar of the breakers, and the dash of the waves, as they broke over the deck.

At this dreary and trying time, while we lay, as might be said, at the mercy of the waves, I found great comfort and support from an apparently trifling circumstance; it was that the captain's child, a little girl of about four years, was in the cabin with us. He had two or three times, in the midst of his care and toils, been to see how his child went on; it is well known how cheering is the sight of a captain in such a time of danger. As our situation grew worse, I saw the little girl rising on her elbows and bending her eyes anxiously to the door, as if longing for her father's reäppearance. He came at last. He was a large, bluff, sailor-like man; an immense coat, great sea boots; and an oil-skin cap, with flaps hanging down his neck, were streaming with water. He fell on his knees on the floor beside the low berth of his child, and stretched his arms over her, but did not speak.

After a while, he asked if she were alarmed. "Father," the child answered, "let me be with you, and I shall not be afraid."

"With me!" he cried; "you could not stand it for an instant."

"Father, let me be with you," she repeated.

"My child, you would be more frightened," he said, kissing her, while the tears were on his rough cheeks.

"No, father, I will not be afraid if you take me with you. O! father, let me be with you!" and she threw her arms around his neck, and clung fast to him. The strong man was overcome; he lifted her in his arms, and carried her away with him.

How much I felt her departure! As long as the captain's child was near, I felt her to be a sort of pledge for the return and care of the captain. I knew that in the moment of greatest danger the father would run to his child; I was certain that were the vessel about to be abandoned in the wild waves, I should know of every movement, for the captain would not desert his child. Thus in the presence of that child I had comforted myself, and when she went, I felt abandoned, and for the first time fearful, I rose, and managed to get on deck. It was a dreadful sight; I shrank back, and threw myself again on my couch. Then came the thought, The child is content, she is with her father; "and have I no father?" O God, I thank thee! in that moment I could answer, yes. An unseen father, it is true; and faith is not as sight, and nature is not as grace; but still I knew I had a Father; a Father whose love surpasseth knowledge. The thought calmed my mind. Reader, does it calm yours?

A MOTHER'S LOVE.

A mother's love how pure,
  How tender and how strong:
How long it will endure:
  How passive bear each wrong.
Soft as a zephyr's silv'ry breath:
  Strong as a whirlwind's sweep:
It watcheth by the bed of death,
  And giveth up sweet sleep.
It lives and acts and glows and swells,
  It points the child aright,
On mountains and in flowery dells,
  At morning, noon, and night.

"What a pity," remarked a spectator to a drunkard, "that you should thus debase your manhood, by such selfish indulgence in strong drink."

"You're a temperance lecturer, I suspect," sneered the inebriate.

"No, friend," replied the gentleman, "I am not a temperance lecturer—at least not one professedly. But I neglect no opportunity to speak a word in favor of that honest cause."

"You're a preacher then, may be?"

"No."

"Well, whatever you are, I want none of your advice."

"I merely meant it for your good," mildly answered the gentleman. "Are you married?"

"No."

"You have sisters and brothers?"

"Yes—but they don't know me now."

"Have you a father?"

"No—he died long since."

"A mother?"

There was a deep silence.

"You do not answer; have you a mother?"

The silence that ensued was broken by the sobs of the wretched man.

"Oh, God! Oh, God!" he exclaimed, "she, too, is dead! I broke her heart many years since, by my misconduct. My poor, poor mother! So good, so kind—so gentle and forgiving!" and he smote his breast in the bitterness of his anguish.

Unhappy man—oh, how unhappy at that moment! Through all the vicissitudes of life, a mother's love had followed him—entreating, urging, imploring him to forsake evil, and cling only to that which is right. In vain had she striven—he had gone on blindly, perversely, recklessly, till now he was broken down in health, fortune, and reputation, an outcast from society, disowned by his own flesh and blood! Yet in the midst of this accumulation of wretchedness, there came reproachfully, though full of love, across the weary waste of years, a mother's voice, sweet and sad, and the heart bowed in grief to its mute appeal.

THE WAY TO BE HAPPY.

A story is told of two travelers in Lapland, which throws more light upon the art of being happy than a whole volume of precepts and aphorisms. Upon a very cold day in winter, they were driving along in a sledge, wrapped up in furs from head to foot. Even their faces were mostly covered; and you could see hardly any thing but their eye-brows, and these were white and glistening with frost. At length they saw a poor man who had sunk down, benumbed and frozen, in the snow. "We must stop and help him," said one of the travelers. "Stop and help him!" replied the other; "you will never think of stopping on such a day as this! We are half frozen ourselves, and ought to be at our journey's end as soon as possible." "But I cannot leave this man to perish," rejoined the more humane traveler; "I must go to his relief;" and he stopped his sledge. "Come," said he, "come help me to rouse him." "Not I," replied the other, "I have too much regard for my own life to expose myself to this freezing atmosphere any more than is necessary. I will sit here and keep myself as warm as I can till you come back." So saying, he resolutely kept his seat, while his companion hastened to the relief of the perishing man, whom they had providentially discovered. The ordinary means for restoring consciousness and activity were tried with complete success. But the kind-hearted traveler was so intent upon saving the life of a fellow-creature, that he had forgotten his own exposure; and what was the consequence? Why, the very effort he had made to warm the stranger, warmed himself! And thus he had a two-fold reward. He had the sweet consciousness of doing a benevolent act, and he also found himself glowing from head to foot, by reason of the exertions which he had made. And how was it with his companion, who had been so much afraid of exposing himself? He was almost ready to freeze, notwithstanding the efforts he had been making to keep warm!

The lesson derived from this little incident is sufficiently obvious. We are all travelers to a distant country. At every step of our journey we find other travelers, who need our friendly aid. Nay, God has brought them around our path in great numbers;—and, as far as the eye can reach, we see their dense and gloomy ranks. Now there are two ways of meeting these objects of Christian sympathy and brotherly regard. We can go forward with the stern purpose of a selfish and unloving spirit, saying, in reply to every appeal which is addressed to our feelings, "Depart in peace; be ye warmed and filled;" or we can say, with the warm-hearted traveler, "I cannot see this man perish; I must hasten to his relief." And the rule which we adopt for our guidance in such cases, will determine the question, whether we are to be happy or unhappy. The man who lives only for himself, cannot be happy. God does not smile upon him; and his conscience will give him no peace. But he who forgets himself in his desires to do good, not only becomes a blessing to others, but opens a perpetual fountain of joy in his own bosom. [Dayspring.

The Sabbath Recorder.

New York, March 23, 1848.

SUNDAY LAWS IN SOUTH CAROLINA.

We publish to-day Judge O'Neal's Opinion in the celebrated Jew Case which has been so long pending in South Carolina. It will be seen that he reverses the decision of the lower court, and takes entirely a different view of the whole subject from what was taken in a very similar case by the Supreme Court of Ohio. The manner in which he endeavors to justify his opinion in this case is somewhat remarkable, and deserves a passing notice.

One thing which attracts the attention of the general reader, is Judge O'Neal's labored effort to connect the Common Law of South Carolina with the Christian religion, and his subsequent admission that the law in question is a mere police or municipal regulation. It is common for the advocates of the Sunday laws to begin their advocacy of them by insisting that the observance of Sunday is a necessary part of Christianity, and that it ought therefore to be required by every Christian nation. But this position is easier asserted than proved; and when those who take it are pressed for their proof, they not unfrequently retreat from one position to another until they come to the conclusion here implied, that the keeping of Sunday is no part of Christianity whatever. If so, then why is such a hue-and-cry raised against those who oppose the Sunday laws, as if they were the enemies of Christianity itself? If these laws are, as is maintained, a mere police or municipal regulation, surely those who think they serve no good purpose, but operate rather to the disadvantage of conscientious men, ought to be borne with and listened to when they present their reasons for wishing such laws abolished.

Another thing in Judge O'Neal's Opinion which will be likely to attract attention, is his indirect acknowledgment that the framers of the Constitution meant all which the most strenuous opponents of Sunday laws maintain that they meant, when they used the words, "The free exercise and enjoyment of religious profession and worship, without discrimination or preference." He says: "Reading over the words, one would say, the venerable men who framed that article meant to say, that a man might be of any order of religious worshipers, or of none at all; that he might worship God or not, as he pleased; that his worship might be in any form, at any time or place, or at none at all; and that for these differences in faith or practice, no difference in civil condition should ever be made by law! It was an abolition of all disabilities—the Christian, Israelite, Mahometan, Pagan, and Infidel, all stand alike in view of the Government and people of South Carolina." Such, evidently, is the import of their language, and such the interpretation which unbiased readers would place upon it. What reason is there for placing upon it any other interpretation? None at all, except it be to justify some such evasion as the advocates of Sunday laws desire. Judge O'Neal attempts to explain the matter so as to make the language in question mean simply, that there could be no union of Church and State, no religion established by law! But this is making their platform rather to narrow to accommodate all the religious views then entertained. For our part, we cannot doubt that the framers of the Constitution of South Carolina meant all that their language naturally imports, when they spoke of the free exercise and enjoyment of religious profession and worship. If they did, then we see not how a law to prevent a Jew from working on Sunday after he has kept his Sabbath on the previous day, can be consistent with the Constitution.

The question still remains, whether a law to prevent the transaction of business on Sunday, abridges the free exercise and enjoyment of religious profession and worship on the part of those who observe the seventh day or Saturday as the Sabbath. Judge O'Neal thinks it does not, because it is simply a municipal regulation, and does *not forbid* them resting on their Sabbath, nor *require* them to *worship* on Sunday. This is a very specious representation of the matter, but we do not think it will bear a close investigation. It is well known that a majority of the people regard Sunday as a day which ought to be religiously observed, and that the Sunday laws are designed to favor them by preventing as far as possible the noise and confusion of business. It is equally well known that those who observe the seventh day, or Saturday, are alike conscientious in regarding that day as one which ought to be religiously observed. Now suppose the authorities should decree that Saturday should be observed as a Sabbath by rest from labor; who doubts that such a decree would be pronounced by the observers of the first day an abridgement of their free exercise of religious preferences, even though they might be left at liberty to rest on Sunday also? Or, suppose the authorities, considering that only a minority regard the Saturday as the Sabbath, should decree that on every third Saturday no work should be done, so as to leave those who do observe that day free from annoyance; the result would be a vastly greater outcry than is now made because the Sunday laws are not enforced. The authorities would be denounced as usurping prerogatives which do not belong to them, and would very soon find themselves without the support of their former constituents. Still, if the reasoning of Judge O'Neal in relation to the Jews be good; and if they cannot justly complain of an abridgement of their religious rights by the Sunday laws; then the observers of Sunday could not justly complain of such a decree as we have supposed. They would complain, however, and their complaint would be sustained by the influential and religious portion of community. It is easy to talk of the Sunday laws as simply a police or municipal regulation, but they are so interwoven with religious considerations and preferences that we do not believe they can ever be enforced without a violation of the principle of religious toleration.

AGENCIES FOR BENEVOLENT SOCIETIES.

The expense of agencies for missionary and other benevolent societies is a cause of frequent complaint in nearly every denomination. In some cases these complaints are no doubt well founded; in others, they are entirely unjustifiable, and probably result from a want of acquaintance with the facts in the case.

A correspondent of the Churchman complains of the cost of agencies for the Domestic and Foreign Missions of the Episcopal Church in this country. He says that in the department of Domestic Missions, in 4847, the Secretary and General Agent had a salary of $1554, besides his traveling expenses; and when to this is added the expense of rent, fuel, porter, and an assistant, the whole amounts to $3,126 43. The amount of receipts was $25,075, so that the cost of agencies was over twelve per cent. In the department of Foreign Missions, things were still worse; for there the salary of the agent, with his assistant, traveling expenses, rent, fuel, &c., was $7060 20, or about fifteen per cent on the whole amount of receipts. This is a large per centage to be absorbed at home, even allowing that it results in the diffusion of a great deal of light in relation to the work of missions.

Whatever occasion of complaint there may be in societies like those to which we have alluded, they do not exist in relation to our own missionary organization. With us the labors of the Secretaries, Treasurer, and other officers, are performed gratuitously. Their expenses, also, in attending upon the regular meetings of the Board and the Society, come out of their own pockets, and are cheerfully paid for the benefit of the cause. Occasionally, however, it has been found necessary to appoint a special agent to visit some particular districts, with a view of giving information as well as collecting funds. Even this is dispensed with at the present time, in hope that the work will be done by ministering and other leading brethren in the different churches. There is, therefore, no room for complaint on the score of agencies. But are the brethren upon whom the Board rely giving their attention to the matter of awakening interest in the missionary work and collecting funds for it? We hope they are, and that no month is allowed to pass without a concert of prayer, and a collection in some form or another, for the object.

MISSIONARY INTELLIGENCE.

To the Editor of the Sabbath Recorder:—

I forward for publication in the Recorder extracts from the 1st Report of the Missionaries in the employ of the Eastern Association. Bro. Lewis, who is stationed at Newport, R.I., says:

"Though at times I have felt somewhat depressed in view of the low state of Zion, and especially the general disregard of the Sabbath, still I have found cause of encouragement when I have anticipated that better time, which I believe is drawing near, when the distinguishing truth held by our people in sacred trust shall ultimately triumph. Our congregation on the Sabbath has increased, and our prayer-meetings have become really interesting seasons. I find enough to do. Indeed there are more calls for my ministerial labor than I can attend. In Jamestown, an increasingly solemn attention is manifest in the congregation, so much that I have deemed it expedient to increase the frequency of my appointments. I have circulated Sabbath publications, and found no difficulty in obtaining pledges that they would be read."

Bro. Clarke, stationed at Green Hill, says:—

"On inquiring into the state of the church, I found it had a name to live, although dead. January 11th—I commenced a series of meetings that lasted daily until the 30th, and God was pleased to hear and answer prayer, and pour out his Spirit, to revive his people and convert sinners. Feb. 5th—Three were buried with Christ in baptism, who, together with three from the Baptist church, united with our church, all converts to the Sabbath, and all but one heads of families. One of the number was a deacon. Another has since joined, making in all seven who have united with the church. Others have signified their intention of following the same example as soon as circumstances permit. The cause of the Sabbath is gaining ground, and I verily believe that God, by his word and Spirit, is at work in the hearts of his people in South Kingston. Prejudice, that great opposer of truth, is giving way—so that people will hear and investigate. The field seems ripening for the harvest, when he whose right it is to reign, shall be obeyed in all his commandments. The Lord hasten it in his time."

By order of the Board,
S. S. Griswold, Cor. Sec.

SCANDAL.

"The *little* foxes spoil the vines," yet how very difficult it is to shut out these little foxes from the vineyard. Not so with the wholesale aggressors on human rights. The strong arm of the law reaches forth, and in its iron grasp bears them straight to the tribunal of justice. But against the insidious attacks of him who

> "Damns with faint applause, and hesitates dislike,"

there is no defense, legal or physical. Still it is feared that moral and religious restraints have less bearing on this vice than on almost any other. How common it is, to listen with a degree of pleasure to unkind reflections, either true or false, upon the conduct of an acquaintance, or even a friend, and sometimes we ourselves take part in propagating these same ungracious tales. This propensity seems to be infectious; for a common gossip in community will soon be surrounded with a score of proselytes, ready to seize upon the first deviation from rectitude in a brother or sister; just as the omenous screech of one raven gathers around the carcase a multitude of voracious becks with a garb as black as his own. Thus it is that many, in whom we least suspected such a propensity, are drawn away and soon abandon themselves to common tale-bearing.

Scandal sometimes enters into conversation, apparently from the impression that to be sociable one must *talk*, and for the want of some other interesting theme, our *neighbors* are made the subjects for dissection. Then, like the surgeon, people seem to dissect character for the purpose of searching out its diseases and defects. A beautiful business! And pity on the wretch who is doomed to cut and carve among the putrid gangrene of human imperfections. But what is the antidote? We would recommend that the mind be well cultivated, and stored with knowledge on various subjects, which may be made the theme of conversation when friends meet. Then they may part with a consciousness of having been benefited by the interview, and a brow of innocence that will not *fall* to meet any human being, or blush to ask God's blessing on the visit. For if our conscience is not sufficiently awake to upbraid us while in the act of *petit slander*, we cannot fail to feel and show our guilt when we meet the injured party. †

Ronge.—The Rev. R. H. Herschel, of London, lately delivered a lecture at the Bridge Street Chapel, Bristol, on the subject of the present reform movement in Germany. The lecturer described Ronge as a little dandified man, so different from what he (the lecturer) had pictured, that when he went to see him, and was introduced to him, he said, "But I want to see the real Ronge." Ronge was the signboard in front, who pushed the movement forward, but it was Dr. Bench who was believed to direct Ronge and to write his letters. Ronge told the lecturer that the German philosophy had gone beyond the Bible; that Moses and Isaiah were very good philosophers for their day, but not for this.

The Vaudois of Piedmont.—The Marquis d'Azeglio has recently presented a petition to Charles Albert, King of Sardinia, in favor of the emancipation of the Jews and Protestants of that kingdom. The petition was numerously signed, and among the subscribers were four Bishops of the Roman Catholic Church. Should this movement in favor of religious liberty prove successful, the Protestants of Piedmont, who have hitherto been denied the rights citizenship in the land of their birth, will enjoy the same freedom in the exercise of their religion as their Roman Catholic fellow countrymen.

Toleration.—"All religions are tolerated here," says an English Baptist Missionary, writing from Ningpo, China, "if you will behave yourselves well, and not interfere with government affairs. The imperial family has adopted the maxim to leave every man to believe what he pleases, and to practice what he likes, if he will be a good subject. This toleration consolidates the emperor's power over the different nations which live under his scepter."

To the Editor of the Sabbath Recorder:—

I send you the following titles of honor attached to the name of one Minister on the part of Russia in the treaty of 1824 with the United States. The document before me is in the French language, a translation of which I send. As it may be somewhat amusing to the readers of your paper, if it is your pleasure you are at liberty to give it a place:—

Charles Robert, Count of Nesselrade, Actual Private Councillor, Member of the Council of State, Secretary of State directing the administration of Foreign Affairs, Actual Chamberlain, Knight of the Order of St. Alexander Nabesky, Grand Cross of the Order of St. Wladimir of the first Class, Knight of that of the White Eagle of Poland, Grand Cross of the Order of St. Stephen of Hungary, Knight of the Order of the Holy Ghost and St. Michael, and Grand Cross of the Legion of Honor of France, Knight Grand Cross of the Black and Red Eagle of Prussia, of the Annunciation of Sardinia, of Charles first of Spain, of St. Ferdinand and Merit Naples, of the Elephant of Denmark, of the Polar Star of Sweden, of the Crown of Wirtemburg, of the Guelphs of Hanover, of the Belgic Lion, of the Fidelity of Baden, and of St. Constantine of Parma; and Pierre de Paletica, Actual Councillor of State, Knight of the Order of St. Anne of the first Class, and Grand Cross of the Order of St. Wladimir of the Second; who, having exchanged, etc.

G. R. S.

Union College, March 12th, 1848.

Conversion of an Indian Chief.—Rev. J. Smedley, a missionary of the American Indian Mission Association, in a letter dated December 28, mentions the conversion of Peter Folsom, a Choctaw Chief, of Meshulatubbi District. This Chief is one of the four elective Chiefs of the Choctaw Nation. He is eloquent in Choctaw, and pretty fluent in English. He is a poor man. His own merits have made him Chief.

Later from China.—The ship Sea Witch, which sailed from Canton Dec. 29th, arrived at New York March 16, in seventy-eight days. Quiet was not fully restored when the Sea Witch sailed, but there was a strong probability that the quarrel would be settled without a recourse to serious measures. Four of the persons engaged in the murder of the Englishmen had been executed. Others were undergoing examination, and would suffer the severest punishment if found guilty.

Extent of Missionary Effort.—It has been said, that the sun never sets on the dominions of the Queen of Great Britain; that is, that before it sets in England, it has risen in the West Indies; before it is lost sight of there, the natives of New Zealand see it; then Australia, and India, and Africa, are all in turns lighted by its beams, till we see it in England again.

So it is, says the Juvenile Offering, with our missionary stations—the sun never sets on our missionaries' labors, but it is always shining on some spot where the gospel is preached; and wherever the name of Christ is proclaimed, there also the Sun of Righteousness arises with healing in his wings, enlightening many hearts that but for his presence would have remained in everlasting darkness. O may the time quickly come, when the whole world shall be filled with the glory of the Lord!

Aid to the Roman Catholic Church in America.—The Association (in Europe) for the Propagation of the Faith, have granted to the Missions in America, this year: $5,000 to the Bishop of Dubuque; $6,000 to the Bishop of Detroit; $4,000 to the Bishop of Cincinnati; $3,000 to Bishop of Philadelphia; $3,000 to the Bishop of Richmond; $4,000 to Bishop Hughes of New York; $1,000 to Priests of Mercy, N. Y.; $2,000 to Hartford; $3,000 to Nashville; $3,000 to Louisville; $8,000 to Bishop of Vincennes, and $3,000 to Congregation of Holy Cross, same diocese; $6,000 to St. Louis; $2,250 to Milwaukie; $3,500 to Bishop of Little Rock; $7,500 to Bishop Quarter at Chicago; $3,500 to Natchez; $4,750 to New Orleans; $7,500 to Mobile; $8,000 to Charleston; $6,000 to Lazarists in United States; $2,150 to Society of Jesus, Mo.; $9,000 to Society of Jesus in Rocky Mountains; $760 to Dominicans in do.; $10,000 to Dr. Odin, Vicar Apostolic, Texas; $3,000 to Jesuit Missions in America; $26,000 to West Indian and South American Missions; $11,000 to Archbishop of Oregon City; $4,000 to Vicar Apostolic Hudson's Bay; $26,000 to British American Missions; $11,500 to Oblats, Canada and Hudson's Bay; $6,000 to Jesuits in Canada. These grants, with the donations of the people, will uphold a very large number of missionaries of the Church of Rome on this Continent.

ANTI-SLAVERY PROTEST.

The "Morning Star" publishes a "Protest and Declaration of Sentiment of Free-Will Baptist Ministers upon the Subject of Slavery." It is signed by six hundred and sixteen ministers, and reads as follows:—

Whereas the system of American Slavery is not only a political curse to the States where it exists and the Nation—increasing our taxes, threatening our peace and prosperity, injuring our reputation, and darkening our prospects; but is also a direct violation of the Law of Benevolence, and the obligations enforced by our Religion; setting aside necessarily that great Fundamental Principle of Equality, which is necessary to the happiness of all human society; trampling under foot those relations on which every social privilege and enjoyment is based; sustaining and encouraging War, Licentiousness, Gambling, Sabbath-breaking, Profanity, and almost every sin with which our land is cursed; preventing not only the influence but the preaching of the Gospel, and the promulgation of the truths of the Bible; withholding from almost one-sixth of our entire population even the instruction necessary to a knowledge of the plan of salvation;—Therefore, we, the undersigned, ministers of the Free-Will Baptist Connection, consider it our duty to state definitely our views and position upon this subject, and to present before the world our solemn Protest against the continuance of this fearful outrage upon humanity.

Believing, as we do, that the sympathy of no holy being in the Universe can for a moment be given to this foul system, and that neither the principles of the Gospel nor indications of Providence constitute the least apology for its continuance, we wish publicly to withdraw all implied or supposed, voluntary, political or moral support of this enormous evil. Our necessary and involuntary connection with the civil and social organizations now existing, which seems to give to each of us the character and reputation of the body, unless by personal public dissent from their errors and crimes we throw the responsibility exclusively upon those who support the evils of which we complain, renders it more necessary for us to announce our unwillingness to sanction the system of Slavery in any manner whatever. The view thus taken of this subject will render it perfectly inconsistent for us to give our suffrages or religious influence for the support of Slavery.

We therefore, by refusing to support Slavery, its principles, or its advocates, and by withholding Christian and church fellowship from all guilty of the sin of Slavery, and by remembering those in bonds as bound with them, would wish to wash our hands from the guilt of this iniquity.

Believing our principles just, and the position we occupy such as God can approve, and defend, and trusting in Almighty Grace, we pledge for the support of these principles, and those in which they are embodied, our **EARNEST PRAYERS**, our **COMBINED INFLUENCE**, and our **MOST VIGOROUS EFFORTS**.

THE MENDI MISSION.

Letters have been received at the office of the American Missionary Association, giving the particulars of the death of Rev. Wm. Raymond, which occurred at Sierra Leone, on the 26th of November, 1847. Measures are in progress for the reinforcement of the Mission at Kaw Mendi, and one or two missionaries are expecting to sail for Africa in the first vessel going there. It is said that King Kissicummah, the reigning chief in that part of the country, regards the mission with the same favor as before Mr. Raymond's death. The Mission School embraced ninety-three children at the last accounts.

The history of this Mission affords a striking example of the entire safety of thorough peace principles. Mr. Raymond was known to be utterly opposed to War, to Slavery and the Slave Trade, and although he professed no power other than that inherent in the influence which his Christian philanthropy had obtained for him, his principles were respected and his person and property held sacred to him At the commencement of the war which has been for some years raging all around the Mission, Mr. Raymond, knowing that many would flee to the Mission for safety against being taken captive and sold as slaves, made a law that no man should be "tied" (as a slave) in the Mission town, and that no man should be carried through the place tied. Up to the time of his death, this law had been observed and enforced; war men, head men, and even the kings, respecting it. Soon after Mr. R.'s death, some of the head war-men made a descent on the Mission premises, and tied and carried away one person as a slave. After remonstrating with them in vain, Thomas Bunyan, a Mendi African, who was left in charge of the Mission, laid the matter before King Kissicummah, and he was so enraged that he would have slain the principal aggressor but for the intercession of others, among whom we believe was Bunyan himself.

REGULATIONS FOR LENT.

Some two or three years ago we published the regulations for the observance of Lent among the Roman Catholics of Philadelphia. The following, from the Catholic Telegraph of Feb. 24, shows how they do in the dioceses of Cleveland and Cincinnati, Ohio:—

1. All the faithful who have completed their 21st year are, unless legitimately dispensed, bound to observe the fast of Lent.
2. They are only to make one meal a day, excepting Sundays.
3. The meal allowed on fast-days is not to be taken till about noon.
4. At that meal, if on any day, permission should be granted for eating flesh, both flesh and fish are not to be used at the same time.
5. A small refreshment, commonly called *collation*, is allowed in the evening; no general rule as to the quantity of food permitted at this time is or can be made. But the practice of the most regular Christians is never to exceed the fourth part of an ordinary meal.
6. The quality of the food allowed at a collation is, in this diocese, bread, butter, cheese, all kinds of fruit, salads, vegetables and fish, though not warm, but fish previously prepared and grown cold. Eggs are prohibited at the collation.
7. General usage has made it lawful to drink in the morning some warm liquid; as tea, coffee, or thin chocolate, made with water, to which a few drops of milk may be added, serving rather to color the liquids, than make them substantial food.
8. Necessity and custom have authorized the use of hog's lard, instead of butter, in preparing fish, vegetables, &c.
9. The following persons are exempted from the obligation of fasting: young persons under twenty-one years of age, the sick, pregnant women, or giving suck to infants, those who are obliged to hard labor, all who through weakness cannot fast without great prejudice to their health.
10. By dispensation, the use of flesh-meat will be allowed at any time on Sundays, and once a day only on Monday, Tuesdays, and Thursdays, with the exception of the first four days, and all the Holy Week, including Palm Sunday.

English Mormon Emigrants.—Several thousand English families, members of the Mormon Church, will arrive at New Orleans during this Spring, on their way to join the settlement formed in the Great Salt Lake Valley. An agent of the Mormon Church has been sent to New Orleans to provide passages for the emigrants on boats to St. Louis, as fast as they arrive. Another agent is stationed at St. Louis to engage transportation for them up the Missouri to the present encampment of the Mormons on the Missouri River, called "Winter Quarters." This encampment is on lands owned by the Omaha Indians, and in the immediate vicinity of Council Bluffs. From that point, or the vicinity, they expect every Spring to send out all who are prepared to emigrate to the Valley of the Salt Lake.

It is calculated that from eight to ten thousand souls, from England alone, will join the emigrating party this season. In addition, several other large parties are expected from other quarters of Europe.

The New York Commercial Advertiser says that on Saturday, a child 6 1-2 years old, son of Rev. S. M. Isaacs, took part in the service of the day at the new Synagogue in Wooster-st., reciting before a crowded congregation a chapter of the 2d of Kings, with the Synagogue music appertaining thereto; also the blessings before and after the lesson. His Hebrew reading was critically correct, and he could be distinctly heard in any part of that spacious building. We learn that he is intended for the Jewish ministry.

Letters and papers for Eld. Thomas E. Babcock, should be directed to Independence, Allegany Co., N. Y.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

We find but little to notice in the proceedings of Congress last week. The **Senate** had under consideration the Ten Regiments Bill, which was finally passed by a vote of 29 to 19. Several private bills were also passed.

In the **House of Representatives**, there was no one subject of absorbing interest under consideration. The bill providing for the organization of a Territorial Government in Oregon was made a special order of the day for the 28th of March.

FOREIGN NEWS—REVOLUTION IN FRANCE.

The steamer Cambria arrived at New York on Sabbath last, bringing advices from Europe to the 27th ult., fifteen days later.

The news from France is most exciting and important. A revolution broke out in Paris on the 23d ult., which has resulted in the abdication of the throne by Louis Philippe, the proclamation of a Republic, and the establishment of a Provisional Government. The immediate occasion of the Revolution seems to have been a refusal, on the part of the authorities, to permit the Grand Reform Banquet, which was to have been held in Paris on Sunday, the 20th, but was put off till Tuesday. When this refusal was made known, the Opposition in the Chambers proposed to impeach the Minister, Guizot; the people collected in great numbers; the National Guards took sides with them; a collision took place between the people and some of the King's troops; much blood was spilt; and finally the King abdicated in favor of his grand-son, who was rejected, and a Republic proclaimed. At the last accounts, the royal family had left Paris for England; the people had taken possession of all the railways leading to Paris and taken up the rails so as to prevent the arrival of troops; the Palais Royal and the Palace of the Tuilleries had been captured and the furniture destroyed; and the revolt was extending to the provincial towns.

The news from England is not particularly important. Cotton had declined, breadstuffs were still down, and money was abundant.

The last accounts from Egypt announced that Mehemet Ali was seriously indisposed. A letter announces that the dissolution of his Highness was hourly expected.

The *Allgemeine Zeitung* brings most distressing accounts from Silesia. Famine and disease prevail to a fearful extent, and the accounts given by that journal surpass even the heart-rending statements during the late distress in Ireland.

It is stated, in a recent letter from Alexandria, that information had been received that seven missionaries, (among whom was Mgr. Cazolani, a bishop,) who passed that city three or four months ago, had been massacred on the frontiers of Abyssinia.

THE TREATY OF PEACE.

We announced last week that the Treaty of Peace with Mexico had been ratified by the Senate of the United States. Some amendments were made, which are to be referred to the Mexican Government for approval. There are those who think that trouble may even yet be expected from that quarter. Generally, however, we believe the war is regarded as at an end. The Treaty is long, and many of its details are uninteresting; we therefore copy only the following most important articles :—

Art. V.—The boundary line between the two Republics shall commence in the Gulf of Mexico, three leagues from land, opposite the mouth of the Rio Grande, otherwise called Rio Bravo del Norte, or opposite the mouth of its deepest branch, if it should have more than one branch emptying directly into the sea; thence up the middle of that river, following the deepest channel, where it has more than one, to the point where it strikes the southern boundary of New Mexico; thence, westwardly, along the whole southern boundary of New Mexico (which runs north of the town called *Paso*,) to its western termination; thence northward along the western line of New Mexico, until it intersects the first branch of the River Gila; (or if it should not intersect any branch of that river, then to the point on the said line nearest to such branch, and thence in a direct line to the same;) thence down the middle of the said branch and of the said river, until it empties into the Rio Colorado; thence across the Rio Colorado, following the division line between Upper and Lower California, to the Pacific Ocean.

Art. XII.—In consideration of the extension acquired by the boundaries of the United States, as defined in the Fifth Article of the present Treaty, the Government of the United States engages to pay to that of the Mexican Republic the sum of fifteen millions of dollars.

Art. XIII.—The United States engage, moreover, to assume and pay to the claimants all the amounts now due them, and those hereafter to become due, by reason of the claims already liquidated and decided against the Mexican Repulic, under the Conventions between the two republics severally concluded on the eleventh day of April, eighteen hundred and thirty-nine, and on the thirtieth day of January, eighteen hundred and forty-three; so that the Mexican Republic shall be absolutely exempt, for the Future, from all expense whatever on account of the said claims.

Art. XIV.—The United States do farthermore discharge the Mexican Republic from all claims of citizens of the United States, not heretofore decided against the Mexican Government, which may have arisen previously to the date of the signature of this Treaty; which discharge shall be final and perpetual, whether the said claims be rejected or be allowed by the Board of Commissioners provided for in a following article, and whatever shall be the total amount of those allowed.

Art. XV.—The United States exonerating Mexico from all demands on account of the claims of their citizens mentioned in the preceding article, and considering them entirely and forever canceled, whatever their amount may be, undertake to make satisfaction for the same, to an amount not exceeding three and one-quarter millions of dollars.

Bentz's Unbranning Machine.—The Editor of the New York Tribune has had the pleasure of seeing a specimen of common Genesee wheat which had been passed through this machine. The effect of the process is almost miraculous. The berry comes out entire, but robbed of its brown outer covering, purely white, polished, and resembling wax. In this state it has lost all its offal, and every particle will make extra flour, the berry having wasted but about two pounds to the bushel in the operation. The residue left in the machine is mere refuse and without value. The comparison between the berry after it has passed through the machine and before is greater than between the reddest wheat of Chicago and the whitest of Genesee. The saving in weight, as well as the advantage of color, by the process, is so great that it promises to create a radical revolution in milling, and force all millers either to employ it or abandon the business. A machine to cost about $500 will prepare about 4,000 bushels per day.

SUMMARY.

The trial of Dr. V. P. Cooledge, (says the New York Tribune of Monday,) for the murder of a young associate named Mathews, at Hallowell, Maine, is now proceding at Augusta. The evidence is of course very strong against him, and his conviction is very probable, though Hon. Geo. Evans defends him. The trial excites the deepest interest, and the largest church in Augusta is crowded with listeners. Cooledge was a dashing, speculating young man, and appears to have borrowed money of Mathews, and then destroyed him to get rid of the debt. He gave him brandy drugged with Prussic Acid, which killed him with the speed of lightning. This was in his own office, and Cooledge procured the aid of a student (now a witness against him,) to remove the body. He probably had not calculated on so speedy a death, and expected that Mathews would get out of his room and fall dead in the street or die in some other house.

Mr. John Cook, Jr., of Winchendon, Mass., has been arrested on a charge of murdering his wife, in Fitchburg, Mass., by administering arsenic to her in 1834, fourteen years ago. Suspicions of foul play were excited at the time of her death, which have since ripened into assurance upon observing that her body (which was deposited in a tomb,) has remained in a remarkable state of preservation. A recent analysis of her stomach has detected the presence of arsenic therein, and the testimony of the nurse, the sexton and of several doctors tend to fix suspicion on the husband, who is now in custody.

A resolution, highly interesting to the whole traveling community, has been adopted by the New Jersey House of Representatives, instructing the State Directors of the Camden and Amboy Railroad to insist upon the establishment of a daily line between New York and Philadelphia, running at convenient hours, by way of Camden, New Brunswick, &c., at $3 fare. The law now prescribes that the company shall not charge over $3, but it is evaded by the road crossing the Delaware at Trenton, and continuing the remainder of the way on the Pennsylvania side, upon a road that is chartered by that State.

The London News says that the Neapolitan steamer Capri brought intelligence from Syracuse that the earthquake which was felt there on the 11th, had laid the city of Augusta in ruins. The first shock was felt at 1 P. M., and was so violent that all the people fled from their houses. A following one, a few minutes afterwards, destroyed the whole place except 27 houses; the whole place sunk, and where it formerly stood there was no bottom at 50 fathoms. The last accounts from Syracuse state that 35 dead bodies had been found, and 59 wounded recovered from the ruins.

There is an enterprising Yankee in London who manages the ice business with immense profit to himself and the company with which he is connected. He presents himself as the agent of the American Ice Company; he has a patented Ice Safe, which he leaves throughout the city at the houses of the gentry and others, from whom he receives for each safe one or two guineas a year, supplying them also with ice, which he receives from a company in the United States.

In New York, on Tuesday, March 14, a fire broke out in the stable of Mr. Beebe, N. W. corner Christie and Bayard sts. extending to the rear of the Westchester Hotel, and in a short time it was in a heap of ruins, in which no less than fourteen horses were literally roasted alive. Nine of them are said to have belonged to Messrs. Gardiner & Williams of the Bowery Circus Company, and were very valuable, $900 having been paid for one of the number a few weeks ago.

There are at this moment residing in one house in Charleston, S. C., three individuals, natives of Scotland, and born in the same village. They emigrated to this country at different periods, and settled in different parts of the United States, and are not blood relations. The united ages of the three reach 222 years, making an average of 74 years each, and are all sound in body and mind, and active participants in the great drama of life, in the several spheres in which they move.

A steamboat disaster occurred at Dog-tooth Bend, on the Ohio River, by a collision between the Yazoo and Swatara. The latter boat immediately sunk, and her cargo, a valuable one, will be nearly a total loss. There was an insurance on her to the amount of $70,000. Fortunately no lives were lost.

We learn from the Galveston News of the 3d inst., that Epps, the supposed murderer of Muir, was arrested near the Falls of Brazos, where he had been living under the name of Judge Shelby. He had been previously discovered, and the Governor of Virginia notified of the fact, which led to his capture.

Gold ore has frequently been found by the peasantry near the Chaudiere River, below Quebec. Mr. Cunningham, a scientific mineralogist from the Southern States, has spent years in explorations, in the Chaudiere Valley, and Mr. DeLevy reported most favorably. The ore is said to be rich and abundant, and a joint stock company has been formed to work the mines. Some of the gold, when sent to this city, has been pronounced of the richest and purest quality.

A man named Elisha Kirkman sold a negro boy of 14 or 15 years of age, recently, at Wilmington, N. C., for $325. The boy had been indentured to the man's brother, in Guilford, and Kirkman bought his time and sold him for a slave, threatening him with death if he denied the ownership. After the fraud was discovered, Kirkman was overhauled and compelled to give up the money, and was then arrested and committed to jail to stand trial hereafter.

South Carolina has less than 20 persons to the square mile, and her citizens are leaving her rich soil and genial climate by thousands! Massachusetts, with a sterile soil, and a hard climate, has over 100 to the square mile, and the value of her land is rising in all parts of it!

The Barre Patriot records the death of Edson Higley of Templeton, N. H., caused by the use of water through a lead pipe. The death of his wife, which occurred two or three years ago, was attributed by some at that time to the same cause.

Mrs. Bingham, long a missionary at the Sandwich Islands, died at Easthampton, Mass. She was the wife of Rev. Hiram Bingham, well known in the missionary work. She returned from the Sandwich Islands some years since, on account of impaired health, which has been declining for some time.

When a piece of anthracite coal was first brought to Prof. Mitchell for experiment and opinion, he tried to burn it in all his wood stoves, and failed to produce ignition, and from these experiments he gave his candid opinion that when the world was to be burned, the anthracite coal beds were to be the only noncombustible materials in old Pennsylvania.

Mr. Adams' funeral car, though simple, was very tasteful and elegent. The bier was decorated with urns, and the canopy over the coffin surmounted by an eagle, the whole covered with velvet and crape. The car was drawn by six white horses, caparisoned in black, and led by grooms in white scarfs.

In Oppenheim, Herkimer Co., the dwelling house of Samuel Allen was destroyed by fire on the 4th inst. and two of his children burned to death. He was absent on a drunken frolic, and his wife and one or two of the other children were badly injured in making their escape.

According to Dr. Lyon Playfair, at London prices, a man can lay a pound of flesh on his bones with milk, at 3s.; with turnips, at 2s. 9d.; with potatoes, carrots, and butcher's meat free from bones and fat, at 2s.; with oat-meal, at 1s. 10d.; with bread, flour and barley meal, at 1s. 2d.; and with beans at less than 6d.

The papers announce the death of Captain Seth Thayer, at his country-seat, Seekonk, near Providenue, R. I. Capt. Thayer was fifty-two years old, and for the last thirty years of his life had navigated Long Island Sound.

The New Jersey Senate lately adopted a series of concurrent resolutions, declaring Asahel Beach and Henry D. Beach fugitives from justice, and authorizing the Governor to issue a proclamation forthwith offering such a reward as he may think proper for their apprehension.

The Cambridge Chronicle is informed that the new town of Blackstone, Mass., has voted five hundred dollars towards the establishment of a newspaper within its limits. This is what we call doing the business up in shape.

In fifteen years the amount of hospital money paid by American seamen at the port of Boston, has been $134,928,49. This is $8,995,87 per year, or $24,65 per day. The amount paid by each seaman is 20 cents per month, or $2,40 per year.

In France the electric telegraph is a monopoly of the government, and so is its use—the latter being confined exclusively to the government. Neither individuals nor the press can have access to it, or employ it, for love or money.

Letters received at St. Louis from Taos, state that Jones, the Sheriff of that place, attempted recently to arrest the Indians concerned in the rebellion. The Indian troops pursuing, took about forty of the inhabitants, killing two, and then burned the town.

The Washington National Era states that slaves are now held in Oregon. Slaves now exist in the Indian Territory west of Missouri, and in the portion of Texas north of 36° 30′.

Mr. Herries, in the House of Commons, on the 17th ult., estimated the whole loss sustained by the 220 important British failures of business firms, last year, at $150,000,000.

There is a disease now prevalent in Wilmington, Del., that covers the person with hard, itchy, sore biles. In some instances they are attended with severe pains. It is supposed to be contagious.

Sir George Simpson, in his journey through the world, says that near Calvert's Island, he saw a sea-weed growing to the surface of the ocean from the depth of thirty or forty fathoms.

The lumbering business is rapidly increasing in Wisconsin. By the opening of the Illinois canal an immense market will be found in the interior of that state.

Twenty students have been expelled from the Wesleyan seminary at Lima, N. Y., for initiating a pedlar into the mysteries of odd-fellowship in a very farcical manner.

The Portland Advertiser says that the present month, so far, has been colder by five degrees than the average for thirty years.

A writer on school discipline says :—"Without a liberal use of the rod it is impossible to make boys *smart.*"

The Journal du Havre states that the Rothschilds have decided upon the establishment of a house in the United States.

Byron got $62,000 for his work—Milton $20 for his.

A writer in the N. Y. Journal of Commerce says that Henry Adams, the great ancestor of John Quincy Adams, came from Devonshire, England. With him also came eight sons. Joseph, one of the sons, was the original proprietor of the town of Braintree, (in which Quincy is now included,) and father of Joseph, whose son John was the father of John Quincy Adams. Braintree was settled in 1623.

M. Bonnafont, of Paris, a military surgeon, gave an account at the January session of the Academy of Sciences, of a method employed by him in cases of deafness, to ascertain whether the nerve of sound has lost all its susceptibility. He has ascertained that the skull is a good conductor of vibration, and that, if it be struck by vibrating objects, the nerve of the ear is acted upon whenever its susceptibility has not been entirely destroyed.

Hon. John M. Holley, a Representative in Congress of the Wayne and Seneca District of this State, died at Jacksonville, Florida, on the evening of the 9th inst., of a sudden apoplectic attack, causing a congestion of the lungs. He had been as well as usual during the day, took his ride in the morning, and ate dinner with the rest of the boarders as usual; and the fatal attack was so sudden that before his coat could be taken off, he had ceased to breathe.

The Legislature of Mississippi have passed a law calling for the election of delegates to remodel the Constitution of that State. The law provides that the election shall be held on the first Monday in August, 1848, and that after the formation of a new Constitution, it shall be submitted to the voters of the State for adoption or rejection, a majority of whom can adopt.

The Rhenish Observer says, "The chief magistrate of the town of Blessen, in Silesia, has sent an afflicting report of the condition of the inhabitants. He states that one-tenth have died from the want of the means of subsistence, and that the remainder are in a state of deep distress. In all the streets people are moving with the appearance of spectres."

A family residing in Littledale, near Lancaster, England, is said to have owned and occupied the same farm during the last 600 years; and its head is reported lately to have sold for old iron the armor in which his forefather fought at the battle of Flodden.

The Philadelphia Sun says that in the village of Boonton, N. J., (comprising a population of 800 inhabitants,) there is not a drunkard, and no place where intoxicating liquors can be obtained.

Matthew Armstead, Esq., of Charlotte Court-House, N. C., was killed on the 6th inst., by being thrown from his horse in going from Court. He was thrown on a fence, his head striking, and lived but a few hours.

The Exchange Bank of Virginia, at Petersburg, was entered on Saturday night, or early on Sunday morning, the Cashier's vault broken open, and $15,000 in notes of various denominations in issues of that Bank were stolen.

Gov. Bissell, of Connecticut, has appointed Friday, the 21st of April, to be observed throughout the State, as a day of public fasting, humiliation, and prayer.

The Kentucky Legislature has appropriated $15,000, to build a military monument to those who fell in the last war with Great Britain, and the present war against Mexico.

The grandfather of John Quincy Adams had four paralytic attacks, but survived them all, and died at last of old age.

Kendal or Cannel Coal, pronounced by competent judges superior to the best English coal of the same description, has been found in the valley of the Kanawha river, Virginia.

A flock of thirty-six sheep, fattened on the farm of the Messrs. Goodyear, in Cobleskill, N. Y., the past season, were sold a few days since for $380—about $10 56 per head!

Lewis John, one of the principal chiefs of the Onondaga tribe, died recently on the Reservation, at the age of forty-seven.

Hon. Henry Wheaton, late United States Minister at Berlin, died in the City of Roxbury, Massachusetts, on Saturday. Mr. W. had been quite ill for some time.

Chief Justice Spencer died at Lyons on the morning of Monday, the 13th inst., after a long and painful illness. He had attained to the advanced age of 83 years.

The decease of three men, so eminent and remarkable as were Adams, Spencer and Wheaton, within a few days of each other, is a great national loss.

Two Englishmen have expended $10,000 in Chancery to determine which party was bound to paint a board.

The State Bank of Saugerties and the Northern Exchange Bank have resumed.

DIED,

In Wirt, Allegany Co., N. Y., on the 10th of Feb., 1848, Calvin Messenger, in the 42d year of his age. He was one of the number of whom the Seventh-day Baptist Church in Wirt was composed at its organization, of which he was a member at his death. To the great satisfaction of his friends, he manifested during his sickness a perfect confidence in God. His soul seemed to be filled with the most rapturous views of Heaven. T. E. B.

In Adams, N. Y., Feb. 29, of consumption, Lydia M. Maxson, wife of Lorenzo Maxson, aged 27 years, 9 months, 11 days. Sister Maxson early embraced religion, and united with the Seventh-day Baptist Church in Adams, of which she remained a worthy and exemplary member until called to join the church triumphant. In her last illness, she manifested entire resignation to her Heavenly Father's will, waiting patiently for the Saviour till He gently released her happy spirit from earth and bore it to the skies.

"No more shall pain and anguish move
That peaceful, calm, and quiet breast;
But safe in Jesus' arms of love,
Her ransomed soul is ever blest." G. M. L.

LETTERS.

G. M. Langworthy, T. P. Saunders, H. W. Stillman, J. W. Sewell, John Whitford, Geo. K. Billings, Chauncey Wardner, O. F. Redfield, T. E. Babcock (the $5 will be credited to M. G.)

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D. G. Wells, "	1 00	"	4	" 39

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

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Miscellaneous.

"NOW OR NEVER!"

Now or never! now or never!
Let the maxim ne'er depart,
'Tis the watchword that forever
Should inspire each manly heart;
For, if justice must be rendered,
On the wrong that's done to thee,
That no malice be engendered,
"Now or never!" let it be.

Now or never! why to-morrow,
If the deed be good to-day?
There may lurk an age of sorrow
In one hour that's thrown away;
It is better to be doing,
For the future who may see?
And delay may lead to ruin—
"Now or never!" let it be.

Now or never! now or never!
When grim poverty appears,
Do the best of your endeavor
To assuage the mourner's tears;
For a time may come, thy measures
May be meted out to thee,
Would ye give from out your treasures,
"Now or never!" let it be.

◆

FRUITS OF EQUIVOCATION.

"Oh, what a tangled web we weave,
When we practice to deceive!"

I was married when young to the man of my choice; and how happy my married life was, I can hardly bear to think. Mr. Percy was ——, but no matter, I must not venture to give words to my full heart.

We lived in London. My husband's profession made a city residence almost necessary, and confined him very closely to his office. But what signifies this? There are happy hearts and unspeakable enjoyments in the closest and most crowded streets, and ours was a happy home.

For ten years after our marriage we had never left London, except for an occasional day's recreation. Would that we had never thought of leaving it. But at the time we had two children, boys; and I, fool that I was, thought that they were delicate, that they pined for fresh country air. I said so, and urged my husband, for he too, I thought, was wearing himself away by keeping so close to his office. I urged him to retreat from business and London for a few weeks, and take us all into the country for a change of air. I had never proposed any plan to which Mr. Percy was not willing to accede, and he now took pains to gratify me. He could not leave London entirely, he said, but he would look out a cottage, a few miles in the country, to which I might take the boys, and he would come and see us as often as possible.

Well, we went into the country, I and my children. It was a pleasant village, (at least I thought it was pleasant then,) about eight miles from our London home; and two or three times a week my husband left business early in the afternoon, to spend the evening with us, and return early the next morning.

One day—oh! I shall never forget that day—I received a note from a friend who lived three or four miles from our cottage, inviting me to spend the day with her; that friend was the mother of our dear Lucy ———. I determined to go; and after taking lunch with my poor boys, I preferred to walk there, and my friend had engaged to see me safe home at night in her carriage. I had no expectation that my husband would visit us on that day. Indeed, I believed it impossible that he could, as I knew he had an appointment to keep with some committee that evening.

I had given my servant directions, and told her that I should not return until late, but had not said whither I was going, and was leaving the door of our cottage, when our youngest boy, dear little fellow, then not quite five years old, ran out to me and asked,

"Mother, where are you going?"

I evaded the question; for I feared the boys would wish to go with me, if I should mention the name of Mrs. ———, and I had made up my mind to go alone.

But Willy clung to my hand, and in his winning way, said, "You must not go, mother, without telling me where you are going." And then his brother ran out, and put the question in another way.

"Are you going to London to see father?"

Unguardedly, thoughtlessly, and yet, oh how criminally! I answered, "Yes, yes, to be sure, I am going to London." Little did I anticipate the train of miseries which followed upon that answer. How could I?

More than once during my walk, the thought obtruded itself that I had deceived my children, and I felt ill at ease; and if I had even then listened to the reproofs of conscience, foregone my anticipated pleasure, and returned to undeceive them, all might have been well. But I quieted myself with some wicked sophistry; I have not told an untruth; I am going to London though not to-day, and I did not say I was going to-day.

I had my pleasure—the last day of pleasure in this world that I ever enjoyed, or shall enjoy, though I live to be an hundred years old—and then I returned. It was about nine o'clock. I found my boys out of their beds, and the first question put to me was,

"Did father find you?"

"Find me! Father find me! What do you mean, and why are you not in bed?" I replied.

Their story was soon told. My husband had arrived at the cottage about an hour after I had left it, and was told that I had gone to London; that I was walking thither even then; that I had a letter that morning which I had put into my pocket, and that I had seemed in a great hurry to go after the letter came.

On hearing this, my husband, according to our servant's account, seemed troubled, and without waiting for refreshment or rest, immediately returned, leaving word that our boys might sit up till we come, if it were not very late.

All this was mysterious to me, except that part of the account which related to my deception. I could understand that, alas! too well. But why Mr. Percy should have come so early in the day, or how he could have come at all on that day, I could not understand, nor why he should be so anxious to see me.

I did not wait long in suspense. The sound of wheels was soon heard, a hackney coach drew up at the door, and my husband sprang out. His first exclamation was one of thankfulness that he had found me. His first question was, "Dear wife, where have you been?"

My account was soon given. "But," said he, "the boys told me that you were gone to London."

"Oh," I said, "that was a mistake."

"But, mother," interrupted Henry, our oldest boy, "you did say you were going to London."

I did not reply, for I saw that my husband looked terribly fatigued, and very anxious; and I busied myself in doing something for his comfort, and then put the boys to bed.

And then came my husband's explanation. He, too, had received a letter that fatal morning, of far more importance than mine—a letter that he thought required my consideration as well as his own; and, setting aside all other business, he hastened to consult me. There was no available mode of conveyance to the village at that time, unless he had hired a coach; and, had there been, perhaps he would have preferred walking. At all events, he did walk, and that hastily. It was a summer's day, but this would not so much have mattered, had he known certainly where I was to be found. Even if I had left no message as to whither I was going, no harm might have arisen; for then he would have thought of our friend ———, and have sought me at her house. But my unhappy, my wicked deceit! Oh! it was that that did the mischief. The instant he was told that I had received a letter, and had almost immediately started for London, he became troubled and anxious, lest some bad news had arrived from a quarter unknown to him, and hurried back still more hastily than he had walked from London, hoping to reach the city as soon as myself. He wondered that we had not met, but it was possible we had taken different paths on some part of the journey.

When my husband reached London, he found himself exhausted and unwell with the very hot, long, and fatiguing walk; and he became nervously excited when he found that I had not reached home before him. He waited impatiently for some time, too much disturbed, both by the pressing business which had caused this unexpected visit, and by my unaccountable absence, to take the refreshment he so much needed. After waiting some time in great and increased suspense, he went from one to another of our London friends, imagining the possibility of my being thus found, nothing doubting the reality of my journey to London. How was he to doubt it? he asked. Had I not explicitly told our boys that I was going thither? and had I ever deceived them or him?

At length, distressed beyond measure, by the joint effects of disappointment, and bodily fatigue and sickness, my husband once more reached his office, and finding that I had not made my appearance, determined to take a coach, and return to the cottage, with the vague hope that he had misunderstood the poor boys, or that they or the servant had misunderstood him. Thus ended this terrible day—terrible, at least, in its consequences.

I must pass over, continued Mrs. Percy, the remainder of my history as briefly as I can. I dare not dwell upon it.

That night, instead of enjoying the rest he so much needed, my husband complained of pain and weariness. The following day his sufferings increased; we sent for a physician. It was putrid fever! The infection might have been taken from the coach in which Mr. Percy traveled. We never ascertained whether or no it was so; but were this the cause or not, mine was the guilt, and mine has been the punishment! My husband died! Poor little Willy was the next victim, and then his brother. In less than a month from the day of that vile falsehood, I had neither husband nor son!

◆

LAST MOMENTS OF MR. ADAMS IN HIS SEAT.

A Washington correspondent of the Emancipator, supposed to be Henry B. Stanton, Esq., of Boston, gives the following interesting particulars of what took place a little while previous to Mr. Adams being struck down in the House of Representatives:—

I was probably the first person in the House who noticed that any thing was the matter with Mr. Adams. My seat at the reporters' desk is so situated that the eye naturally falls upon Mr. Adams, his chair being directly before me, and about 15 or 20 feet distant. For a few minutes before he fell, I had my eye fixed upon him, being deeply interested in speculating how he would vote on the question then about to be taken. Mr. Chase, of Tenn., had proposed some very extravagant and fulsome resolutions of thanks to Generals Twiggs, Worth, Pillow, and the other Generals under Scott and Taylor, for their services in Mexico, and moved a suspension of the rules to enable him to offer them to the House. A part of the Whigs were in trouble, and made a variety of motions to get around a direct vote, while the Democrats seemed determined with the aid of a portion of the Whigs to bring the question to an immediate issue. The House was in a perfect turmoil. The call for the previous question had been sustained, and the main question had been ordered by yeas and nays. Twice I had heard Mr. Adams give his "NO" with unusual energy. The result of the vote on ordering the main question was announced, when the yeas and nays on that question were demanded and ordered—the reading of the resolutions was requested—they were read—half a dozen members were on the floor making inquiries of the Speaker—and he was rapping and requesting gentlemen to be seated, &c., the House being in utter confusion. During the latter part of this time, extending through some five minutes, I kept looking at Mr. Adams, wondering if he would vote for such a string of rhodomontade. I thought he was excited. I saw the color deeply tinging his temples. I heard him, without rising from his seat, utter two or three short sentences—the words I could not distinguish—nor did they seem to be addressed to any one. No one in his vicinity was noticing him, and all around him were either standing up or looking intently upon the uproar. Mr. Adams grew paler. His right hand moved nervously upon the desk, as if he was trying to grasp something. His lips moved, and I thought they pronounced the words "Mr. Speaker," though I heard no sound, and indeed it occurred to me that he was not speaking above his breath. This happened three or four times in the course of two minutes—and part of the time his lips moved, as if he were speaking continuously. So convinced was I that he was trying to address the Chair, that I rose and looked around the pillar between me and the Speaker to see if Mr. Winthrop was noticing him. Then the action of his hand upon his desk became more convulsive, and he appeared to be stretching it out to reach the corner of the desk, either for support or to assist him in rising, as I supposed—his lips still moving. At that moment, I noticed he inclined over to the left as if slowly falling from his seat, when I saw there was something extraordinary occurring to him, and I immediately spoke to a member of the House calling attention to Mr. Adams. By that time he had sunk quite on the arm of his chair, and was discovered by several members, one of whom cried out. "*Mr. Adams is dying!*"

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MANUFACTURE OF INDIA RUBBER GOODS.

At Harlem, near New York, there is an India Rubber manufactory, where about 150 women and 50 males are employed, and where military equipments are made in no small quantities. The raw rubber is first cleanly washed, and after being dried is ground between two large cylinders under an immense pressure, heated so hot that the rubber looks as though it were burning. While it is grinding a preparation of turpentine is mixed with it to dissolve the rubber. The rubber comes from the roller a black mass, which is transferred to rollers of still heavier pressure, where it is ground again under a strong heat; thence it goes to a third roller to be heated ready to be put upon the cloth; this is done by a powerful set of rollers. The rubber thus prepared, is put upon the rollers and distributes itself evenly, at any thickness desired; the cloth is then put upon another roller that passes under the rubber, which, under great pressure, is forced into and through the cloth; no matter whether silk or the stoutest sail duck, it goes through. A coat is put on the other side in the same way, and no power can separate the mass after that. The cloth is then taken to the room where it is made into an infinite variety of goods to which it is adapted. The goods are cut out by patterns, and after the edges are covered with rubber cement, they are folded together and rubbed down closely, and soon become so closely fixed that any part will separate before the seams; there are in fact no seams, all is rubber without a particle of other fastening. After they are all fastened, the whole article is covered with powdered sulphur, and taken to be cured: this is done by placing them upon an iron railroad that passes into a large cylinder, where they are subjected to the action of steam at a high temperature, which cures them and completes an article that is affected by no temperature, and which will outwear iron itself. The goods taken out of the heater are boiled in strong potash lye and then washed, which leaves them ready for sale. The sulphate of lead and sulphuric gasses are also used to cure or vulcanize the rubber. The goods made by this machinery are elegant, and the operation of making them is very simple and yet complete. The invention is Yankee, and no nation can approach us in this kind of work yet.

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PROJECTED ESCAPE OF BONAPARTE.—It is not generally known that a vessel was undertaken to be built at Batersea, by the renowned Johnson, the smuggler, for the purpose of liberating Bonaparte from the Isle of St. Helena. The vessel was about ninety feet long, and of the burthen of one hundred tons. It was built of half inch plank; the grain of two such planks was placed in a horizontal position. These planks were so well caulked and cemented together, that the thickness of the sides of the vessel did not exceed that of an ordinary washing tub. The masts were so contrived that they could be lowered to a level with the deck, and the whole vessel might be sunk in shoal water with the crew on board, without danger. Ample means were provided for supplying the vessel with fresh air. The plan was to sail up at night, within a short distance of St. Helena, and sink the vessel until the next or some subsequent night, when Bonaparte would be enabled to make his escape to the beach, at which time the vessel was to be raised, Bonaparte to get on board, and sail away in the dark. It happened however that Bonaparte died before the vessel was finished, and it is a curious coincidence that she was to be coppered the very day the news of his death arrived. Johnson was to have received £40,000 as soon as the vessel got into blue water, exclusive of the reward to be given in case the enterprise succeeded.

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AMERICANISMS IN LONDON.—A London correspondent of the New Haven Register, in describing the novelty of the place, states that it is no uncommon thing to see posted in the streets—"American cheese, lard," &c. "American empty flour barrels." Corn bread, with the corn stalks sticking out of the window, to show that it is real simon pure. Also, "American boots," or boots made on the American plan, and "American overshoes," and "American clocks," and last, though not least, "Baby-Jumpers." These have, as yet, created the greatest sensation of any thing from the land of steady habits. They have been approved by the physicians and the press. Even the Times newspaper—the thunderer, as it is called—thinks them a very useful article; and Tuttle, the inventor, is acknowledged by all to be the great lion of the city. His extensive store in the Strand is crowded by his numerous customers, and the street and side-walk in front are blocked up by the curious gazers of all nations. It is said that he is to be appointed "baby-jumper" manufacturer to her Majesty, the Queen—who has been graciously pleased to accept as a present the beautiful Jumper exhibited at the Fair of the American Institute, and is in raptures at the delightful recreation it affords the little members of her household.

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AGRICULTURE.—Mr. Andrew Stevenson, once Speaker of the House of Representatives, and afterwards Minister to England, in an address on agriculture in Virginia, said:—

"What occupation more full of dignity, duties more full of joy, than those which distinguish the husbandman. When was it that man ever rose from a state of servitude and dependence to proprietorship of land and its cultivation, that he did not learn self-respect and become more elevated in his own esteem? Then it is that an entire change takes place. Then it is, that breathing no low or abject spirit, he reaps from the soil a harvest of virtue,—the sobriety of the father—the economy of the mother—the devoted labor of the son—the chastity of the daughter, these are the fruits of glorious agriculture. And this is my answer to all who decry it. I pity those who know nothing of, or are incapable of enjoying, that soothing, cheering, and unsurpassing influence which agriculture sheds over the mind and heart of man."

"Oh! friendly to the best pursuits of man;
Friendly to thought, to virtue, and to peace,
Domestic life in rural pleasure passed!"

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THE FIRST QUAKER.—An old American savage at an inn in New York, met with a gentleman who gave him some liquor, and being rather lively, he began to boast that he could read and write English. The gentleman, being willing to indulge him in displaying his knowledge, begged leave to propose a question, to which the old man consented. He was then asked who was the first person circumcised. The Indian immediately replied, father Abraham; and directly asked the gentleman who was the first Quaker. He said it was very uncertain, as the people differed in their sentiments. The Indian perceiving the gentleman unable to resolve the question, put his fingers into his mouth; to express his surprise, and told him Mordecai was the first Quaker, for he would not pull off his hat to Haman.

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CARO AND THE AXE.—Some years ago, a gentleman had a large dog that he had learned to send from the field to the house, for any thing he might want. It happened one day that he was at work about half a mile from home, and wanted an axe. He told Caro (the name of the dog) to go home and get it. The dog started off, and after being gone a considerable time, came sneaking back, but without the axe. My father bid him go back and get it. The dog went the second time, and after being gone as long as before, returned, bringing a heavy beetle. My father now became satisfied that the dog could not find the axe, and went himself, and found it sticking firmly in a large log; and the helve gnawed from one end to the other by the faithful animal, in trying to extricate it. And being unable, he had taken the beetle as a substitute!

VARIETY.

A correspondent of the Wheeling (Va.) Times, gives that paper a statement of a female in that vicinity who, at the age of eighteen, married a widower, the father of nineteen children; at his death he left her the mother of five more. She afterwards married another widower having eleven children; at his death he left her the mother of two more; and the day she became forty-nine years old she married another widower, having eight children; so that at forty-nine we find her mother and step-mother of forty-five children, some of whom are grandfathers and grandmothers.

In Britain, the deposition of dew from the atmosphere is generally less during the continuance of an easterly than of westerly winds, a phenomenon attributed to the different nature of the surfaces over which these winds travel—the former crossing the continent of Europe, and thus becoming comparatively dry and arid; the latter sweeping across the vast expanse of the Atlantic Ocean, and therefore becoming moist or hydrated, requiring but little reduction of their temperature for the copious deposition of dew to ensue upon terrestrial objects.

Howitt, in his late work on Germany, remarks that buckwheat affords a curious instance of how we sometimes translate the names of things. In Germany, he says, it is called buchweizen, which means beech-wheat, because the grains are three-cornered, or shaped exactly like the nuts of the beech. We have retained the name buck, which in English gives no meaning, or a wrong one, as though it were called after the buck or male fallow deer.

The Swedes never litter their horses. The buildings used as a shelter for these valuable animals consist invariably of plank, and are preserved perfectly dry and clean by means of numerous contrivances through which the liquid excrement is drawn off as soon as avoided. The soundness so universal in the hoofs of the Swedish horses, is attributed wholly to this practice of retaining them continually in a dry state, it being quite uncommon to see a lame or foundered horse that has been so stalled.

I once met on the sea-shore, said the eastern poet Sadi, a pious man who had been attacked by a tiger and horribly mutilated. He was dying and suffering dreadful agonies. Nevertheless his features were calm and serene, and his physical pains seemed to be vanquished by the purity of his soul. "Great God," said he, "I thank thee that I am only suffering from the fangs of the tiger, and not from remorse."

It is said that when Audubon, the distinguished naturalist, arrived in the city of Cincinnati, his poverty was so extreme that he humbly requested permission of a drayman to pull a few hairs from his horse's tail. The novel request was granted, and these hairs Audubon manufactured into rings, which he disposed of for a few cents, and thus laid the foundation of fortune and success in life.

The following anecdote is told of an individual who listened to the splendid argument of Sheridan against Warren Hastings. At the expiration of the first hour he said to a friend, "All this is mere declamation." When the second was finished, "This is a wonderful oration." At the close of the third, "Mr. Hastings has acted very unjustifiably." At the fourth, "Mr. Hastings is an atrocious criminal." And at the last, "Of all monsters of iniquity, the most enormous is Warren Hastings."

The following is a sure way to drive away black ants; when they trouble your sugar-box, &c., just roll up a small piece of camphor gum in a paper, and put it inside the box, and it will soon kill or disperse all these intruders; sage or tea leaves thrown in their way, are also very troublesome to them.

Lord Eglinton gave a famous tournament in Scotland some years since, which was chronicled all over the world at the time. It cost nearly $250,000! Lord Eglinton's name is now found among the published list of bankrupts in Scotland!

The art of engraving on glass, has of late years greatly advanced in Europe, and it is asserted, that the process has now become as easy and complete as engraving on steel and copper.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music.

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First	commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second	" "	Dec. 15,	"	March 22.
Third	" "	April 5,	"	July 12

TUITION, per term of fourteen weeks, from $3 00	to $5 00
EXTRAS—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

U. S. SCHOOL AGENCY.

CLINTON HALL, NO. 5 BEEKMAN-ST., NEW YORK.

Established for the accommodation of Schools, Academies, Colleges, &c. First class Teachers in every department furnished on reasonable terms. Letters of application from teachers and employers will be answered by a circular, giving references and full particulars. Books, Maps, Stationery &c., furnished to order on the lowest terms. The Teachers Advocate, $1, in advance. Letters must be post-paid.

26tf. E. H. WILCOX, PROPRIETOR.

The Sabbath Recorder.

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The Sabbath Recorder.

A FRIENDLY EPISTLE RELATIVE TO THE SABBATH.

The following letter, written by Bro. Nathan Wardner to a friend in this country, has been placed in our hands with permission to make such use of it as we may deem proper. It contains many good thoughts, and some new ones, on which account we think our readers will thank us for publishing it:—

Hongkong, (China,) July 15th, 1847.

Dear Brother,—All the duties of man to God and his fellows are involved in one word, "love." The injunction is, "Thou shalt love the Lord thy God with all thy heart," (Deut. 6: 5,) "and thy neighbor as thyself," (Lev. 19: 18.) This is the only principle upon which man ever performed an acceptable act in any age of the world. Hence the quintessence of Old Testament religion is identical with that of the New; its forms and institutions differing only so far as the circumstances of that age differed from the present. God being unchangable in his nature, could not be pleased with a different state of the heart four thousand years ago from what pleases him at present; and, under the same circumstances, could not approve a different course of conduct. The same conditions and relations must always impose the same obligations. To love God with all the heart, and our neighbor as ourselves, implies a supreme desire for the promotion of God's glory and the best interest of mankind. The Christian is to possess a kindred spirit with Him, and be prompted by the same desire, (differing only in degree,) for the accomplishment of the same end. Hence he can but love to do his commandments. "Whosoever saith, I know him," says the inspired penman, "and keepeth not his commandments, is a liar, and the truth is not in him." His laws are simply a revelation of himself; and to disregard them is to insult him.

Since *love*, as theologians generally agree, does not mean a simple emotion, or feeling, but an established principle of good-will, which prompts the possessor to that course best adapted to the desired end, the same principle must with equal strength awaken a desire to know what that course is. Whence is this knowledge to be obtained? Every intelligent Christian will answer, "From the volume of inspiration." No man can love God in the sense of the command above quoted, without reposing sufficient confidence in God's varacity to trust his word, or, in the love he bears to his creatures, to believe he desires their highest good. And no intelligent person would suspect his competence to judge. He being the Creator, knowing our nature, ability, and relations, certainly must know best what laws are most suitable for them. To desire, therefore, to set aside, or in the least to deviate from the path he has marked out, must be either to question his varacity or wisdom, or else exposes a spirit of disregard for him, his government, and the best interests of man, the out-flowings of an unreconciled and rebellious spirit. No law is perfect unless each article is based on a good and substantial reason, perfectly adapted to the relations existing between the subjects, and between them and their Law-giver. For if a precept has no good reason to enforce it, there can be none for obeying it; hence it is defective and imperfect. But the Psalmist says, "The law of the *Lord* is perfect." Therefore it must be based on those reasons and conditions which made its existence necessary. These precepts may perhaps be considered under two heads. 1st. Such as are of general application. 2d. Those that are of special and limited application. The first includes all those based on the general relations existing between God and his creatures, and between man and man. Those relations are the reasons upon which these precepts are based. Or, rather, the cause of the effects. And as well might we expect the time to come when lead will lose its weight while the laws of gravitation continue to act as they now do, as for any precept of the divine law to cease while the reasons which made its existence necessary are in full force. It is written, "Thou shalt have no other gods before me." Why? Because there *is* no other god. Can this obligation cease while that reason exists? Again, "Thou shalt not make any graven image." That is, to worship as God. Why? Because it would be robbing Jehovah of his due. "Thou shalt not take the name of the Lord thy God in vain." Man sustains such a relation to his Maker as lays him under obligation to reverence him supremely. Can any of these obligations cease while those relations exist? Once more, "Remember the Sabbath day to keep it holy." Why? Because it is the popular practice, or the law of the land, or more convenient to observe that day than any other? Let the Law-giver assign his own reason—which is as follows, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; *wherefore* the Lord blessed the Sabbath day and hallowed it." In this rests the proof that he is the Author of all things, and of what is assumed in the three preceding precepts, viz. that he is the only true God. Thus furnishing his creatures with an indisputable testimony against atheism and idolatry. Was such an institution necessary in the early ages of the world and for the reasons assigned? To say it was not, would be charging God with folly. If it *was* necessary, then it was adapted to the relations man sustained to God and his fellows. Hence the *relations* must be changed or destroyed before *that* precept can be altered or annulled. The principle is universally acceded to in all treatises on government, that a law cannot cease or be altered while the reasons upon which it is based remain the same. Are not the reasons of this precept as applicable now as they were then? Is not the fact that God created the earth in six days and rested the seventh as *true* now as it was then? Is not a witness that he is the Creator of all things, as *essential* now as it was then? Where is there a *single item* in the reason God has assigned for this institution that is not applicable to man at the present day? If it is still applicable, we can with the same propriety contend that the first command is nugatory, as that the fourth is. This reason is as general in its application as that of any other precept of the Decalogue. It cannot with propriety be restricted to any one nation or body of people without excluding all others from the race of mankind. That it was designed for the whole human race is confirmed beyond all reasonable cavil by the words of our Saviour—Mark 2: 27—when he declares, "The Sabbath was made for man." Neither the *Bible* nor *history* gives any account that the Sabbath was ever made but once. Hence if it was *ever* made for man (as Christ declares) it was made for him when it *was* made, that is, at the finishing of creation. All caviling, therefore, in regard to its being a type of the gospel rest, or peculiarly a Jewish institution, is fruitless and vain. Even had it never existed till the giving of the law on Mount Sinai, the reason assigned for its institution makes it as obligatory upon Gentiles as Jews. For a law must be as extensive in its application as the *reason* upon which it is based. There would be as much propriety in limiting every *other* precept of the Decalogue to the Jewish nation as the fourth; which would free the Gentiles from the possibility of sinning, from all need of a Saviour, and from all interest in the atonement.

There are laws, however, of a special and limited application, based on special relations, and limited only by the limits of those relations. Such was the law of types and shadows, and such are the institutions of the gospel church. Since the fall, no covenant of works has existed by which man could merit pardon for his sins. If there had been, no atonement would have been necessary. But the Scriptures hold up Christ as the only medium of salvation to the fallen sons and daughters of Adam. And this salvation is offered only upon condition of faith in him as the sacrifice. Since there can be no faith without knowledge, types and shadows were instituted to represent him, and the work he was to perform, to those living prior to his advent. Through these they could see him, believe on him, and be saved by his merits. This relation was limited to the death of Christ, and then the ceremonial law ended; and after that, it had no application, neither to Jews nor Gentiles. This law extended as far as the reasons upon which it was based, both in application and time, and no farther. But did the obligation of children to honor their parents cease then? And why not? You would doubtless answer, "Because the relation they bear to their parents was not affected by the death of Christ; hence the same reason imposes that obligation now as much as it did before." Is not that mode of reasoning as good for the fourth command as for the fifth? Does not man sustain the same relation to God, as creature to Creator, since Christ's death, as he did before? Do not his condition and relation render a day of rest and worship as necessary now as they did before? Is not the fact that God is the Creator of all things as necessary to be kept in mind now as it was then? Does not man need a witness against atheism and idolatry as much now as he did then? If so, then all the reasons and relations which made the existence of that institution necessary at the *beginning*, are in full force at the present day. Hence, as true as the same causes acting under the same circumstances always produce the same effects, so sure the same reasons, with the same applicability, will always impose the same obligations. Therefore if conditions and relations have anything to do in imposing duty, the fourth command is as binding now as it ever was; all the arguments that man can invent to the contrary notwithstanding.

But we are told, that the Jews were urged to observe the Sabbath for another reason besides that given in the fourth commandment. What then? Did not that additional reason grow out of a *special* relation in which the Jews were placed, in addition to the *general* one, by reason of their deliverance from bondage? If that reason nullifies the general one, then that special *relation* must nullify the general one.

Again, we are told that all the Old Testament laws were abolished at the death of Christ, and such as are necessary under the gospel dispensation were reënacted. This brings us back to our former position, that is, that an obligation cannot cease while the reasons which imposed it remain in force. Can it be shown, that a single reason imposing any one of the ten precepts upon mankind has varied from what it was originally? I think not. If those precepts were ever abolished, man's relations to his Maker and his fellows were first abolished. Can man be freed from obligation to have no other God but Jehovah while he sustains the relation he now does and always did? Could the child ever be freed from obligation to honor his parents while he sustains that relation? Or can man ever be freed from obligation to recognize God as the Creator of all things while that fact exists? To all these questions you will answer, No. Such a thing could never take place without the universe being blotted from existence. But provided such an occurrence could take place, all then existing, would at once be freed from sin, (for there is no sin without law,) from all condemnation, (for there is no condemnation without law,) and from all obligation, (for there is no obligation without law.) Even the Jews that nailed our Saviour to his cross, could stand before Jehovah's tribunal and plead their innocence and guiltlessness.

Again, it is said, 'all were abolished except such as were brought over into the new dispensation.' Let me ask once more, Are man's relations to his Maker and his fellows the same now that they ever were? Should any one answer in the negative, he is bound to show wherein they differ. But, if they were always the same, without alteration, what bringing over could there be? To say the precepts of the Decalogue were brought over into the new dispensation, would be equivalent to saying that man's relations to God and his fellows were brought over, as though they would have ceased, had not such a transfer been made; which, to me, looks like an absurdity.

Christ declares that he "came not to destroy the law." Such a work was not included in his commission. Did he do more than he expected to when he came? To say that he did, the position must either be assumed that he was then ignorant of what was *necessary* for him to do, and learned something new afterwards, or that he transcended his authority by overleaping the bounds of his commission. What Christian would not shudder to make such a charge? We are also informed, that "he magnified the law and made it honorable." Would he have conferred honor upon the law by blotting it from existence as a worthless thing? Honor consists in representing an object as valuable and worthy to be extolled. But you will say, 'there was a law abolished at the death of Christ, for Paul says so?' Granted. But to say that all law was abolished then, would be to contradict our Saviour's declaration, and Paul's too; for Paul says, faith does not make void the law, but establishes it; that is, makes it more firm and immovable. The estimate which *God* placed upon it, is indicated by the price that was paid to satisfy its claims. Would he have paid such a price for that which was worthless, and fit only to be struck from existence? Again, Paul says, "the law is holy, just and good." Were *these* principles struck from existence at the death of Christ? They must have been if that *law* was, for they formed the very essence of it. That which was annulled could not have been based on any relation that now exists; if it had been, it would still be in force. But ~~all must~~ have been included in the typical, ceremonial, and Jewish national laws, which were intended for one end. The object of all was accomplished at that time, and all the reasons that enforced them ceased at that time. Therefore, a single precept of the Decalogue could not possibly be included with them. You will doubtless refer me to the 3d of 2d Corinthians to prove the abolition of the Decalogue. I do not admit that it proves any such thing; for it says no such thing. It says, "the *ministration* of death, written and engraven on stones, was glorious," which, with its glory, was done away by reason of the superior glory of the Spirit's ministration. Mark, it was not the *law* that was thus affected, but the *ministration* of it. This ministration was glorious inasmuch as it enforced the law, which was holy, just, and good, bearing the image of its Author, whose claims could be satisfied only by the death of the offender. The Spirit's ministration excels in glory from the fact that it enforces the *same* law, (which would make its glory equal,) and in addition to that, has the power of giving life to the offender upon certain specified conditions, and at the same time justice has its full demands; as it is written, "Christ hath redeemed us from under the *curse* of the law, being made a curse for us." Thus making it a ministration of righteousness and life. From the above considerations, I cannot see how any of those passages speaking of the abolition of ordinances, feasts, festivals, new moons, and Sabbaths, which are declared to be shadows of Christ, can be considered as having reference to a single precept of the Decalogue, without contradicting revelation and the plainest dictates of reason.

The same arguments which prove that a law cannot be abolished while the reasons exist that enforce it, prove also that it cannot be changed. If a precept be changed from what it was, it is not the *same*. It becomes a different law, enforced by different reasons, based on different relations, and hence entirely a different thing.

[Remainder next week.

SHOCKING SUPERSTITION.

The *Constitutionnel* relates the following case of "discipline in the French convents:"—"The houses of religious communities are much more numerous at Paris than is believed, especially those of women. Of what occurs therein in macerations and mortifications of all kinds, the following fact, hardly credible in the century in which we now are, may give an idea. On Tuesday, Dr. B—— was invited to visit one of these convents of cloistered women, to prescribe for one of the nuns. On his arrival at the convent, he was introduced to the cell in which the sick person, on whose behalf he had been called in, was lying in bed. He questioned her about her sickness, and on the symptoms which she felt. The sick person answered, in a weak voice, that nothing was the matter with her; but her features showed pain, and soon after her strength gave way, and she fainted. The Doctor hastened to unfasten her dress, and partially opened it in the endeavor to restore her consciousness; but judge of the surprise he then felt on seeing a crucifix placed on the breast of the nun, with spikes which entered the flesh. He immediately removed this instrument of torture; but the nun, on recovering from her fainting fit, put her hand to her breast, and, perceiving that her crucifix had disappeared, demanded it with loud cries, and repeating that she could not allow it to be taken from her, for that she bore it in fulfillment of a vow, and as an act of penitence imposed on her by her confessor. But the Doctor, employing his authority, declared that he would oppose the continuation of such maceration by all the means in his power. The nun had not only the breast torn and full of holes from the points with which the crucifix was covered, but her back presented traces of similar injuries. Dr. B——, on leaving the convent, took the crucifix with him."

PROFANE SWEARING.

"To swear—is neither brave, polite nor wise;
You would not swear upon the bed of death—
Reflect—your Maker now could stop your breath!"

Brother S—— and myself were entertained, during the Convention week, at the house of a medical gentleman, eminent in his profession, but addicted, it was said, to profanity in ordinary conversation. Without a premonition, no suspicion of so blameworthy a practice could have arisen in our minds; for no real Christian ever showed guests greater courtesy, or seemed further from profaneness than our gentlemanly host. He did not even annoy us with lady-like mincings, putting forth the buddings of profanity in "la me!"—"good gracious!" and the like.

But on Sunday night, our conversation taking a religious turn, the subject of profane swearing was incidentally named, when I could not resist the temptation of drawing a bow at venture, and so I said:

"Doctor, we leave you to-morrow; and be assured we are very grateful to Mrs. D—— and yourself; but may I say, dear sir, we have been disappointed here?"

"Disappointed!"

"Yes sir, but most agreeably——"

"In what way, Mr. C——?"

"Will you pardon me, if I say we were misinformed, and may I name it?"

"Certainly, sir, say what you wish."

"Well, my dear sir, we were told that Dr. D—— was not guarded in his language—but surely you are misrepresented—"

"Sir," interrupted he, "I *do* honor you for your candor; yet sir, I regret to say, you have not been misinformed. I do, and perhaps habitually, use profane language; but, sir, can you think I would swear before religious people and one of them a clergyman?"

Tears stood in my eyes, (the frank-heartedness of a gentleman always starts them,) as I took his hand and replied:

"My dear sir, you amaze us. Can it be that Dr. D——, so courteous and so intelligent a man, has greater reverence for *us* than for the venerable *God!*"

"Gentlemen," replied the Doctor, and with a tremulous voice, "I never did before see the utter folly of profane swearing. I will abandon it forever."

REFLECTIONS ON PROVIDENCE.

August 27, 1663. Wearied and somewhat sad at heart, I lay'd down my penne yesterday, and shortly afterward was sent for to give some helpe to one of our poore neighbors. The lesson came not amisse, and the words of the disciple to the blind man came to my remembrance, "Be of goode comfort, arise, hee calleth thee." There was still worke for mee to doe.

August 29. Busied this forenoone in ordering some changes in the household: looked on the linnen, and made out a list of some that could be spared for my daughter Brereton; in the toppe of a linnen chest found one or two of my first babie cloathes strewed with lavender, carefully pinned up and put away by poore old nurse; took up the lace cap, the two who had worne it first, my little sonne, my precious William, and beloved daughter Diana, both taken. Can I now say it is well? All things visible will passe away, but the unseene will remaine, so if the heart loveth these, its treasures are safe in Heaven. When evening came I walked forth; the sunne had gone down behind Framlingham, leaving a bright golden edge upon the narrow ridge of darke cloud; the aire was soft, and the Gillo-flowers on the low wall gave out a pleasant perfume as I passed; stopped and pluct'd some of the pale yellow flowers, as I thought of the day whereon my three little maidens brought the young plants from the castle, and planted them here, the while I stood bye looking at their happie faces; now one is not, and the others are farre from mee. As I walked up and down the terrace, saw the rookes as they slowly winged their way over head to their nests and young broods; how small a thing maketh the full cup to overflow—the tears rose to my eyes, my home was deserted. As it became darker, the starres, which did at first show but dimly, were now bright and sparkling. There was scarce a sound, the birds were all silent, save the corn-crake, which uttered its harsh note afarre off; a bat flitted past, neare to my face, the shapes of things became indistinct, and no shadow marked the houre on the sunne-dial; a little gust of wind rose, and stirred the tops of the trees. The stillnesse of all around was very solemn; a sweete feeling, that could not be uttered, of lowly thanksgiving and love, spread over my heart. The Lord was very gracious unto mee; it was a season of inward peace, as of outward silence and beauty, and my heart was stirred as the trees of the wood are moved by the wind.

Came into the house, and seeing the sand-glasse that I had turned at sun-sett, that it was runne out, the prayer arose that so my life might runne its course, and gently cease.

[Diary of Lady Willoughby.

DIVORCE OF LABOR FROM STUDY.

To a true and healthful devolopment of the man, I deem a constant participation in manuel labor indispensable. Labor! blessed boon of God, to alleviate the horrors and purify the tendency of our fallen state! when shall its benefits and its joys be brought home to each and to all? We may make it a curse and a burthen by so regarding it, as we may any other blessing from heaven, but the truth is irrepressible that only he who is familiar with labor and loves it can either improve or enjoy life. The man whose only stimulant to exertion in any field is the hope of individual gain, can hardly have risen above the condition of a slave. We must learn to be true workers—our frames need it—our unperverted impulses demand it—our very souls, if unstifled, cry out for it. Most earnestly, then, do I record my protest against the all but universal prescription which divorces entirely profound study from manual labor—which, in its attention to the intellectual and moral nature of the student, forgets that he has also a physical frame to be developed and invigorated. Do the mass of our young men finish their studies with stronger constitutions, sturdier frames, more athletic limbs, than they brought away from their parental firesides? Not within the sphere of my observation—far otherwise. I have known many dyspepsias, consumptions, debilities, which traced their origin to the seminaries: I do not remember any that were cured there; I have known the stout lad in the district school who graduated a feeble invalid from the university. My conviction is that the physical department of education has decidedly retrograded since the days of Greek freedom and glory. Our prevalent error is not one of method and detail—it is fundamental. We have lost the true basis ordained of God for the harmonious and healthful development of the whole human being, in separating the educatian of the head from the education of the hands.

Horace Greeley.

THE ELEVENTH COMMANDMENT.

A certain bishop, who lived some hundred years ago, and who was very unlike the Christian bishops of old, before titles were invented for them; very unlike Fenelon too, who nevertheless had plenty of titles; very unlike St. Francis de Sales, who was for talking nothing but "roses;" very unlike St. Vincent de Paul, who founded the Sisterhood of Charity; very unlike Rundle, who "had a heart," and Berkley who "had every virtue under heaven,' and that other exquisite bishop, we blush to have forgotten his name, who was grieved to find that he had a hundred pounds at his banker's when the season had been so bad for the poor; this highly unresembling bishop, who nevertheless was like too many of his brethren,—that is to say in times past, for there is no bishop now, at least in any quarter of England, who is not remarkable for meekness, and who does not make a point of turning his right cheek to be smitten, the moment you have smitten his left—this unepiscopal and yet not impossible bishop, we say, was once accosted, during a severe Christmas, by a parson-Adams kind of inferior clergyman, and told a long story of the wants of certain poor people, of whose cases his lordship was unaware. What the dialogue was, which led to the remark we are about to mention, the reporters of the circumstance do not appear to have ascertained: but it seems that the representations growing stronger and stronger on one side, and the determination to pay no attention to them acquiring proportionate vigor on the other, the clergyman was moved to tell the bishop, that his lordship did not understand his eleven commandments.

"Eleven commandments!" cried the bishop; "why, fellow, you are drunk. Who ever heard of an eleventh commandment? Depart, or you shall be put in the stocks."

"Put thine own drunken pride and cruelty in the stocks," retorted the good old priest, angered beyond his Christian patience, and preparing to return to the sufferers for whom he had pleaded in vain. "I say there are eleven commandments, not ten, and that it were well for such flocks as you govern, if it were added as it ought to be, to the others over the tables in church. Does your lordship remember, do you in fact know anything at all of Him who came on earth to do good to the poor and woful, and who said, 'Behold I give unto you a new commandment, love one another." [Hunt.

"IN THE BEGINNING."

The beginning spoken of here has been variously estimated. My own opinion, as published in 1814, is, that it forms no part of the first day, but refers to a period of indefinite antiquity when God created the worlds out of nothing. The commencement of the first day's work I hold to be the moving of God's Spirit on the face of the waters. We can allow geology the amplest time for its various revolutions without infringing even on the literalities of the Mosaic record, while nature herself bears witness to the need of a creative interposition, more especially for the lattter part of the work of the third day, even though geologists should be able to assign a competent natural process for the former part of that day's work. If the one could be executed by the old laws of matter, the other requires new dispositions, these incontestible evidences of a directing wisdom in the formation of the actual economy of things. The sixteenth verse is perhaps retrospective, as the first, and part of the second are. At all events the language admits of being so rendered as to signify that on this fourth day the lights were not made first to exist, but made to be for signs and the division of time, which they could only be by the dispersion of those dark and heavy vapors which might have altogether obscured the firmament from the view of the earth. This solution is strengthened by the philological arguments of Rosenmuller; and even Granville Penn, the greatest of all our recent alarmists, has a theory by which to dispose of the imagination that the heavenly bodies were formed on the fourth day. If geology can make good periods of solar darkness, it were in further harmony with our views. [Dr. Chalmers.

On Listening to Evil Reports.—The longer I live, the more I feel the importance of adhering to the rule I have laid down for myself in relation to such matters:—1. To hear as little as possible whatever is to the prejudice of others. 2. To believe nothing of the kind till I am absolutely forced to it. 3. Never to drink into the spirit of one who circulates an evil report. 4. Always to moderate as far as I can the unkindness which is expressed towards others. 5. Always to believe that, if the other side were heard, a very different account would be given of the matter. [Life of Simeon.

The Sabbath Recorder.

New York, March 30, 1848.

NEWS FROM OUR MISSIONARIES.

Within the past week, two vessels from Shanghai, China, have arrived at New York, bringing letters from our missionaries to Nov. 17, some three months later than those previously received. The letters to the Executive Board we do not of course feel at liberty to publish until they have been laid before that body. But here are on our table several letters to private individuals, which give a very good idea of the feelings and position of the missionaries, and from which we are sure we shall be pardoned for making some extracts. May these extracts serve to encourage the friends of the mission throughout the denomination, as the letters have encouraged those to whom they were written.

The first letter we take up is from Mrs. Carpenter to Mrs. A. M. Rogers. Under date of October 23, 1847, she says:—

"We have been talking of the day we last saw you all—a day ever memorable in our calendar, and a day which our friends will remember for our sakes. Nearly ten months have elapsed since then, yet how fresh are your parting words! How distinct is the tear which glistened in many an eye! How eloquent the 'farewell'—the 'God bless you,' which is still ringing in our ears! How warm the pressure of many a hand which we shall never clasp again this side the grave! They are past—those words, those looks, those shake-hands. Can we ever forget you? Shall we ever be forgotten? It is wrong to ask. How vivid is every family scene there—how familiar every social circle in which we have mingled! Now we are a little community by ourselves. We have formed many valuable acquaintances, gained many valuable friends; still our hearts cling to each other. We love our associates, and we know we are loved in return. Nor do we love our friends on the other continent less. Our hearts cling to them, and we feel that we are only separated for a season. The whole globe lies between us, yet many a waking, many a sleeping hour, do our spirits hold sweet fellowship with them, and derive strength from the silent communion. To-day has been the Sabbath. Shall I tell you how we spend it? We commence by a social season of prayer on sixth-day evening. Our cheerful breakfast is enlivened by some chat of a Sabbath-day character. Our daily morning devotions after breakfast are perhaps a little protracted. At ten o'clock we sing, read a sermon or religious lecture, then close by prayer, and try to make the remainder of the day profitable by conversation, meditation, &c. The monthly concerts we observe, and find them thus far very profitable. We sometimes attend the sanctuary assemblies of our first-day friends, but not weekly. Their Thursday evening prayer meetings we generally some of us attend. But how different from our accustomed social meetings at home in happy America." * * * * *

Nov. 17.—"You ask if I am happy? Yes, I am and have been most happy. I would not exchange my present prospects with the wealthiest, the most fashionable lady in New York. I too am an inhabitant of a mighty city—a walled city—a heathen city—a city of the dead, dead in trespasses and sins. When will they look to Him through whom alone they may have light and life? It seems so very, very long, before we shall be able to converse much with them. Yet we certainly have much to encourage us, when we find that we can make ourselves at all understood. We are constantly adding to our little stock of words and phrases, which is already quite available in our domestic affairs, and in conversing with our teacher, who takes great pains to correct and improve us. Our missionary friends are very kind to assist us; and although they have taken no pains to conceal the fact that they deprecate such a diversity of opinions here, still they treat us with as much cordiality as our most sanguine hopes could have promised us."

The next letter we take up is from Mr. Wardner, dated Nov. 8. Here is a paragraph from it:—

"The Chinese mode of burying is peculiar. Few bodies are interred, but they are generally placed in highly-ornamented coffins, which are so much prized that many purchase them before death to suit their own fancy. These are placed in some retired spot, and thatched with straw, or arched over with brick, leaving a small opening in one end. Sometimes large numbers of them are placed together, and covered with earth, forming high mounds; but very frequently they stand alone and uncovered. At the time of burial, brown paper, cut in the shape of money, or gilt paper, is burnt by the coffin to furnish the departed spirit with spending money. About three times a year, they go to cleanse and repair them, and burn incense money, &c. Bro. Carpenter and myself witnessed such a scene yesterday morning in our walk. The surface of the soil was removed by the side of the grave, which was filled with straw, and covered with a mat supported by two bamboo poles, and a suit of clothes placed on this, arranged in the order worn, so as much to resemble a person, covered with ghost money. When the torch was applied, a woman and two children presented themselves, with white sashes (mourning badges) tied around their heads, the ends of which reached nearly to the ground behind them. As the smoke began to rise, they bowed, waving their clenched hands four times; then, kneeling, they bowed their heads to the ground the same number of times; after which the woman burst forth into a loud and mournful lamentation." * * * * * "We begin to talk to the people a little about Ya-soo-koo tau-lee (Jesus doctrine,) and generally find them quite willing to hear. Our hired man appears quite thoughtful, reads his Testament attentively, verbally renounces idolatry, seems pleased to hear us talk on the subject of religion, and says he prays daily." * * * * * "On the evening of the first inst., a fire broke out in the eastern suburbs, which consumed upwards of a hundred houses. The loss is estimated at half a million. Several persons were consumed, and many families no doubt deprived of homes and the comforts of life. The boatmen, principally from Canton and the Fukien provinces, came forward and plundered by force of arms."

Part of the letter from which the above is copied, was written by Mrs. Wardner, who expresses much anxiety to become qualified to teach, and to have a school for Chinese youth.

We will close our extracts with the following paragraph from a letter of Mrs. Carpenter, in which are some important and timely suggestions in answer to inquiries upon the subject of which she speaks:—

"When another company is sent out, tell them to bring every thing they have in the world, from a cook-stove down to a rolling-pin. Nothing is in use in our own country which is not needed just as much here. We are just as liable to sickness, in which case the accommodations needed there would be indispensable here. We do not suffer for anything, but we hope others will profit by our experience and bring a regular outfit of everything, as most of the articles needed are difficult or impossible to obtain here, and are very expensive when found. Of course I do not allude to food; we can live as cheaply here as at home, and whatever is made here is cheap; but the natives have faint ideas of our necessities, and would have no object to minister to them if understood. Cotton-wool in all its forms is very cheap; silks also, and many kinds of cotton goods. But prints, and muslins, such as we use, are a different thing; a muslin dress which in New York could be bought for two dollars, cannot be bought for less than ten or twelve here. We happen fortunately not to need, and so shall not buy. Materials for caps and collars, and such like things, are entirely out of the question. Flannels and yarn stockings we must send home for. I mention these things that our friends may be guided by them in their future action on such matters. Some generous heart may wish to give, and would gladly do so were it known that such things were as acceptable as money. For their benefit, I would say, they are more so. And the trouble of sending them will be slight, compared with the expense of buying them here, or the discomfort of going without."

ODD-FELLOWSHIP—NO. 4.

Since my last, I have received an account of the expulsion of Francis X. Zeigler, (the witness who testified in the Lancaster case, narrated in No. 3.) The poor brother had told too much truth, reluctant as he was. Such conduct was unworthy of an Odd-Fellow. The following is a copy of his expulsion:—

"Susquehanna Lodge, No. 80, I. O. of O. F.,
Monday evening, Nov. 17, 1845.

Mr. F. X. Zeigler:

Dear Sir,—I hereby notify you, that for conduct unworthy an Odd-Fellow, (of which you are aware,) you was on Monday evening, Nov. 10th, by a unanimous vote, expelled from this Lodge.

Yours in haste,
H. H. Haustorn, Secretary."

This affords additional evidence of the corruption of the Order. Henceforth it cannot be claimed, that Odd-Fellowship does not require a brother to aid another contrary to justice; for in this instance the Lodge *voted unanimously* to expel him because he had the temerity to conform in *any degree* to the demands of the law and the claims of justice.

Odd-Fellowship has likewise been charged with controlling elections. The following is an extract from a pamphlet on "Secret Societies," by Rev. J. S. Backus, Pastor of the Baptist Church, Auburn, N. Y.:—

"When on my way to Philadelphia, last fall, I witnessed the efforts of an Odd-Fellow to obtain the name of a gentleman for membership in a lodge, in which he took occasion to speak of a candidate for an important office in Pennsylvania, who, he affirmed, would be elected. On being asked how he could think so, as his party were in the minority, he replied, 'He belongs to the I. O. of O. F.—to a lodge in the city, where they number over five hundred of the real old stand-bys.' 'But do you suppose,' said the man, 'that being a member of the Order will help one into office?' 'I know it,' said he, 'I belong to the Order myself, and understand its advantages.' This was sufficient—the man gave his name to be proposed, that he might unite before election."

This will furnish us with a key to the strange results of certain elections. I will introduce another extract from the same author to show that Odd-Fellowship interferes with the discipline of the churches:—

"It has dared to lay its meddlesome hand on the discipline of a church, staying the exclusion of one, and moving the exclusion of another who was less criminal than the former, save that he opposed the secret society to which the former and mover belonged."

I will likewise present some extracts from the "Renunciations and Expose of Odd-Fellowship," by Dr. E. Willis, of Harvard, whose respectability is endorsed by over fifty inhabitants of the town where he resides. In giving his reasons for renouncing the Order, he presents many which my limits will not allow me to introduce. I shall introduce a few, and refer the reader to the original work:—

"Settled thus as I am in my conviction of the corrupt and corrupting tendency of the obligations of the Order, I could no longer coalesce with it. I could not feel that I had done my duty as a citizen, until I had done what I could to put the public upon its guard and to prevent its mischief.—Page 8. It is objected that I am bound to secrecy by its obligations. To this I reply, I claim a release from all obligations peculiar to Odd-Fellowship which I have taken, on the ground of *contract*. I was desirous of knowing what were the obligations and secrets of the institution before joining, that I might maturely consider and judge of its merits for myself. But I was told by them that I must take it upon their recommendation, but that I might be assured it would not affect my religious or social obligations and duties. It was on that express condition that I took it, and on that condition I claim exemption, total exemption, from the bond. I esteem the whole thing a lying fraud. To adhere to it I must violate every relation to God or man. I feel bound in conscience, to enter my solemn protest against the whole thing—its obligations, its secrecy, its signs and tokens, its exclusiveness, its sacrilegious ceremonies, its lying pretences, both in its lectures and its claims to antiquity, its titles and its fooleries. My duty to expose and rebuke such iniquity, I could not covenant away, if I should try. But I did not try. I fling back the charge of breach of contract upon those who make it."—Page 9.

After showing that it interferes with the domestic, social, religious and civil relations, he declares that "the pledge of non-interference which they gave me was not true; the institution does interfere with every social relation." But he justifies his renunciation of Odd-Fellowship upon another ground, and one dishonorable to the fraternity:—

"It is on the ground of deliberate deception and fraud. Before uniting I had heard the secrets of the Order were exposed and published in a book. And I had heard something of the nature of the disclosures. I told them what I had heard, and that if it were true I did not wish to unite with them. They assured me again and again that it was false, that the pretended disclosures were not true; and it was on that assurance that I went forward. But to my no small amazement, when I had been initiated, and taken the degrees, and got a book of disclosures, and come to compare them, I found the book correct, so correct, that some of the lodges use it in the lodge work as their guide." Page 10.

But he claims justification "on the ground, that in its present position no man can adhere to its obligations of secrecy, without lying, deceiving, or conniving at deception. The thing is *out*, and was out when Odd-Fellows told me it was not." Page 11 and 12. I might continue these extracts to any length, but think the above is sufficient to satisfy any unprejudiced mind on the subject. Should any one desire farther information on the subject, it can be obtained by addressing a letter, postpaid, enclosing money enough to cover the expense, to Rev. Nathaniel Colver, 2 Province House Court, Boston; or, W. S. Damrell, No. 11 Cornhill, Boston. Having established, (at least in my own mind,) that a church would be justified in excluding a member who is an adhering Odd-Fellow, after due labor, provided he cannot be reclaimed, I close my investigation, unless I should feel myself called out by a criticism upon what I have written.

E.

Temperance in Maine.—A correspondent of the Christian Observer says that in respect to temperance, Maine is the Banner State. Some special exertions in this cause were made as early as 1828. Signal success also has attended these and those made more systematically and upon a more extended scale since. The inland and rural districts especially, have thus been almost thoroughly purged and purified from that blighting curse that was previously upon them. And while much yet remains to be done in our larger and more populous districts, and those adjoining the seaboard, there is reason for hope in the many clean hands and stout hearts, that are as valiantly as ever battling it against this giant foe of God and man, especially in connection with the promised aid and blessing of Almighty God on efforts herein made in His strength, and with a supreme reference to His glory and the religious as well as moral well-being of man."

The Pope not Omnipotent.—A correspondent of one of the English papers, writing from Rome, tells a singular story of the limits of the Papal power. There was an outburst at Milan some weeks since, and a number of persons were killed. Funeral services, in honor of the slain, were performed in the church of St. Carlo Borromeo. The usual prayers were offered. This very highly incensed the Austrian Ambassador, and he forthwith repaired to the Lateran to expostulate with His Holiness, Pius IX. The Pope told him that he could do nothing in the premises. The prayers had already gone up to heaven, and could not be recalled. Even the possessor of St. Peter's keys could not do anything to hinder their efficacy. The Ambassador had to leave disappointed.

Churches in New York.—By a paragraph in the Journal of Commerce, of Saturday last, it appears that there are two hundred and nineteen places for public worship in the city of N. York. Twenty years ago, when the population of the city was 200,000, there were one hundred and one churches; now the population is estimated at 400,000, from which it is inferred that the city is better supplied now than formerly with places of public worship, which is undoubtedly a fact, if the comparative size of the houses is taken into consideration, the recently built churches being much more capacious than those of twenty years' standing.

Protestant Teacher turned Catholic.—A good deal has been said in the papers respecting a female teacher who went West under the patronage of Gov. Slade's and Miss Beecher's Education Society, and then entered the Catholic church. From a letter of Prof. Stowe it appears that the individual is Miss Mary P. Thompson, a native of Durham, in New Hampshire, who was educated at Mount Holyoke Female Seminary, and removed to Ohio in the spring of 1846, a year before this Society was organized. She applied to Miss Beecher and Gov. Slade for a situation as a teacher *after she had gone to the West*. She engaged to become a teacher, and then declined, concluding to take the veil and enter the nunnery at Cincinnati. The reason of her course, according to the Congregational Journal, is that she was not treated with all the deference she thought due to one of her importance by the Protestant minister and church in the place where she resided; and the Catholics discovering that her pride was wounded, by a little extra attention and flattery coaxed her into their church, making many promises of what they would do for her.

Roman Catholics in Arkansas.—The Catholic Almanac for 1848 says that three Roman Catholic families have not settled within the limits of Arkansas for the last three years and a half. The bishop has lately traveled, on horseback, over five hundred miles, and only met two families who professed the faith. He states with reluctance and pain, that he has received in his whole diocese, no more than *thirty-one dollars*, for three years and a half, toward his maintenance; hence must the bishop look to the charity and benevolence of the friends of religion abroad to enable him to provide, both for himself and his clergy, food and raiment for the missions of Arkansas; for were all his flock, scattered as they are over a diocese of fifty-five thousand square miles, assembled together, they would not form a large congregation.

Dr. Burns.—In our occasional allusions to the visit of Dr. Burns to the Free-Will Baptists of this country, we have spoken of him as a delegate from "*the* General Baptists of England." But a friend in London informs us that this is a mistake, as "he represents the '*New Connection* of General Baptists,' who are chiefly sprung (like himself) from the Methodists, and does not belong to, nor is recognized by, the original and genuine denomination, constituting 'the Assembly,' which hath regularly met in London from 1639."

Religion among the Baptists in New York.—At the monthly meeting of the pastors of Baptist Churches in the City of New York, held on the 6th of March, about two hundred baptisms were reported as having taken place within the previous month. Serial meetings are now progressing in several of the churches.

An Appropriate Text.—In Boston, on the Sunday after the death of Mr. Adams, some three or four clergymen preached from the following singularly appropriate text: "For behold, the Lord of hosts doth take the mighty man, the prudent, and the ancient, and the honorable man, and the counsellor and eloquent orator."—Isaiah 3: 1—3.

Premium for a Tract in German.—Rev. Dr. Kurtz, editor of the Baltimore Lutheran Observer, has received a communication from Basle, Switzerland, offering 250 gold ducats, or $625, for the best tract in German on the *Sanctification of the Lord's day*. The design is to circulate the accepted Tract as extensively as possible throughout Europe.

The Jews.—It is said that within the last twenty years thirty thousand wealthy Jews have emigrated from Bavaria, on account of the restrictions to which they were subjected. On the other hand, it is stated that a Jewish gentleman, named Aratri, has been chosen a director of the Roman Club in Florence—an honor never before conferred on a Jew in Italy.

"Honor to whom Honor."—In our paper of week before last appeared the "Song of the Snow-Bird," credited to Miss Gould. We ought to have known—and should, if we had given the subject a moment's thought—that not to Miss Gould, but to our old friend, Rev. Francis C. Woodworth, Editor of the Youth's Cabinet, belongs the honor of immortalizing "poor chick-a-de-de."

Alfred Academy.—A Catalogue of the Officers and Students of Alfred Academy and Teachers' Seminary, for the year ending March 10, 1848, is before us. The number of gentlemen in attendance upon the school during the year was 246; number of ladies 209; making a total of 455. This indicates that the Institution has a strong hold upon the confidence of the community.

The Union Magazine for April is one of the richest numbers yet published. It has more than twenty original articles, generally of a high order; three fine engravings, and nine wood cuts. Mrs. Child and Mrs. Sigourney are among the contributors. Edited by Mrs. C. M. Kirkland. Published by Israel Post, 140 Nassau-st., at $3 per annum.

The Christian Reflector comes to us this week in a neat dress, and without the smell of fire upon it, although the office in which it was printed, together with many valuable papers, was consumed in the recent fire at Boston. Distant be the day of a similar calamity.

Origin of the Present Pope.—A converted Roman Catholic priest of New York, who has in years past been quite intimate with the present occupant of the Papal chair, and who is perfectly familiar with his personal history, states that his first position of any prominence, was that of a membership in the *Garde Nobile*. While thus engaged, he was induced to take a vow, threw up his office, and became priest. Not long after, he went as a missionary to Chili, and while on his way, visited the city of New York. His stay in Chili not being very protracted, he returned to Italy, where he was appointed Papal Nuncio to Naples, and by a train of peculiar circumstances was made cardinal, and finally was elevated to the pontificate. It is difficult to say how far the impressions he received in America may have influenced his subsequent actions.

Cheap and Uniform Postage.—The partial reduction of letter-postage in this country has operated very favorably, increasing the number of letters from 25 to 52 millions, and requiring less appropriations from the general treasury than was anticipated. In England, where the reduction has been complete, the number of letters has increased four-fold, and the post office revenue has exceeded the annual expenses by four millions of dollars. In view of these facts, some of the Bostonians are urging a greater reduction and more uniform rate of postage. They have prepared a petition to Congress, which is to be extensively circulated throughout Massachusetts. We copy it in hope that it will be approved and circulated in other States:—

To the Senate and House of Representatives of the United States, in Congress assembled:

The undersigned, Citizens of Massachusetts, respectfully petition Congress to pass a law to establish *a uniform rate of Postage*, not to exceed *one cent on Newspapers*, and *two cents* on each *pre-paid Letter* of half an ounce, for *all distances*; and as in duty bound will ever pray.

A Sensible Poet.—We have known persons who doubted the existence of sensible poets among those who write for the newspapers. But the following paragraph from the N. Y. Recorder is proof positive that there are such:

"We received, some days ago, a few verses, with the accompanying direction:—'If they are *first-rate*, you may publish them—if they are not, burn them, and accept the thanks of ——.' We have complied with these sensible directions explicitly. The verses were fair, but they were not "*first-rate*." We committed them to the flames with the feeling that it would be a relief to us, if many others who write verses were as considerate and as wise as the author of these."

The Contrast.—'The Blue Hen's Chickens,' a paper published at Wilmington, Delaware, contrasts the free labor of the North with the slave labor of the South, as follows:—

"In the Eastern States, no man is respectable who has not some business or employment, except he be superannuated; every man is a working bee; there are no drones; consequently, the country is prosperous. The poor and rich are happy, and live in the midst of plenty. Not so in the South, where slavery exists. There, labor is disreputable, and no one works who can by any means avoid it. Consequently, the labor of one-half the population is lost. The country looks desolate and decaying; morals are at a low ebb; there is no enterprise and no improvement; and a few white slaveholders enjoy all the honors and offices. The many whites are ignorant, and degraded almost to the level of slaves, except that they cannot be sold like cattle. Then, must these few slaveholders be permitted to plant their accursed *institution* in new and free territory, to the exclusion of white laboring and producing freemen, both from the free and slave States? Forbid it, Heaven!"

CHURCH DISCIPLINE.

The following section from one of Andrew Fuller's Sermons, (vol. I., page 528,) appears to me of great weight. I send it to the Recorder, that our church-members may all read it, and consider whether it is not as appropriate to our times as it was when first preached, forty years ago.

L. N.

"**Beware of sinking into a relaxed discipline.**—As an army without good order and discipline cannot stand their ground, so neither can a Christian church. Great forbearance should doubtless be exercised in small matters. There would be endless divisions if an uniformity of opinion were required in minor things. In such things we must bear and forbear. But we must be firm and resolute in opposition to much of the liberality and candor of the present age. The church at Ephesus is commended because she 'could not bear them which were evil.' There are not only wicked characters, but evils even in good men, from which the church is to be purged. There is plenty of work to be done by those who are spiritual. Many churches have sunk into ruin by slothfulness, and by worldly policy—retaining opulent sinners from a dread of losing their patronage, or from perverted notions of our Saviour's meaning when he told the Jews that they who were without sin should cast the first stone, or from false tenderness, and sometimes from a wish to be excused in their own turn; thus agreeing together to tempt the Lord. My brethren, stand fast here. Whatever pleas may be urged, have no merely nominal members; but all effective men, whose hearts are with you. If any habitually absent themselves, try and restore them; but if they will not return, dissolve the union. If any man set himself against discipline, he had better be out of the church than in it. If any man forsake the gospel, restore him if you can; but if you cannot, where the bond of union is broken the form is not worth preserving, nor ought it to be preserved. The candor of modern times has in it a large portion of indifference to truth and uprightness, and is in direct contradiction to the counsel given to the seven Asiatic churches."

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

In the SENATE, last week, one of the principal topics of discussion was the appointment of an Ambassador to the Court of Rome, which was strenuously opposed as a thing unnecessary and only designed to affect the Catholic vote at the coming election; but the proposition was finally agreed to. The Loan Bill furnish another topic, which was discussed at considerable length, but upon which no action was taken. A bill was passed for the establishment of a retired Navy List; also a bill in favor of purchasing American hemp for the use of the Navy. The amendments made by the House to the bill providing for the deficiency in the appropriations for the present fiscal year, were concurred in by the Senate; so that the bill only waits the signature of the President to become a law.

In the HOUSE OF REPRESENTATIVES, there was considerable discussion relative to the proposed appropriations for schools among the Indians; but the general appropriation bill, which brought up this subject, was not finally acted upon. A proposition to bring home and bury with appropriate honors the remains of the officers who have died during the Mexican war, was discussed at considerable length. Several private bills were passed, petitions received, &c., &c.

INDIAN MASSACRES IN YUCATAN.

The following items relative to affairs in Yucatan, are copied from New Orleans papers:—

The Patria states that the Indians have been committing farther and fouler atrocities. The rancho of Sacauquil had been outraged by the robbery and murder of families—31 persons being killed; some were thrown into the flames of burning houses, and neither women nor children were spared. One of the victims was the young Don Mateo Rosada, son of Don Felipa, whose mother was also wounded.

News had been received at Becanchan, Feb. 12, that Indians had collected with the intention of attacking that town. Much alarm was experienced among the inhabitants, at the dreadful anticipation of similar barbarities to what had been inflicted elsewhere.

The Indians had convened in such force, and with such impudence, as to besiege even the City of Valladolid, (one of the largest cities of Yucatan;) but, after some time, asked a suspension of hostilities, with a view of entering into negotiations with the commandant of the place.

Chansenota, one of the towns of Yucatan, after having defended itself bravely, was taken by the Indians, and (14th ult.) was burned to ashes.

In Tecax, the commandant had decided to adopt the guerrilla system, as most likely to harass the enemy and save his people. His men had succeeded in dislodging a body of 500 Indians, who had been fortified at a place called Tixmenac. Two of the latter were killed. Their companions, however, returned to the fight, but were again worsted, with a loss of 12 killed.

Another party under the command of Don Laureano Parez, had a fight with the Indians at Chansaxsucil, killing three; than going on to another rancho, found the corpses of 29 Yucatanese, killed by the insurgents; these Parez buried. Twenty whites were also assassinated at a place called Kamecabchen.

STATE OF IRELAND.

The following items, cut from the "Nation" for February 26, 1847, will give our readers some idea of the present state of Ireland:—

In one week there have been twenty deaths from positive starvation in Mayo. Dozens of calls have been made on the Coroner to hold inquests. The dead are buried without shrouds or coffins.

The Galway Vindicator states that one hundred deaths have taken place in the local poorhouse jail and hospitals during the week. At Roundstone, in Connemara, four, five, and six bodies have lain over ground for days, none being found to give them burial. The body of one old man was devoured by dogs. Four persons have been committed to prison for stealing a filly, which they were found eating.

The Longford correspondent of the Freeman says: "Society is fast being resolved into its original elements in almost every part of the country. Owing to the progress of famine, many are reduced to the necessity of procuring food just as when governments had no existence, and when society had no organization. At Killucan (County Westmeath) petty sessions, on last Saturday, eight persons were brought up in custody of the police, charged with the crime of having stolen a few turnips!"

A few days ago a female child was arrested for having in her possession a small head of cabbage, which it was suspected she had stolen.

The jail of Longford is filled to excess with famine-victims, who have been committed to take their trial for the stealing of cabbages, turnips, &c. Fever and dysentery prevail in the jail to an alarming extent. It at present contains more than three times the number of persons it was originally intended to accommodate.

The Westmeath Independent states the death, from famine, of two brothers, John and James Kinahan, in the parish of Cam, County Roscommon. Their ages were, respectively, 11 and 14 years. They had been turned out of the Athlone work-house in cold weather, without notice being given to their parents or any other friend. The Athlone Sentinel says the cause of their expulsion was, their mother held 4 acres of land. They came home to her to die on the bare floor of her cabin.

An inquest was held, near Dungarvan, on Thomas Terry, of Castle Quarter, and a verdict, 'died of starvation,' returned. The unfortunate man took a turnip from a field, but got so weak that it fell from his hands, and rolled from his reach.

Three men were lately buried in Kilmurry, Ibricken, without coffins; and one man, through want of anything else, was actually buried in a basket.

PENALTIES FOR ABDUCTION AND SEDUCTION.

The following Acts, which have recently been passed by the Legislature of New York, give some indication of the state of public sentiment, and will greatly encourage the friends of moral purity:—

An Act to Punish Abduction as a Crime.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Any person who shall inveigle, entice or take away any unmarried female of previous chaste character, under 25 years of age, from her father's house, or wheresoever else she may be, for the purpose of prostitution at a house of ill-fame, assignation or elsewhere, and every person who shall aid or assist in such abduction for such purpose, shall be guilty of a misdemeanor, and shall, upon conviction thereof, be punished by imprisonment in a State prison not exceeding two years, or by imprisonment in a county jail not exceeding one year. Provided that no conviction shall be had under the provisions of this Act on the testimony of the female so inveigled or enticed away, unsupported by other evidence, nor unless an indictment shall be found within two years after the commission of the offence.

An Act to Punish Seduction as a Crime.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Any man who shall, under promise of marriage, seduce and have illicit connection with any unmarried female of previous chaste character, shall be guilty of a misdemeanor, and upon conviction shall be punished by imprisonment in a State prison not exceeding five years, or by imprisonment in a common jail not exceeding one year; provided that no conviction shall be had under the provisions of this act, on the testimony of the female seduced, unsupported by other evidence, nor unless indictment shall be found within two years after the commission of the offence; and provided farther, that the subsequent marriage of the parties may be plead in bar of a conviction.

INSURRECTION AND ITS OVERTHROW.

A telegraphic dispatch to the N. Y. Tribune says that Gen. Lane and troops left the City of Mexico on the 17th ult., and on the fourth day arrived at Sequeltaplan. Before arriving there, however, information reached him that a body of 300 lancers was awaiting their arrival to attack them. They arrived at the edge of the town without opposition, but when passing the first house, were suddenly assailed with a terrible volley. The enemy from escopete batteries on the inside, supposed they could gain an easy victory. The doors of the first house were however burst in a twinkling, and all the assailants found within were killed. The same was the case with the next house. The Americans determined to drive the enemy from their defences. House after house was taken by a sanguinary struggle, until at last the town was cleared. Not satisfied with the result, the Lancers collected a large body outside the town where they were attacked by Gen. Lane and Col. Hays, who cut them up in a terrible manner. One hundred of the enemy were killed, and but one American killed and four wounded. Fifty prisoners were taken, among them Lieut. Col. Montanee and Capt. Montanee, his son, and Lieut. Martiney. Father Jarauta escaped.

DREADFUL SHIPWRECK.

The New Brunswicker publishes the particulars of the loss of the ship Omega, from Liverpool to New York. It seems that the Omega sailed for this City on the 16th of January, with 315 passengers—that she had been left at the mercy of the waves for a week, on the banks of Newfoundland, having lost her fore-yard, maintopmast, rudder, and all her sails in a storm, when the bark Aurora, bound for St. John, N. B., took on half her passengers. The Aurora arrived at Halifax on the 18th inst. with 73 of the unfortunate passengers, having landed 33 at Canso, while 60 had died on board of cold and hunger. During the last 17 days, the allowance of food was only 2 1-2 ounces of bread and a wine glass of water to each person. In returning from carrying her passengers to the Aurora, the Omega lost her pinnace, second mate and four hands in a gale.

On the 11th of February the Omega fell in with the brig Barbara bound for Cork, which had taken off all but 30 of her crew and passengers, when another gale parted the vessel, and the Omega, her captain, first mate and 29 others are supposed to have gone to the bottom that night. The Barbara pursued her voyage, and on the 2d inst., when near St. Johns, the snow fell so thick as to prevent the sight from penetrating more than a dozen yards. The vessel was encompassed by slob-ice, which, being pressed by the wind toward the land, carried the ship along with it, and when day broke she was close to the rocks. She struck and soon broke up. The masts having fallen against the cliffs, the more active of the passengers and crew jumped from off them and the bowsprit upon the rocks; and those who were fortunate enough to gain a footing, with great difficulty succeded in clambering up the precipitous ascent. The affectionate father or husband, in endeavoring to preserve a child or wife, might have been seen to miss his footing and fall, either mangled upon the rocks or drowned in the sea—together with the beloved object whom he sought to save. The great majority of those on board perished in their berths as the vessel filled and broke up. Capt. Skinner, his mate and steward, with a female passenger and her infant, took to the boat shortly after the vessel struck; and it is believed they were carried off with the ice, for they have not since been heard of. Only forty-three persons were saved.

The works of John Quincy Adams, which will make some fifteen or twenty large octavo volumes, will be soon given to the press by Mr. Chas. Francis Adams, the son and executor of the deceased Statesman, who had carefully revised them for publication, and has by his will appropriated a sum of money to defray the expense of printing, &c. Among the unpublished writings of Mr. Adams is a new version of The Psalms in Metre, a translation of Wieland's Oberon, and several minor poems; but the chief portion of his Mss. consists of historical, biographical and poetical works, relating to the last half century.

SUMMARY.

Dr. Zimmerman, the author and physician of celebrity, known by his works on Solitude and National pride, went from Hanover to attend Frederick the Great in his last illness. One day, the King said to him, "You have, I presume, helped many a man into the other world?" This was rather a bitter pill for the doctor; but the dose he gave the King in return was a judicious mixture of truth and flattery—"Not so many as your majesty, nor with so much honor to myself."

On Saturday, eight workmen on the State works at Black Rock—four Germans and four Irishmen—were blown up in one of the laborer's huts, ignited by a spark from a pipe. The Buffalo Republican says six of them were wounded. Some were terribly mangled, eyes out, nose and part of the face blown off. The shovels, pick-axes and drills and the men were blown up together.

A Cincinnati paper notices the arrival in that city, from Augusta, Ga., of a colored woman and her twelve children, recently set free by "the last will and testament" of a wealthy old man of that place. The woman was his favorite servant, and besides giving her and her children their freedom, has also bequeathed them between $40,000 and $50,000.

A magnificent Lake Steamer, to be called the "Empire State," is to be brought out next season, and to run between Buffalo and Chicago, and is to accomplish the trip in 60 hours. She is to be 310 feet long, with a breadth of beam of 37 feet, and 1650 tons burden.

The boiler of the Iron Foundry of Messrs. Curtis & Randall, of East Boston, exploded March 23d, instantly killing the Engineer and dangerously wounding five or six others, one of whom has since died. It took the roof off the building and blew down the side wall.

The steamboat Raritan, running between New Brunswick, N. J., and New York, took fire on the 20th inst., was run ashore on the flats, and completely destroyed. No lives were lost. The boat was valued at $70,000.

On the 21st inst., the rail-road train from N. York to Philadelphia, ran into the Passaic River near Newark, N. J., in consequence of the draw-bridge being up. One man was killed, and considerable damage done to property.

Fifteen years ago last June, the first authorized settlement of the whites was commenced in Iowa; and now it is a sovereign State, with upwards of 100,000 inhabitants, and two representatives in Congress, and ere long it will have an equal number of votes in our national legislature, with most of the New England States.

Dr. Stearns died on Saturday morning, March 16th. He continued in possession of his mental faculties till two days before. He was 78 years old—had been a Senator of this State, was one of the founders of the American Tract Society, and at the time of his death was the Chairman of the Finance Committee of that Institution.

If we can give credit to the opinion of cometographers, 1848 will have the advantage of witnessing the return of a large and beautiful comet, mentioned by historians and chroniclers of 1564, and which was observed in 1556 by Fabricias.

The steamer Paul Jones, bound to New Orleans, struck a snag on the Grand Chain in the Mississippi, and sunk in deep water. She broke to pieces. The boat and cargo are a total loss.

The child of Mr. McElroy of Napahock, Livingston Co., who was kidnapped last December, has been discovered in Canada, and the thief arrested by Mr. Samuel Andrews of Detroit, who has started with them, for the boy's home. Mr. McElroy returned but a few days ago from an unsuccessful search through the Far West.

The Africans are building a large church in Liberia; the first regular house of Christian worship on that side of the dark continent.

The Rowe street Congregational Society, Boston, having invited Rev. Mr. Love to become their pastor, he has accepted the call on condition that they first pay up what they owe their old shepherd, Mr. Baldwin!

A man was lately fined five dollars and costs, in Goshen, Ohio, for appearing in church with his hat on. He was prosecuted by the pastor of the church.

The "Day Book" says that Mrs. Gaines has already received an offer of $9,000,000 from an association of some of the wealthiest men in the Union, for her title to the estate, but has not accepted it.

According to the Episcopal Recorder, the present Governor of Pennsylvania is the first who has appointed a day of annual thanksgiving in that State, and the present House of Representatives the first that has ever adopted the regulation of having their daily sessions opened with prayer.

David and William Beaty and Patrick Foye have been held for trial in Newport, R. I., for throwing indecent writings into the house of Isaac R. Tanner, addressed to his daughter.

A colored man is exciting a sensation in St. Louis, by the astonishing rapidity with which he performs arithmetical calculations. He works out a sum almost instantly, and on all other topics is exceedingly dull and ignorant.

Lamb wisely and wittily observes, "that he who hath not a dram of folly in his mixture, hath pounds of much worse matter in his composition.

A thousand marines under Commodore Perry, are ordered to survey the Isthmus of Tehuatepec. We shall then ascertain the feasibility of the canal to unite the two oceans.

The Hudson River is fairly open again, and navigation is resumed. The steamboat Admiral was the first to reach Albany, which she did on the afternoon of March 22.

The British bark Highland Mary, Capt. Gellis, arrived at New York, March 21, with the captain, five of her crew, and fifty-six of her passengers, ill with the ship fever.

The village of Oswego, N. Y., has recently been transformed into a city. It is only a few weeks since Auburn experienced the same transformation.

We find, in a letter from an officer of the U. S. steamer Spitfire, a statement of a horrible affair which took place at Talascova, Mexico, a few days previous to the 20th of February. Five Americans captured near Vera Cruz, were taken to Talascoya, tied to stakes in full view of each other, and then the tongue, eyes, nose, ears, and hands of one were deliberately cut off! After the first one died, another was treated in the same way and so on.

Ben Johnson was a candidate for the office of Supreme Court Judge last Spring, but has been since called to plead before a higher tribunal. He died at his house in Ithaca on the 9th inst., at the age of 64, having been stricken with paralysis when in apparently good health. Mr. J. was distinguished for his legal acquirements, kindness of heart and active enterprise, and a sincere and devout believer in the great truths of Christianity.

Hon. T. W. Williams, of New London, Conn., lately made a donation to Beloit College, which has given it a new impulse in its career of usefulness. It is principally under the control of the Congregationalists of that region, and it is located in Beloit, Wisconsin, on Rock River, adjacent to one of the most glorious prairies in all the glorious West.

The Emperor of Russia has presented several enormous and magnificent blocks of black and veined marble, for the completion of Napoleon's cenotaph, which is advancing but slowly, though fourteen or fifteen artists are always at work in sculpturing the statutes, medallions, and basso-relievos which are to ornament it.

The Boston Traveler says that the authorities of one of our Railroads, whose President is a thoroughly practical man, are organizing a system of cheap traveling, for the thousands in our city and outskirts, who are at present, in a measure deprived of healthful exercise of this kind, though lack of means.

A gentleman in Nantucket lately had restored to him a large quantity of silver ware which was stolen from his house at the time of the great fire in that place. He has no knowledge from whence it came.

A bald eagle, which measured eight feet between the tips of his wings, was recently shot by two sportsmen, in Barnstable, Mass. He held in his beak, when shot, a sheldrake, and in his talons, a water-witch.

The Burlington County (N. J.) jail, being without a prisoner, has been converted into a butcher's shop.

The number of chargeable letters in Britain, transmitted by post in 1839, was 76,000,000; in 1847 it amounted to 322,000,000.

The Augusta (Ga.) Democrat chronicles the marriage in that County, of Mr. George Frenger, aged *sixty-eight* years, to Miss Frances McFarland Merchant, aged *fourteen* years.

The lot next to where the Wall-st. (N. Y.) church stood, 25 by 74 feet, in 1746 belonged to Nicholas Bayard, who sold it that year for £125. In 1784 it was sold for $550. In 1817, for $11,200, and in 1833, for $31,500.

Five hundred poor people left the port of Sigo, per steamer Shamrock, on Monday week, with the intention of taking shipping for America.

☞ LATEST FOREIGN NEWS.—At ten o'clock on Monday night the steamer Caledonia arrived at Boston, with two weeks later foreign news. The Republic has been confirmed in France, the House of Peers overthrown, titles of nobility abolished, and universal suffrage and vote by ballot proclaimed. The Republic has been recognized by Great Britain, Belgium, Switzerland, and the United States. The Royal Family and Ministers have all fled; the King and Queen, with most of the family, being in England. The Revolution in France is producing important effects in Prussia, Austria, Bavaria, Italy, &c. Indian Corn is in demand, and the tendency of Breadstuffs generally is upward.

Review of New York Market.

MONDAY, MARCH 27.

ASHES—Pearls $7 80; Pots 5 80.——FLOUR AND MEAL—Western and Genesee Flour 6 50 a 6 69. Jersey Meal 2 50.——GRAIN—Genesee Wheat is held at 1 50; Ohio 1 40. Corn 47 a 52c. Barley 87c. Rye 75c. Oats 38 a 45c.——PROVISIONS—Pork 9 25 a 10 25. Beef is declining. Butter and Cheese are firm at previous prices.

MARRIED,

In Andover, N. Y., March 13, by Eld. N. V. Hull, Mr. LORENZO R. BABCOCK, of Scio, and Miss ELEANOR VOORHEES, of Andover.

In West Union, N. Y., March 16, by Eld. N. V. Hull, Mr JOHN C. GREEN, of Independence, to Miss EMILY SHERMAN, of the first-mentioned place.

DIED,

In Alfred, N. Y., March 8, ABEL BURDICK, in the 81st year of his age.

In Andover, N. Y., March 15, SILAS LANPHEAR, in the 45th year of his age.

February 9, THEODATY BLIVIN, of Amity, N. Y., in the 86th year of his age.

LETTERS.

E. D. Randolph, Maxson Green, W. A. Babcock, E. P. Larkin, L. Titsworth, N. V. Hull, Wm. Utter, O. F. Redfield, T. E. Clarke.

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Miscellaneous.

GOD BLESS THE MARINER.

God's blessing on the mariner!
A venturous life leads he;
What reck the landsmen of their toil
Who dwell upon the sea?

The landsman sits within his home,
His fireside bright and warm,
Nor asks, "How fares the mariner,
All night amid the storm?"

God bless the hardy mariner!
A homely garb wears he;
And he goeth with a rolling gait,
Like a ship upon the sea.

He hath piped the loud "Ay, ay, sir!"
O'er the voices of the main,
Till his deep tones have the hoarseness
Of the rising hurricane.

His seamed and honest visage
The sun and wind have tanned,
And hard as iron gauntlet
Is his broad and sinewy hand.

But, O, a spirit looketh
From out his clear, blue eye,
With a truthful, childlike earnestness,
Like an angel from the sky.

A venturous life the sailor leads
Between the sky and sea;
And when the hour of dread is past,
A merrier who than he?

He knows that by the rudder-bands
Stands One well skilled to save;
For a strong hand is the Steersman's,
That directs him o'er the wave.

THE AUTHOR OF THE HISTORY OF PERU.

Mr. Prescott had lost one eye by accident in his early youth, and had, by study, so strained the nerve of the other, that he was all but completely blind. He at first despaired, but he determined to try whether he could make the ears do the work of the eyes. He taught his reader, unacquainted with any language but his own, to pronounce the Spanish, though not exactly in the accent of the court of Madrid. He read at a slow and stumbling pace, while the historian listened with painful attention. Practice at length made the work easier for both, though the reader never understood a word of his author. In this way they ploughed along patiently through seven Spanish quartos. He found at last that he could go over about two-thirds as much in an hour as he could when read to in English. The experiment was made, and he became convinced of the practicability of substituting the ear for the eye. He was overjoyed, for his library was no longer to consist of sealed volumes. He now obtained the services of a secretary acquainted with the different ancient and modern languages. Still there were many impediments to overcome. His eye, however, gradually improved, and he could use it by daylight (never again in the evening) a few hours; though it was not till after some years, and then with repeated intervals of weeks and sometimes months of debility. Many a chapter, and some of the severest in Ferdinand and Isabella, were written almost wholly with the aid of the eyes of his secretary. His modus operandi was necessarily peculiar. He selected first, all the authorities in the different languages that could bear on the topic to be discussed. He then listened to the reading of these, one after the other, dictating very copious notes on each. When the survey was completed, a large pile of notes was amassed, which was read to him over and over again, until the whole was embraced by his mind, when they were fused down into the consecutive contents of a chapter. When the subject was complex, and not pure narrative, requiring a great variety of reference, and sifting of contradictory authorities, the work must have been very difficult; but it strengthened memory, kept his faculties wide awake, and taught him to generalize; for the little details slipped through the holes in the memory. His labor did not end with this process; he found it was as difficult to write as to read, and procured in London a large writing case for the blind. This he could use in the dark as well as in the light. The characters, indeed, might pass for hieroglyphics; but they were deciphered by his secretary, and transferred by him to a legible form in a fair copy. Yet I have heard him say his hair sometimes stood on end at the woful blunders and misconceptions of the original, which, every now and then, escaping detection, found their way into the first proof of the printer. Amid such difficulties was the composition of the history of Ferdinand and Isabella heroically completed at the end of something less than ten years from its commencement. He remembered that Johnson says that Milton gave up his history of England, because it was scarcely possible to write history with the eyes of others; and was stimulated in the midst of his embarrassments to overcome them. Well might he feel a proud satisfaction in conquering the obstacles of nature. Mr. Prescott had four copies of the history first printed for himself, and had so little confidence in its immediate success, that he had thought of postponing the publication till after his death; but his father told him, "the man who writes a book he is afraid to publish, is a coward."

This decided him. The work was published in the beginning of 1838. Its reception in his own country, and in all parts of Europe, was such as to repay him, if anything could, for the long nights of toil by which it had been produced. [Bentley's Miscellany.

ADVENTURE OF WHALEMEN.

Advices from Singapore announce the total loss of the American whaler Lawrence, which left Poughkeepsie on the 10th of July, 1845, bound on a whaling voyage. From the statement published by How, the mate, we learn that on the night of the 27th of May, 1846, while in the vicinity of the Japan Islands, the vessel struck on a rock, and the entire crew put off in three boats, only one of which, however, reached the land in safety.

During the seven days they were on the ocean, they had hardly any covering to protect them from the snow, which was falling heavily, and but a little bread and water, which had been completely consumed previous to the 3d of June, the day on which they landed. On landing they discovered a bamboo cottage, but there being no persons within, one of the party was left while the others returned to the boat. During their absence, two men had entered the cottage, but refused to sit down. They inquired, by signs, how many there were in the party, and on being told appeared frightened and ran away.

The next morning those in the boat landed at a spot on the mouth of the river, where a representation of a fort had been placed. Here about sixty men, armed with spears, motioned them away. This had not the desired effect, as How and his companions advanced, threw themselves on their knees, and supplicated food, which was brought to them immediately. They were again motioned off, but on pointing out the frail nature of their boat for a long voyage, were ordered to get into it again, after being searched and deprived of everything they had about them.

The natives then got also into a boat and towed the other up the river to a lake, on one side of which stood a house, covered all round with mats, which they entered. At night they were removed on foot to a brick building at some distance, which appeared to be the prison of the town. They were there locked up in a cell all night, with a watch over them, and in the morning were led blindfolded to the Governor's house, where they were interrogated as to their religion and country, and subsequently removed back to prison. Daily similar interrogatories were put to them. In this prison they continued for 11 months, having a daily allowance of rice, fish and water.

At last, all the company having fallen sick, the guards removed them to Jeddo, where the Emperor lived, and at which place they were put on board a junk, and stowed in the hold. One day they were made to wash themselves, clean clothes were given them, and they were conducted into the cabin, which was beautifully fitted up with silk and gold ornaments. They were then given to understand that they had arrived at Matsamai, where the Emperor's son lived, and that he was coming on board to see them. Soon after the Prince appeared, and they were again examined before him in the Dutch language. This lasted for an hour. The Prince left them, and shortly after sent a box of sweetmeats.

The next day they continued their voyage, and arrived at another city, where they were put into a box, the lid fastened down, and carried to the Town Hall, where they underwent another questioning. The chief object throughout of the Japanese was evidently to find out whether they were Englishmen; and the mate is of opinion that, had they confessed themselves Englishmen, they would have been killed. One day they were summoned to the Town Hall, where a man in European dress sat among the Judges. He spoke first to the prisoners in Dutch, and then in French.

At last he said in English: "If there are any John Bulls amongst you, you had better not say anything about it." He asked their religion, and the circumstances which brought them there, interpreting as he went along into Japanese, and also informed them that they would soon recover their liberty. Notwithstanding this, one of the seven endeavored to make his escape, but was caught and inhumanly murdered. At last, after seventeen months' confinement, they were liberated, and sent to the Dutch factory, in the director of which they recognized the European who had spoken to them so kindly at the town-hall. Ten days after they were put on board the Dutch ship Hertogeubosch, in which vessel they arrived at Singapore soon after.

HOW TO GET A LIVING.

Be Industrious.—Every body knows that industry is a fundamental virtue in the man of business. But it is not every sort of industry which tends to wealth. Many men work hard to do a great deal of business, and, after all, make less money than they would if they did less. Industry should be expended in seeing to all the details of business; in carefully finishing up each separate undertaking, and in the maintenance of such a system as will keep everything under control.

Be Economical.—This rule is also familiar to every body. Economy is a virtue to be practiced every hour in a great city. It is to be practiced in pence as well as in pounds. A shilling a day saved, amounts to an estate in the course of a life. Economy is especially important in the outset of life, until the foundation of an estate is laid. Many men are poor all their days, because when their necessary expenses are light, they did not seize the opportunity to save a small capital, which would have changed their fortunes for the whole of their lives.

Stick to your own Business.—Let speculators make their thousands in a year or a day; mind your own regular trade, never turning from it to the right hand or to the left. If you are a merchant, a professional man, or a mechanic, never buy lots or stocks, unless you have surplus money which you wish to invest. Your own business you understand as well as other men; but other people's business you do not understand. Let your own business be one which is useful to the community. All occupations possess the elements of profit in themselves, while mere speculation has no such elements.

Never trade at great hazard.—Such hazards are seldom well-balanced by the prospects of profit; and if they were, the habits of mind which are introduced, are unfavorable, and generally the result is bad. To keep what you have, should be the first rule; to get what you can fairly, the second.

Don't be in a hurry to get rich.—Gradual gains are the only natural gains, and they who are in haste to get rich, break through sound rules, fall into temptations, and distress of various sorts, and generally fail of their object. There is no use in getting rich suddenly. The man who keeps his business under his control, and saves something from year to year, is always rich. At any rate, he possesses the highest enjoyment which riches are able to afford.

Never do business for the sake of doing it, and being counted a great merchant.—There is often more money to be made by a small business than a large one; and that business will be in the end most respectable, which is most successful. Do not get deeply in debt; but so manage, as always, if possible, to have your financial position easy, so that you can turn any way you please.

Do not love money extravagantly.—We speak here, merely with reference to being rich. In morals, the inordinate love of money is one of the most degrading vices. But the extravagant desire of accumulation, induces an eagerness, many times, which is imprudent, and so misses its object from too much haste to grasp it.

EXTRAORDINARY TENACITY OF LIFE.

An adventurer on the northwest coast of North America, relates one of his perils as follows:—

"I was hunting one day, at the foot of Mount St. Bernardine, situated in the parallel of thirty-four degress north latitude, in company with the hunter I have already spoken of. We were quietly seated, discussing a piece of roasted venison, when the ugly visage of a grisly bear peeped out from some rocks about twenty yards on one side of us. We instantly jumped up and moved some distance off. The huge beast gradually drew himself out of his concealment, and trotted briskly down to our fire, where a few minutes before we were roasting venison. Not finding much there for him, he commenced galloping after us. The hunter said, 'I reckon this is an ugly customer; I'll take the first fire.' The shot was a true one: the ball hit the brute somewhere about the head, for the blood was dripping down his face, and he gave a roar that echoed through the woods. 'What are you gaping at?' said the hunter to me, as I was watching the bear, expecting to see him roll over every second. 'A steady hand now!' I dropped on one knee to make sure my aim. 'That's into his carcass; give him the other barrel,' said the hunter. I did so, and with effect, yet he pursued us. 'This is a devil in earnest,' said my companion. 'Three balls in him now, and on he comes as fresh as ever. Run on, you, and load. I'm ready for him now.' I did so, and was quickly ready. As soon as my friend discharged his rifle into our pursuing antagonist, he ran past me further on to load again, whilst I stood and fired both barrels at the bear. We continued on in this manner at a short distance from our dangerous enemy, like riflemen retreating. One stopped to fire while the other retreated to re-load, until nearly a mile of ground was passed over, when this huge grisly bear dropped on his haunches, and gave a thrilling roar, after receiving fifteen balls from our two guns.

◆

Miraculous Escape.—An event which may almost be considered miraculous, took place recently at the Cathedral of Notre Dame, Paris. A workman, named Faure, employed in the repairs, which are now being carried on, was raising a piece of wood on the scaffold at the top of the north tower, 180 feet, when he lost his footing, and being at the edge of the scaffold, fell. His companions shrieked with dismay, doubting not that in falling from such a great height he would be smashed to pieces. But in his downward course, Faure, who did not lose his presence of mind, contrived to grasp hold of a rope. He clung to it with all the tenacity of despair; but, presently, one end of the rope gave way, and the workman slipped along with it to near the end. Perceiving that he was then at a distance of twenty feet from the ground, he grasped the cord with all his might, and actually hung suspended for several minutes. At length, feeling his strength giving way, he plucked up all his resolution, and giving a spring, abandoned the cord. To the intense astonishment of the terrified beholders, he fell on his feet, and did not receive the slighest contusion; nor was he otherwise affected than by a momentary weakness caused by the emotion he had undergone.

◆

Independent Crows and Voracious Ants.—In Hoffmeister's Letters from the East, we read that Hoffmeister was very successful in collecting butterflies, and a great number of birds were shot by himself and his companions: "I carefully unpacked them, and had hardly laid them for a moment in the sun to dry, when a servant came in with the news, "Master! crows come, take yellow birds!" I looked round, and sure enough, hrlf the birds were gone. I hastily caught up the remainder, and brought them indoors; but in half an hour I perceived that millions of microscopic ants had picked the skin clean from the feathers, notwithstanding the arsenic I had applied to it. A peep into my insect box completely floored me: the whole collection was turned into dust and dirt. The crows sat very quietly on the open door, as if in mockery of my vexation; and the ants marched in a long black file to my glass of sugar and water, which they filled with their carcasses."

◆

Plain Diet.—This is what children ought, on every account, to be accustomed to from the first. It is vastly more for their present health and comfort than little nice things with which fond parents are so apt to vitiate their appetites, and it will save them a great deal of mortification in after life. If you make it a point to give them the best of everything; to pamper with rich cakes, sweetmeats, and sugar plums; if you allow them to say with a scold, "I don't like this," or "can't eat that," and then go away and make them a little toast, or kill a chicken for their dainty palates, depend upon it, you are doing them a great injury, not only on the score of denying them a full muscle and rosy cheek, but of forming one of the most inconvenient habits that they can carry along with them in after life. When they come to leave you, they will not, half the time, find anything they can eat; and thus you will prepare them to go chafing and grumbling through life, the veriest slaves almost in the world. [Dr. Humphries.

◆

Value of Old Rope.—Among the numerous worn-out, and often considered worthless materials, which the ingenuity of man has discovered the means of re-manufacturing, and rendering of equal value of its original substances, are old tarred ropes which have long been in use in coalpits. Our readers will be surprised when we inform them, that out of this dirty and apparently unbleachable substance, is produced a tissue paper of the most beautiful fabric, evenness of surface, and delicacy of color, a ream of which, with wrapper and string, weighs 2 1-2 lbs. It is principally used in the potteries for transferring the various patterns to the earthenware, and is found superior to any other substance yet known for that purpose; it is so tenacious that a sheet of it, if twisted by hand in the form of a rope, will support upwards of one cwt. Truly we live in an age of invention.

[Farmer and Mechanic.

The Watchman of the Valley says, that the converts from Popery to Protestantism, in Cincinnati, have become so numerous, that it is proposed to erect a new church in that city for their accommodation.

Christian Teaching.—The teacher of the young should strive to be at home with Jesus, to know him familiarly, to form a clear, vivid, bright idea of him, to see him just as he appeared on earth, to see him in the very dress in which he manifested himself to the men of his age. He should follow him to the temple, to the mountain top, to the shores of the sea of Galilee, and should understand the mixed feelings of the crowd around him, should see the scowl of the Pharisee who listened to catch his words for some matter of accusation, the imploring look of the diseased seeking healing from his words, the gaze of wonder among the ignorant, and the delighted, affectionate, reverential eagerness with which the single-hearted and humble hung on his lips. Just in proportion as we can place ourselves near to Christ, his wisdom, love, greatness, will break forth, and we shall be able to bring him near to the mind of the child. [Dr. Channing.

◆

How to Hear the Gospel.—The celebrated Rowland Hill was once reminded by an old man, that he heard him preach sixty-five years before, and well remembered the sermon. "You told us," said the old man, "that some people were very squeamish about the delivery of different ministers who preached the same gospel." You said, "Suppose you were attending to hear a will read, where you expected a legacy to be left you, would you employ the time when it is reading, in criticising the manner in which the lawyer read it? No, you would not; you would be giving all ear to hear if anything was left to you, and how much it was. That is the way I would advise you to hear the gospel."

◆

The Little Seraph.—When Bishop Berkeley lived at Newport, R. I., he lost a son in early life. The child was characterized by deep seriousness of mind. He once asked his father this question—"What is the meaning of the word cherubim and seraphim, which occur in the Holy Scriptures?" His father replied—"Churubim is a Hebrew word, signifying *knowledge;* seraphim is also Hebrew and signifies *flame,*—from whence it is inferred that the cherubim are an order of celestial beings excelling in *knowledge,* the seraphim excelling in *affection.*" The boy replied, "I hope that when I die, I shall be a Seraph, for I had rather love God, than know all things!"

VARIETY.

A PUZZLE.

From flesh and blood I first was formed, as other creatures be;
But neither flesh nor blood nor any such things are in me.
I was taken from my native side, where I was born and bred,
Not for one cause, but many more, that men cut off my head.
This being done, I drank, whereby such force I had,
I put strife betwixt both kings and queens, and made true
lovers glad.
All this I've done, and ten times more, and more I will do
still;
Yet nothing of myself, but all against my will.
New Market, N. J.

In 1815 Captain Smith ascertained that the height of Mount Ætna is 10,874 feet. The Cutains, disappointed that their mountain had lost nearly 200 feet, would not believe it. In 1824 Sir Jno. Herschell, who was not aware of what Capt. Smith had done, determined the height by a careful barometrical measurement, and found it 10,872 1-2, a difference of 1 1-2 feet. Herschell called this a happy accident, but Dr. Wollaston justly remarked, "that it was an accident which would not have happened to two fools."

Dr. T. Arnold says: "We have got Coleridge's Literary Remains, in which I do rejoice greatly. It is refreshing to see such a union of the highest philosophy and poetry with so full a knowledge on so many points at least of particular facts. But there are marks enough that his mind was a little diseased by the want of a profession, and the consequent unsteadiness of his mind and purposes; it always seemed to me that the very power of contemplation becomes perverted, when it is made the main employment of life.

Two persons traveling on the road to Caudebec in a carriole, were smoking cigars, from the fire of which some straw at the bottom of the wagon became ignited. The flames soon drove them from their seats, and while they were busy in extinguishing the fire, a countryman, who had been for some time following them on horseback, alighted to assist them. "I have been watching the smoke for some time," said he. "Why then did you not give us notice?" asked the travelers. "Well," responded the peasant, "there are so many new-fangled inventions now-a-days, I thought you were going by steam!"

A minister, praying over a child apparently dying, said: "If it be Thy will, spare." The poor mother's soul yearning for her beloved, exclaimed: "It must be His will—I cannot bear ifs." The minister stopped. The child recovered; and the mother, after almost suffering martyrdom from him while a stripling, lived to see him hanged before he was two and twenty. Oh! it is good to say, "Not my will but thine!"

When that most splendid of earthly monarchs, Louis XIV., lay in death, and all the might and glory of his kingdom were gathered in the great church of Notre Dame to pay him the last honors of earth, the preacher rose, and after a solemn pause, as if unable to utter anything befitting so august an occasion, he simply said,—"*There's nothing great but God.*'"

"I have known," says Cicero, "many sin by speaking, few by keeping silence; it is therefore more difficult to know how to be silent than to speak." And there is a Spanish proverb to the same effect: "Any fool may babble, but it takes a wise man to hold his tongue."

Forty families of colored people are to leave New York city, the present spring, to occupy the lands given to them by Gerrit Smith in Franklin and Essex counties in the State of New York.

It is estimated that the annual amount spent in this country for liquors, would supply a minister loaded with Bibles, to every six thousand inhabitants on the globe.

A editor, in an article upon the wrongs of Ireland, says—"Ireland's cup of misery has been for ages overflowing, and it seems to be not yet full!"

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal,
GURDON EVANS, Principal of Teachers' Department.
CAROLINE E. WILCOX, Preceptress.
AMELIA R. CLARKE, Teacher of Instrumental Music.

Other experienced Teachers are employed the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First	commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second	" "	Dec. 15,	"	March 22
Third	" "	April 5,	"	July 12

Tuition, per term of fourteen weeks, from	$3 00 to $5 00
Extras—for Drawing	
" Painting	1 00
" Piano Music	2 00
" Use of Instrument	8 00
Room-rent, including necessary furniture,	2 00
	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold th reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

U. S. SCHOOL AGENCY.

CLINTON HALL, NO. 5 BEEKMAN-ST., NEW YORK.

Established for the accommodation of Schools, Academies, Colleges, &c. First class Teachers in every department furnished on reasonable terms. Letters of application from teachers and employers will be answered by a circular, giving references and full particulars. Books, Maps, Stationery &c., furnished to order on the lowest terms. The Teachers Advocate, $1, in advance. Letters must be post-paid.

26tf. E. H. WILCOX, Proprietor.

The Sabbath Recorder,

PUBLISHED WEEKLY AT

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A FRIENDLY EPISTLE RELATIVE TO THE SABBATH.

[Concluded.]

Again, we are told that the New Testament is our only guide in duty under the gospel dispensation; that the Old Testament is a dead letter except as a history of the past; that the New is distinct and independent of the Old. Wherein does this difference consist? What moral principle does the New enforce, that was not enforced by the Old? I can find none. It enforces the same moral obligations, based on the same reasons, applicable under the same circumstances; hence must be essentially the same. The ordinances of the church of course are different, because the circumstances are different, changed by the flight of time and the fulfillment of prophecy. The ordinances under the old dispensation must necessarily be prospective, pointing forward to the great Deliverer who was yet to come. But that could not be applicable after the Antitype had appeared, and the things which they foretold were accomplished. Since that, circumstances requires *retrospective* ordinances, to commemorate the redemption and its Author. All things wherein the New Testament differs from the Old can be only in consequence of a change in man's special relations peculiar to the age and circumstances. The general principles enforced in both are identical. Both, united, make one perfect whole. Either, taken separately, is wanting and incomplete. Both recognize the decalogue as a code of morals; both contain prophecies, some of which have been fulfilled, some are now being fulfilled, and others remain yet to be fulfilled.

The metaphysical distinction which many are disposed to make between moral and positive laws, I regard as a scholastic speculation, wholly destitute of scriptural authority, and very injurious in its tendency. Many seem to have the idea that if they can class a precept with the positive code, it is a matter of but little importance whether it is heeded or not. The Holy Ghost has nowhere made such a distinction, to my knowledge, and for me to do so is becoming wise above what is written. A violation of any command of God, however small, or of whatever nature it is, is a breace of moral obligation, and a violation of the principle of love to God and man, as much as the first, third, or any other precept of the decalogue. If it be a *violation* of moral principle, it must be *enforced* by a moral precept, and possess a moral quality in itself; and what more can be said of any precept? The command given to Adam, not to partake of the forbidden fruit, was positive, if there ever was such an one; yet its violation was a sufficient breach of moral principle to ruin the human race. If such a distinction were necessary to give us a correct understanding of duty, I have full confidence in the wisdom and goodness of God, to believe he would not have neglected to point it out.

Here, allow me to state the following premise: That the Scriptures of the Old and New Testaments, form a perfect rule of faith and practice, furnishing all needed instruction in regard to every duty, and marking out "the way of holiness so plain that a wayfaring man though a fool need not err therein." Supposing such a position to be readily acceeded to by every Christian, I will proceed without proving it. Where is there any authority between the lids of the Bible for observing the first day of the week as *the* Sabbath or as *a* Sabbath? If there is none, then that day is either employed contrary to the will of the Law-Giver, or the Holy Ghost has neglected to give us the necessary information concerning it. In the institution of the Sabbath it is commanded, "Six days shalt thou labor and do all thy work; but the seventh thou shalt rest." Since the week contains but seven days, and the seventh is the Sabbath, the first must be included in the six on which God has commanded us to labor. Is it not a violation of his word, then, to set it apart as a day of rest, a Sabbath, since he has commanded us to devote it to labor? Therefore, each week when the first day is set apart for rest, and the seventh devoted to labor, both parts of the fourth command are violated. If it were the will of God that this should be so, we are forced to the conclusion, either that the Holy Ghost would have pointed it out, so that there could be no liability of mistaking it, or else that the Scriptures are defective and imperfect—that they do not teach what is necessary for us to know and practice. For one, I prefer to take God's word as he has left it, rather than assume so bold a charge.

But, it is contended, that the example of Christ and his apostles is sufficient revelation to authorize Sunday-keeping. When has God ever required us to take example as a guide in duty, whether it be inspired or not, unless it is associated with, or enforced by corresponding precept? Dr. Wayland, in his Moral Science, takes the position that no example, even though it be inspired, is binding as a rule in duty, unless it corresponds with some divine precept. All parents are not under obligation to slay their sons in consequence of Abraham's inspired example. But is it at all evident that Christ or his apostles practiced the weekly observance of the first day as a day of rest? When and where did Christ *ever* do it? When and where did his *apostles* ever do it? I search my Bible in vain to find it. Now if *we* are under obligation to do so, either because it was commanded by Christ or his apostles, then we are forced to the conclusion again, that the Bible is wofully defective as a rule of duty, for it neither enforces such a command, nor gives any account of their observing it. You may excuse the matter by saying, *you* do not keep it as a Sabbath, but as a day of worship. Still you are in the habit of ceasing from labor on that day, are you not? Then you *do* to all intents and purposes observe it as a Sabbath, or a day of rest, which is only another word to express the same thing. We have one account of the apostles' assembling on the first of the week for religious worship, Acts 20th, and the only one that can be proved in the New Testament. But there is no command for any body to *follow* that example. Again, if their example is of any binding force at all, then it is binding just so far as it goes, and no farther. We are bound to commence where their example commences, go as far as that goes, and stop where that stops. In the first place, because, if any part of their example is binding, every part and the whole is, since there is no authority for limiting it. And in the second place, obligation must cease where their example does, since there is no command to enforce any more. Now let us notice their example. Whether they held any meeting in the day time or not is uncertain. But it *is* certain, that they had the house lighted and held their meeting all night. Now if this example is binding, the obligation, and *all* the obligation it imposes, is, to come together on the first day of the week, and hold our meetings till break of day the next morning. Hence, first-day people are as guilty of violating that obligation as seventh-day people are. But apostolic example does not stop here. In the Evangelists and Acts of the Apostles, we have more than a hundred examples of their observing the Sabbath. How much soever people may be disposed to depreciate the importance of the examples last referred to, and magnify the importance of the former, it cannot be denied that the latter is corroborated by the uniform example of our Saviour, all the ancient prophets and holy men, and above all by the Law-Giver himself, and enforced by a plain positive command of Jehovah, all in opposition to that one example of a night meeting, without any other precept or example to strengthen it. That the apostles did uniformly observe the Sabbath after Christ's death, to my mind is too evident to admit of a doubt. In the first place, we have not the slightest intimation, either in Scripture or history, of their secularizing that day. And in the second place, in all their meetings, whenever they make mention of that day, they give it the title of Sabbath without any explanatory remarks. And if they spoke by inspiration, we have here the words of the Holy Ghost declaring it to be the Sabbath still. If the apostles called the seventh day the Sabbath, what alternative have we then, but that they either believed it still to be binding as the Sabbath, or that they intended to deceive? For, if it were changed or abolished it was no longer the Sabbath, and they must have known it. Hence they could not have used such expressions inadvertently. Thirdly, if the apostles were guilty at any time of secularizing the seventh day, the Jews certainly could have found some charge to present against them while arraigned before their councils and sanhedrims. They would not have been driven to the necessity of bribing men to prove false charges against them. But we have no account of their ever receiving such a censure after the death of their Lord. Can it be supposed that the Christian Jews (of which the church was principally composed for many years) would all, to a man, yield up the Sabbath without one word of objection, when they were disposed to make such an ado about circumscision and other trivial points in the ceremonial law? Had the apostles even proposed such a thing, it would without doubt have produced a general uproar among the jealous and envious Jews. But it may be said, 'they kept silent and observed the Sabbath from policy, that they might win the Jews to Christianity.' Whatever may have been their motive, those who contend that apostolic example is equivalent to a divine precept, are bound in all conscience to follow their example, and live out their principles. The same reason is as good now as it ever was. First-day sabbatizing is, and doubtless always will be, a formidable barrier to the conversion of the Jews, so long as it is generally practiced. No prophecy, say they, ever gave the Messiah a grant to change or abolish the fourth command or any other precept of the Decalogue. His character was to be known only by the exactness with which he fulfilled the prophecies concerning him. And if Christ transcended those limits, he destroyed his claim to the Messiahship as much as though he had fallen short of fulfilling them. Are not these reasons of some weight? Our Saviour declared, in his last prayer, "I have finished the work thou gavest me to do." But if he changed or abolished the Sabbath he must have done it so privately that his disciples knew nothing of it, for we read that they kept it after his burial according to the commandment. Again, it seems like heaping scandal upon the apostles, to charge them with such a time-serving spirit as to conceal the truth and practice what they did not believe, from mere policy.

But will Christians leave the Scriptures and resort to history to maintain their views of theology? This would be heaping more reproach upon inspiration. It is either a perfect rule, or it is not. If it is, why resort to history to prove duties which the Scriptures do not reveal? What they do not teach should not be adhered to. If it is not a perfect rule, we *have* no *sure* guide upon which to rely. But even history bears so strong a resemblance to Scripture, that many who search with a determination of proving a first-day Sabbath, have been forced to acknowledge that the seventh day was universally observed by Christians for more than three hundred years after Christ. Melancthon, in his controversy with Catholicism, took the position that *every Protestant must take*, viz., that history must be interpreted according to Scripture, and not Scripture according to history. History is of no avail, in point of Christian duty, only as it corroborates revelation.

Again, the position is assumed, that it makes no difference *which* day is observed, provided one in seven is kept properly. In reply, I remark, 1st, That nothing is good, unless it agrees with Scripture. 2d, Nothing is good that has a bad effect when carried out, because *evil* is never the result of good. Now let this theory be carried out; each one resting the seventh day after six days' labor, commencing when he pleases; some on Monday, some Tuesday, and so on through the whole week. Would the effect be as good as though one specified day were observed by all, according to the command? If not, the theory must either be wrong, or not founded in wisdom, which would make its character essentially the same. I ask you, as *you* would a Pedo-Baptist, Is the Bible a system of non-essentialism? The Pedo-Baptists have as good reason for saying the mode of baptism is non-essential, as you have for saying the day of the Sabbath is. For both are as clearly pointed out as language can define them. We are informed that "the word and the spirit agree;" for God is the Author of both and cannot contradict himself. Therefore, if the word is non-essential, the spirit is, and the Bible a mere fable. In fact, there is no end to the absurdities when we step aside from this divine rule. Let us examine a few passages, and see if God considers his word non-essential. "He who turneth away his ear from hearing the law, even his prayer is an abomination." Prov. 28: 9. 'Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven." Matt. 5: 19. "Why call ye me Lord, Lord, and do not the things which I say?" "If ye love me, keep my commandments." "Whosoever loveth me will keep my word." "Whosoever saith, I know him, and keepeth not his commands, is a liar, and the truth is not in him." "For if we sin willfully after having received a knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignations that shall devour the adversaries." Heb. 9: 26, 27. From the first-quoted passage, we learn that a prayer uttered when there is an unwillingness on the part of the petitioner to know or do his duty is an abomination to God. In the last-quoted passage, there is the most fearful denunciation against such as know the word of revelation, and from fear of persecution, love of popularity, worldly convenience, or from any other motive, disregard and violate its laws. No intelligent Christian of the nineteenth century can with propriety make the plea that he does not know his duty, when all is so plainly specified, without the least grant from the Law-Giver for neglecting, without either falling under the censure of the first-quoted passage or coming to the conclusion that the Bible is not to be relied upon as a rule of faith and practice. Again, Rev. 22: 18, 19, "For I testify to every man that heareth the words of the prophecy of this book, if any man shall add to these things, God shall add to him the plagues that are written in this book; and if any man shall take away from the words of the prophecy of this book, God shall take away his part out of the book of life, and out of the holy city, and from the things written in this book." Now, whoever professes to hold to the truths of revelation, and in his example and teachings sets aside any institution and substitutes something else in its stead, or robs one of the title that God has given it, and applies it to one which he has not ordained, does he not in his example and influence both add to and take from the word of God? All human improvements upon the word of inspiration are darkening council by words without knowledge.

Yours affectionately, N. WARDNER.

PURITAN RELIC.

The Springfield Gazette publishes a literal copy of a letter written one hundred and thirty-four years ago, by Rev. Lawrence Conant, giving an account of the ordination of the first minister ever settled over the Old South Parish in Danvers. The letter is a curious relic of the olden time, as the reader will not doubt when he has perused the following extract:—

"Ye Governor was in ye house, and her Majesty's commissioners of ye customs, and they set together on a high seat by ye pulpit stairs. Ye Governor appears very devout and attentive, although he favors Episcopacy and tolerates ye Quakers and Baptists, but is a strong opposer of ye Papists. He was dressed in a black Velvet Coat, bordered with gold lace, and buff breeches with gold buckles at ye knees, and white silk stockings. There was a disturbance in ye galleries, where it was filled with divers negroes, mulattoes and Indians, and a negro call'd Pomp Shorter, belonging to Mr. Gardner, was called forth and put in ye broad aisle, where he was reproved with great carefulness and solemnity. He was then put in ye Deacon's seat, between two Deacons, in view of ye whole congregation; but ye Sexton was ordered by Mr. Prescott to take him out, because of his levity and strange contortion of countenance, (giving grave scandal to ye grave Deacons) and put him in ye lobby under ye stairs; some children and a mulatto Woman were reprimanded for laughing at Pomp Shorter. When ye services at ye house were ended, ye council and other dignitaries were entertained at ye house of Mr. Epes, on ye hill near by, and we had a bountiful table, with bear's meat and Venison, the last of which was a fine buck shot in ye woods near by. Ye Bear was kill'd in Lynn Woods, near Reading. After ye blessing was craved by Mr. Garrish of Wenthram, word came that ye buck was shot on ye Lord's day, by Pequot, an Indian, who came to Mr. Epes with a lye in his mouth, like Ananias of old; ye council thereupon refused to eat ye Vension, but it was afterwards agreed that Pequot should receive 40 stripes save one, for lying and profaning ye Lord's day, restore Mr. Epes the cost of ye deer; and, considering this a just and righteous sentence on ye sinful heathen, and that a blessing had been craved on ye meat, ye council all partook of it, but Mr. Shepard, whose conscience was tender on ye point of Venison."

DEATH OF AN INFANT.

BY LEIGH HUNT.

He is dead and gone—a flower
Born and withered in an hour.
Coldly lies the death-frost now
On his little rounded brow;
And the seal of darkness lies
Ever on his shrouded eyes.
He will never feel again
Touch of human joy or pain;
Never will his once bright eyes
Open with a glad surprise;
Nor the death-frost leave his brow—
All is over with him now.

Vacant now his cradle-bed,
As a nest from whence hath fled
Some dear little birds, whose wings
Rest from timid flutterings.
Thrown aside the childish rattle;
Hushed for aye the infant prattle—
Little broken words that could
By none else be understood,
Save the childless one who weeps
O'er the grave where now he sleeps.
Closed his eyes, and cold his brow—
All is over with him now. [Home Jour.

EARLY RELIGIOUS ASSOCIATIONS.

I wish particularly to record the effect of old associations with earlier Bible narratives. I feel quite sure that the use of the Sacred Dialogues as a school book, and the pictures of scripture scenes which interested my boyhood, still cleave to me and impart a peculiar tinge and charm to the same representations when brought within my notice. Perhaps when I am moldering in my coffin, the eye of my grandson may light upon this page; and it is possible that his recollection may accord with my present anticipations of the effect that his delight in the pictorial Bible may have in endearing still more to him the holy word of God. May it tell with saving effect on his conscience in whatever way it may effect his imagination; and let him so profit by its sacred lessons of faith and piety, that after a life of Christian usefulness on earth we may meet in heaven, and rejoice forever in the presence of our common Father.

It is related of Lord Loughborough, a Scotch nobleman in the time of George III, that to eradicate his accent he studied under a master. He conquered his defect; but in his old age, his Scotticisms, his vernacular tongue, and his accent, all returned.

Alexander the Great, in early life, was distinguished for the rudeness and coarseness of his manners. By the skill of his tutor, Aristotle, he was enabled to overcome these; but towards the close of his life they returned again with all the original force.

I have read of a devoted Christian, who was laid upon a bed of sickness. In moments of delirium he shocked and astounded his friends by the profaneness of his language. Upon his recovery he explained the mystery by assuring his friends that such was his practice in very early life. He long ago had abandoned the practice, yet so imperishable are the impressions made upon the fresh and unoccupied minds of youth, that the stains of his youthful crimes were still upon his spirit.

The name of Voltaire will live while genius is respected and vice abhorred. His hatred of the divine Redeemer was equalled only by his wickedness. He placed upon his seat the motto, "Crush the wretch." It was his boast, that it took twelve men to write up the Christian religion, and he would prove that one man could write it down. It is not as generally known at how early an age the seeds were sown that ripened into such a pernicious harvest. At the age of five years, he committed to memory an infidel poem; its influence on him was never lost. It led him to employ splendid talents in warring with the best good of his race, and to waste the energies of a brilliant mind in reviling the truth of God. It earned for him a life of infamy, a death without hope, an eternity of misery. [Dr. Chalmers' Scripture Readings.

HOW TO REPROVE TATTLING.

"During a certain period of Mr. Hall's residence at Leicester, there were in his congregation some members of a family formerly widely scattered over the world, but who, I hope, are now dying off—I refer to the TATTLERS—sometimes found related to the busy-bodies in other men's matters; and always to be discovered where mischief is to be done, especially among Christians. My friend, having been annoyed by some of these parties, resolved to give them a little advice from the pulpit.

"On one Sunday morning, the place being crowded, and the earlier portions of the service gone through, he rose, and in the hesitating, tremulous manner in which he always began his sermons, announced as his text, James i: 26,—'If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.' The congregation looked at the preacher, and then at each other, beginning to suppose, and expect something 'appropriate of their circumstances.' It is possible that Mr. Hall perceived this, for he proceeded in a somewhat higher note than usual to say, 'My dear brethren, you will probably feel that something like an apology is due, on account of my having selected this text, from which to address you this morning; I entirely sympathize with this feeling, and hereby I solemnly and publicly ask pardon of God and of you, that I have so long neglected an important branch of my duty, which is to reprove one evil that has awfully tended to devastate the world, to ruin the Church of God, and to destroy the personal religion of every one who indulges in it; I mean the practice of backbiting and slander.'

"I need not add that the sermon was one which could not be easily forgotten; and that happily it was useful in removing the evil which he thus exposed. May each of your readers resolve, 'I will take heed of my ways, that I sin not with my tongue.'" [Joseph Belcher.

THE QUAKER AND THE EMPEROR.

Under the title "Choice Biography," the Episcopal Recorder gives an account of interviews between William Allen, a Quaker who made a journey of philanthropy over the continent of Europe, and the late Emperor Alexander of Russia, an extract from which will be gratifying to our readers. The interview here mentioned occurred at Vienna. "Grellet," spoken of in the concluding remarks, was an American Quaker who had accompanied Allen in a previous mission.

He received me very kindly, and made me sit down with him at the table. I was sensible, during the whole of the interview, of a precious covering of the Lord's Spirit, and it seemed so to increase, that I gave up speaking of outward matters, and the conversation turned entirely upon what related to a better country. The emperor asked me if I would not take some tea with him, to which I readily assented; he rung his little hand bell, and the servant came in and received his orders; two cups were brought in, but mine had sugar in it. The emperor immediately ordered it to be changed, and this led me to speak further of the poor Africans; but we soon came again upon religious subjects, and these were the topics on which he delighted to dwell. He said he had suffered from being educated by those who had no sense of vital religion, but that since the year 1812, when his mind was first reached by the power of truth, he had endeavored to live conformably to what he believed to be the Divine will; he felt that he was a poor weak creature, but he constantly prayed for assistance. He said, finding so little company that suited him, he spent much of his time alone in his room, for he felt that he suffered loss when he was much with those who were in the spirit of the world; "but," said he, "when I am with you and such as you, who love the Saviour, *I can breathe.*" He said he found it necessary to keep up the warfare continually; he then opened his whole heart to me, told me of his trials and his temptations, comparing them to the thorn in the flesh, which the apostle describes. "And if," said he, "the holy apostle was thus tried, need we wonder if it is the experience of such poor weak creatures as we are? but let us remember what the answer was to him when he prayed to be delivered, 'My grace is sufficient for thee.' Here it does not appear that he was exempted from the trial, but was shown where he was to find his support under it." We now sat some time in silence, when I kneeled down and supplicated for the blessing of preservation. The emperor knelt on the floor by me. On rising we were again silent for a few minutes, and then, under a sense of a renewed visitation of our Heavenly Father's love, took leave of each other, not knowing but that we might possibly meet again at Vernoa. He grasped my hand, and it came into my mind to tell him that though I was conscious of being a very weak and feeble instrument, I belived that our Divine Master had sent me to comfort and encourage him. He replied, "I believe so." He then embraced and kissed me. One of the last things he said was, "When you write to Grellet tell him all about me."

WASHINGTON AND THE QUAKER.

I cannot forbear quoting from the life of Washington a characteristic incident. The battle of Germantown was fought on the day of the Yearly Meeting of the Quakers in Philadelphia; and during the battle, they were engaged in prayer for divine protection to the people, and in preparing to renew their testimony agaist war. While James Thornton was writing this testimony, the cannon shook the house where they were assembled, and the air was darkened by the smoke of guns. Warner Mifflin undertook the service of carrying their testimony to the opposing generals—Washington and Howe—and, in discharging this duty, he was obliged to walk in blood, and among the dead bodies of those who had fallen in the battle. He performed it, however, with great freedom, and in conversation with Washington said expressly, "I am opposed to the Revolution, and to all changes of government which occasion war and bloodshed."

After Washington was chosen President of the United States, Mifflin went to visit him at New York, and was received with marked respect and kindness. Recollecting what Mifflin had said to him at Germantown, the President asked, "Will you please, Mr. Mifflin, to inform me on what principles you were opposed to the Revolution?" "Yes, friend Washington, upon the same principles that I should now be opposed to a change in this government; all that ever was gained by revolutions, is not an adequate compensation to the poor, mangled soldier for the loss of life or limb." Washington, after a long pause, replied with much emphasis, "Mr. Mifflin, I honor your sentiments; there is more in them than mankind have generally considered."

How emphatically true! There is more, infinitely more, in the cause of peace, in its objects, its principles and measures, than one man in a hundred imagines. [Boston Rec.

The two most precious things on this side of the grave, are reputation and life; but it is to be lamented that the most contemptible whisper may deprive us of the one, and the weakest weapon may deprive us of the other.

A mind without principles is like a ship without rudder or ballast, having nothing to steer its course or keep it even. Hence arises that variable and uneasy disposition, that inconsistent and unsteady conduct so observable in many persons.

It is a singular fact, that the age of but one woman is mentioned in the Bible at the time of her death. Wherefore it is not best to be inquisitive about the age of women.

The Sabbath Recorder.

New York, April 6, 1848.

COMPULSORY SABBATIZING IN MASSACHUSETTS.

Several weeks ago we copied from one of the religious papers published at Boston, an article urging the passage of more stringent laws against traveling by railroads on Sunday. From "Senate Document No. 81," which we find in the Chronotype, and give below, it appears that this subject has been brought before the Legislature, and reported upon by a Standing Committee of that body:—

Petition.

To the Honorable Senate and House of Representatives of the Commonwealth of Massachusetts:

Whereas, the Sabbath is an institution of God, and its strict observance is the duty and the interest of a Christian people, as *corporations* as well as *individuals*,

Therefore, we the undersigned, citizens of this Commonwealth, would respectfully petition your honorable bodies, that, in all the charters which shall be granted by you for railroads, a clause may be inserted *making all running of cars and locomotives on such railroads on the Lord's day to involve a forfeiture of charter.*

And your petitioners will ever pray, &c.

Stetson Raymond, Enoch Sanford,
Constantine Blodgett, Chas. T. Grosvenor,
Erastus Maltby, Mortimer Blake,
W. Barrows, Jr., George Denham.

In Senate, March 16, 1848.

The Joint Standing Committee on Railways and Canals,

Report:

The Committee believe, that the manner in which the Lord's day is used, affects the character of a people. Where Sunday is made a day of rest from the accustomed physical and mental labor of other days, and is devoted to religious worship, and to spiritual, moral, and social improvement, outward prosperity will be seen to be greater, and the general condition and habits of individuals higher and purer, than elsewhere. *Every man has a right to this day for his own rest and cultivation.*

In the opinion of the Committee, it is wiser to leave this great principle to work its way through the public mind, and thus control customs and conduct, than to attempt to enforce the observance of Sunday, as a day of rest, by legal penalties.

If any man chooses to disregard his right to the day, let him be careful lest he infringe upon the rights of his wiser brother; but let him not be punished for that which he regards himself alone.

Within the last few years, it is believed that the consideration of this principle has made Sunday more extensively cherished, as a blessing, than it was formerly; and that no legislation can be devised, which will tend so safely, prudently, and surely, towards a universal observance of the day, as to leave the matter where it is.

If the prayer of these petitioners were granted, circumstances are very likely to occur, where such a "clause" as they ask for, would work a wrong which they would be the last men in the world to desire. It would be very difficult to devise any prohibitory law, which would not be liable to grave objections. The Committee are not without the hope, and somewhat confident expectation, that the time will come soon, when cars and engines will not be driven on Sunday over any railroad in Massachusetts, unless for works of necessity or mercy; but they are unanimously of the opinion, that legislation on the subject is inexpedient, and that the petitioners have leave to withdraw their petition.

For the Committee,
A. D. Foster.

Most heartily do we subscribe to the opinion of the Senate's Committee, that "every man has *a right* to a day for his own rest and cultivation," and that it is wiser to leave this principle to work its way through the public mind than to attempt to enforce the observance of Sunday by legal penalties. This is the doctrine for which Sabbath-keepers have always contended. They do not ask for laws to prevent the observance of Sunday; neither do they ask for laws to enforce the observance of the Sabbath. They simply ask, that the laws which operate against keeping the Sabbath by requiring the observance of Sunday, may be abolished, and every man left free to observe what day his conscience may dictate. Surely this is a very innocent and reasonable request, and one which ought not to be opposed by those who advocate religious freedom and a separation of the church from the state.

We are told, however, that the observance of a Sabbath is highly beneficial to society, and ought therefore to be required by the civil authorities. We do not question the beneficial influence of a day of rest; on the contrary, we fully believe in it. But we doubt the correctness of the inference that it ought therefore to be required by the civil authorities. This inference implies that a community which has reason enough to see the usefulness of a Sabbath, and to make laws compelling its observance, has not reason enough to keep a Sabbath without such compulsory laws—an implication which we can see nothing to justify. It may be said, however, that only a part of the community see how necessary a Sabbath is, while a great portion of the people do not appreciate it. Very well—can you not trust those who are enlightened in this matter to act according to their light? Or must you make laws professedly for them, which will so operate as indirectly to compel others to keep a day for which they can see no reason? You could not hit upon a better way to bring the whole subject into contempt. This idea that the civil authorities may properly pass laws enforcing whatever the majority pronouce beneficial to society, is at war with the principle of religous freedom which lies at the basis of our national constitution. If carried out, it would produce the most disastrous consequences. In some communities, for instance, a majority of the people believe that abstinence from alcohol and tobacco would exert a beneficial influence. If so, why not fine and imprison a man for chewing tobacco or drinking rum, as well as for working on Sunday?

Many persons talk about the abolition of the Sunday laws as though they really believed it would lead to an unheard-of apostacy from religion, which would introduce the reign of "chaos and old night." Can it be that they have so little faith in the religion of the land? Do they indeed think that the Sunday laws are the great means of keeping the fear of God before men's eyes, and preventing them from rushing headlong to destruction? We can hardly believe it, but prefer to conclude that they talk partly for effect. For our own part, we do not believe that the authority of God and his laws over the hearts of men is so completely dependent upon state statutes. We are inclined to the opinion that things would jog on about as well, perhaps better, if all such statutes were at once blotted out. In this opinion we are strengthened by knowing, that equally important changes have been made, in the face of predicted ruin, without doing half as much evil as was feared. The time has been, in the Commonwealth of Massachusetts, when every man was taxed according to law for the support of religion. The proposition to abolish that law, and leave the support of religion to the voluntary contributions of the people, was received with disapprobation, and produced a tremendous outcry. It prevailed, however, and we believe religion is supported quite as well now as formerly. So would it be with the Sunday laws. If the recommendation of the Senate's Committee to leave the matter of Sabbath-keeping entirely with the consciences of individuals, should prevail, we believe that religion would be advanced rather than retarded.

THE ANTI-SABBATH CONVENTION.

The Liberator of last week contains a report of the proceedings of tee Anti-Sabbath Convention held in Boston on the 23d and 24th of March. Though brief, it includes all the resolutions, and gives probably a pretty true picture of what was done. A full report, embracing the principal speeches, is to be published in a pamphlet form at as early a day as practicable. The editor of the Liberator says that 'the Convention was numerously attended, beyond his expectations—that the attention throughout was unbroken, earnest, and most gratifying—that the tone of the discussion was serious, elevated, impressive—that the sentiments of the members harmonized, to a remarkable degree, upon the resolutions adopted—and that much light was thrown upon a subject which had hitherto been kept in the dark by the religious teachers of the people.'

As was expected, the subject of enforcing the sabbatical observance of Sunday by penal laws, was the most prominent and interesting brought before the Convention. The series of resolutions, presented by the business Committee, designed to express the views of the Convention, treated first of this topic—then of the notion that God suspends the natural laws of the universe in order to punish Sunday recreation and labor by upsetting boats and smashing railroad cars—and afterwards of the estimation in which the Convention holds the Sabbath, the uses to which they think it should be applied, and their opinion of the motives of those who are laboring to enforce its observance. Only those who agreed in the sentiments expressed in the Call were considered members of the Convention, and on this account the speeches were of course mostly in favor of the resolutions. The officers of the Convention were appointed a Committee to prepare a memorial for the repeal of all laws relative to the observance of the Sabbath, to be circulated throughout the Commonwealth for signatures, and presented at the next session of the Legislature. Another Committee was appointed to superintend the publication of the doings of the Convention, and of such other documents relating to the subject as they shall have means to publish. Finally, the Convention adjourned to meet one year hence in the city of Boston, New York, or Philadelphia, at such time and place as the publishing Committee shall appoint.

We have only room to-day for a part of the resolutions, and will therefore copy those relating to the enforcement of the Sabbath by statutes and penalties:—

1. Resolved, That they who are for subjecting to fine or imprisonment, such as do not receive their interpretation of the Scriptures, in regard to the observance of the first day of the week as the Sabbath, are actuated by a mistaken or malevolent spirit, which is utterly at variance with the spirit of Christ—which, in various ages, has resorted to the dungeon, the rack, the gallows and the stake, for the accomplishment of its purpose,—and which ought to be boldly confronted and rebuked.

2. Resolved, That the penal enactments of the State Legislature, compelling the observance of the first day of the week as the Sabbath, are despotic, unconstitutional, and ought to be immediately abrogated; and that the interference of the State in matters of religious faith and ceremonies, is a usurpation which cannot be justified.

3. Resolved, That as conflicting views prevail in the community, which are cherished with equal sincerity, respecting the holiness of days, and as it is the right of every class of citizens to be protected in the enjoyment of their religious sentiments on this and every other subject pertaining to the worship of God, all classes should be united in demanding a repeal of the enactments alluded to, on the ground of impartial justice and Christian charity.

4. Resolved, That this Convention recommend to all the friends of religious liberty throughout the country, the presentation of petitions to the next Legislature, in every State in which such laws exist, praying for their immediate repeal, and protesting against their enactment, as an unhallowed union of Church and State.

5. Resolved, That if the Legislature may rightfully determine the *day* on which the people shall abstain from labor for religious purposes, it may also determine the *place* in which they shall assemble, the *rites* and *ordinances* which they shall observe, the *doctrines* which they shall hear, the *teachers* which they shall have over them, and the peculiar *faith* which they shall embrace; and thus entirely subvert civil and religious freedom, and enable Bigotry and Superstition, as of old, to

> 'Go to their bloody rites again—bring back
> The hall of horrors, and the assessor's pen,
> Recording answers shriek'd upon the rack—
> Smile o'er the gaspings of spine-broken men,
> And perpetrate damnation in their den!'

6. Resolved, That as it has been found safe, politic, and beneficial, to allow the people to decide for themselves in all other religious observances, there is no reason to doubt that the same good results would attend their liberation from the bondage of a sabbatical law; for 'where the spirit of the Lord is, there is liberty.'

OUR MISSIONARIES.

Recent news from our missionaries informs us that they are generally in good health. Sister Wardner enjoyed far better health than when she left America. Sister Carpenter had been ill with dysentery—a disease very apt to affect foreigners—but was decidedly better. A gratifying feature in all their letters, from first to last, is the satisfaction they express in the work committed to them. No doubts concerning the propriety of the step they have taken appear to trouble them. We hail this as a good omen. May their zeal increase, and their work of faith and labor of love redound to the glory of God. Extracts from their letters to the Board will be given in due time. In the mean time, if a farther examination of their private communications shall develop any thing of sufficient interest to be laid before the public, it will be forthcoming.

The friends of the cause will please to bear in mind, that it will be necessary to make another remittance very soon. It is hoped, therefore, that their contributions will be forwarded to the Treasurer as soon as possible. A box of clothing, and such articles as are useful in the way of house-keeping, will also be made up at an early day. If any of the friends, having such things to contribute, will forward the same to New York, to the care of Geo. B. Utter, 9 Spruce-st., they will be thankfully acknowledged, and forwarded to China by the first opportunity. The contribution of such things, however, must not be made an excuse for neglecting to contribute in money as heretofore. We are confident it will not be.

The hand of God is evidently in this mission, and our brethren have great encouragement to labor and pray for its success. May the Lord spare the lives of our missionaries, and stimulate the hearts of our brethren at home to sustain them to the utmost. *

Note.—Shanghai being a place where much cold prevails in winter, flannels, and the various articles of woolen clothing which are in use here, will be useful there.

"SINGULAR POSITION."

The Commercial Advertiser, of this city, says that the authorities of the city of Charleston, S. C., have prohibited the sale of the "Discipline of the Methodist Church, South," because it retains a section of the general discipline of the Church which testifies to the "great evil of slavery," and inquires how it may be "extirpated." And what is perhaps even more startling, the Annual Conference of that State has sanctioned the uncomplaining submission of the Charleston clergy and laity to the restriction. So that the Southern branch of the Methodist Episcopal Church is in the *singular position* of having an authorized code of discipline which cannot be circulated among its members.

These same authorities of the city of Charleston have undertaken to prevent Jews from attending to their business on Sunday, after they have kept their Sabbath on the previous day. In this case they occupy a position more singular, if possible, than that of the Methodist Church; for they encourage the circulation of a Bible which says "the seventh day is the Sabbath," and live under a Constitution which guarantees the free exercise of religious opinions, and yet they fine and imprison men for not sabbatizing on the first day who conscientiously believe they ought to be at work on that day.

A Crooked Affair.—The Boston papers have said a good deal about a recent public entertainment given in that city. It seems that the remains of the late John Quincy Adams were attended to his family residence by the Committee of the United States House of Representatives, consisting of one from each State and Territory in the Union; and the municipal authorities of Boston, in order to testify their grateful sense of the honor done to a distinguished son of Massachusetts, tendered to this Committee the hospitalities of the city. The City Council also ordered a public entertainment to be given at the Revere House, and it was voted, "that the sub-committee on the dinner be instructed to provide no wine at the expense of the city." The "dinner" took place in the evening, and, after it had proceeded some way, to the surprise of many who were present, wine in abundance was introduced, and the feast did not break up till near morning! Some declare that the dinner ended in a noisy carousal. Others declare that the greater part were quite sober when it broke up. It appears that the sub-committee, who had the dinner in charge, consented to have the wine introduced, at whose expense does not appear; some saying that a few wealthy, "patriotic" citizens paid for it; others, that it will be worked into the bill in some way, and the greater part or all the expense will come out of the city. It should be added, that the Mayor obtained intelligence of what was going on, and did not attend.

X Cheering Revival Intelligence.—From several churches in different parts of our denomination we have recently received verbal reports of interesting revivals. The church at Pawcatuck, R. I., dedicated an elegant new meeting-house on the 24th of February, and immediately commenced a series of meetings. We learn that between thirty and forty persons have since been baptized and joined that church, and that the work has extended to other socicties in the neighborhood. The church at New Salem, Va., has also been visited in mercy, and several perssons have been baptized and joined the church. At Shiloh, N. J., an interesting state of religious feeling has existed, and some hopeful conversions and baptisms have taken place. A similar report reaches us from the church at DeRuyter, N. Y. Such facts ought to encourage the people of God, and stimulate them to greater activity in the service of their Master.

The Way to do it.—The Roman Catholics have peculiar ways of doing some things, among which we note their way of compelling parents to send their children to Catholic schools. Only think of denying a man absolution and the other sacraments, or even excommunicating him, for neglect on this point! But here is an official account of how they do at Birmingham, near Pittsburg, Pa. It is taken from a "letter of missionary John Evang. Mosetizh, to his Princely Grace, the Most Reverend Archbishop of Vienna," published in the Twentieth Report of the Austrian Leopold Society:—

"Here are three (Roman Catholic) schools, located in different quarters of the city, and containing, one 150, another 60, and the third 40 children. Each child pays half a dollar monthly for his instruction. Here are no police laws requiring the attendance of children at school; it depends on the will of the parents to what school to send their children, or whether to any. To awaken and keep alive the zeal of parents, therefore, belongs to the church, which punishes delinquent and negligent members, by denying them absolution and the other sacraments. In aggravated cases of transgression, the penalty of excommunication is applied, as prescribed by the Council of Baltimore; a painful duty, but one which the missionaries have often to perform; for it is unavoidably necessary, when all previous admonitions have failed."

New York Legislature.—The session of this body is drawing to a close, and, as usual on such occasions, business is being dispatched quite rapidly. A bill has been passed creating a Reform Code of Legal Practice in Civil Cases for the several Courts of the State, as prepared by the Commissioners under the New Constitution. The Assembly has passed a resolution instructing the Attorney General to litigate the titles of the Manorial Estates within the limits of the State. The bill to revive the Safety Fund Banking System has been lost. A bill has been reported authorizing the consolidation of the several railroads forming the continuous line from Albany to Buffalo, and requiring them to complete a double track throughout.

Missionaries Returned.—We learn from the New York Recorder, that the Rev. Mr. Vinton and Mrs. Vinton, (Baptist missionaries to Burmah,) their two remaining children, and two Karen Christians, recently arrived at Boston in the fine bark W. H. Shailer, in fifty-three days from Cape Town. Mr. and Mrs. V. buried their youngest child at Cape Town. The health of Mrs. V. has been improved by the voyage.

SUNDAY LAWS.

The Seventh-Day Baptists of New Jersey, presented a memorial to the Legislature of that State, in regard to laws demanding the religious observance of Sunday. The memorialists say: "They believe there is no authority given by the Head of the Christian religion, to any body or association of men, to compel their fellow men to regard any religious observance by penalties at civil law. * * * * * * * * * * They would therefore be obliged in conscience to object against any civil statute compelling the observance of the seventh day of the week, as they do against the statute for compelling the observance of the first day, contrary to men's free will. They believe that God has wisely reserved this authority solely within his own power."

There is truth in their position. It is, we are aware, quite popular to demand laws enforcing the observance of the Lord's-day. We never yet saw the propriety or necessity for them. The encroachment of the civil power on the domain of religion, is always to be carefully guarded against. We have no more sympathy for the observance of the seventh day, the Jewish Sabbath, than for the rite of circumcision. At the same time, we believe that the principle, for which these memorialists contend, is the true principle. It is the one which Baptists, especially, ought to maintain. The self-sufficiency of the Gospel has been demonstrated in the past. It can sustain itself without, or even against the enactments of the civil power. Pure religion—the true religion of Christ, needs not to hobble along on the crutches of the civil law. It can run and be glorified by its own inherent strength. [Christian Chronicle.

CATHOLIC MISSIONS IN CHINA.

The January number of the "Annals of the Propagation of the Faith," published at Lyons and Paris, gives a long account of the labors of Roman Catholic missionaries in China. The Rev. Father Esteva, writes from Shanghai, under date of June 1st, 1846, describing a visit he made to the adjacent island of Tronming. Under the Emperor Kang-hi, this province contained, he says, 300,000 Christians; but, owing to the persecutions exercised against the faithful, and, more especially, the want of Apostolical laborers, the number does not, at present, exceed 60,000. Formerly, there were eighty large chapels—some of which might be called churches—but almost all of which have been destroyed, or converted into pagodas. During the last three or four years, several chapels have been erected. This zealous missionary also gives some details concerning what he calls the Chinese Christian Virgins, who dedicate themselves to a life of celibacy, and devote their time to the service of the church and the conversion of the pagans. He says there are three hundred such in his district, which contains only about nine thousand Christians. An important part of their work is to baptize young children.

Father Clevelin writes from Tronming, under date of May 31, 1845, giving some sad details of the extent to which infanticide is carried in that part of China:—

"Notwithstanding all their efforts, the number saved is but 'as a drop of water from the river.' 'How many of these infants have I not seen,' writes the Father, 'in the ditches filled with water. They are thrown in during the night, and in two minutes they are suffocated. We must, however, say that the bodies of deceased infants are sometimes thrown into the ditches by their parents, unwilling to be troubled with the ceremony of burial.' In the Peninsula of Kreman, men are sometimes seen who have several of these infants to sell, and always at a low price. A Christian Virgin bought three of them, and baptized three others who were dying. Those whom she bought cost her something less than ten cents! These died in a few days. The missionary has given orders to the Christians to buy as many of these poor infants as should be offered for sale."

The following extract gives the substance of another letter from the same missionary, dated July 25, 1846, and showing very well the mode of operations by which so much is done in so short a time:—

"He describes the province of Kiang-nan as the most beautiful, most fertile, richest and most intellectually cultivated of any in China. Its population he puts at 30,000, while the Christians only number 7,000! and these are spread over a district as large as France, and divided into thirty-six Christian settlements or congregations. The greater part of this flock can only approach the Sacraments once in four years! One-half of the missionary's time is devoted to sick visits; and yet, many die without the Sacraments, as from the above facts must necessarily be the case. The Emperor has issued another (the third) Edict in favor of the Christians, the advantages from which, however, the missionary describes as more apparent than real. The Anglican (Protestant) missionaries distribute their Bibles by millions, but as yet have not made a single convert in Kiang-nan; while the Catholic missionary can scarcely answer the calls made on him. This failure is not to be attributed to want of zeal—still less to want of money—on the part of the aforesaid missionaries, but must be regarded as an indication of what may be expected from unsent Apostles."

Another missionary, Father Gonnet, gives the following account of his efforts:—

"Since I have begun to stammer out a few Chinese words, I have had the happiness to baptize more than eighty adults. At this moment, I have more then 200 catechumens preparing for baptism. I do not speak of idolaters who have a leaning towards Christianity: they are without number. Oh, were there but enough of Apostolical laborers to come, we would see, in a few years, millions of these poor blindfold creatures enter the way which leads to life. But a few days ago, I baptized seventeen adults at the same time, being four entire families.' In the year from 1845 to 1846, the missionary, aided, as it appears, by the Christians in his district, baptized more than 2,000 infants, whom their barbarous parents had destined for death, and most of whom, in fact, subsequently died."

MICROSCOPIC WONDERS.

Upon examining the edge of a very sharp lancet with a microscope, it will appear as broad as the back of a knife; rough, uneven, full of notches and furrows. An exceedingly small needle resembles a rough iron bar. But the sting of a bee, seen through the same instrument, exhibits every where a most beautiful polish, without the least flaw, blemish or inequality, and it ends in a point too fine to be discerned. The threads of a fine lawn seem coarser than the yarn with which ropes are made for anchors. But a silk-worm's web appears perfectly smooth and shining, and every where equal. The smallest dot that can be made with a pen, appears irregular and uneven, but the little specks on the wings or bodies of insect are found to be most accurately circular. The finest miniature paintings appear before the microscope ragged and uneven, entirely devoid of beauty, either in drawing or coloring. The most even and beautiful varnishes will be found to be mere roughness. But the nearer we examine the works of God, even in the least productions, the more sensible shall we be of his wisdom and power. In the numberless species of insects, what proportion, exactness, uniformity, and symmetry do we perce in all organs!—Azure, green, and vermilion, gold, silver, pearls, rubies, and diamonds, fringe and embroidery, on their bodies, wings, heads, and every part! How high the finishing, how inimitable the polish we every where behold.

General Intelligence.

LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

Senate.

The discussion upon the Loan Bill occupied a good deal of time. In the course of the discussion several estimates were made of the present debt of the United States, which was generally placed at about one hundred million of dollars. No action was taken upon the bill.

A bill in relation to ascertaining and paying the claims against the United States growing out of the operations of our forces in California, was also discussed at considerable length.

Joint resolutions were introduced tendering the congratulations of Congress to the people of France for their brilliant success in establishing a Republican form of Government. The passage of the resolutions at present was thought by many to be premature, and they were not disposed of, although they elicited many remarks.

A petition was presented, numerously signed by citizens of New York, praying that Congress would make a report expressive of its opinion whether Slavery ever had a constitutional existence. The Senate decided against receiving the petition.

Several petitions were presented, praying Congress to make an appropriation for the purchase of the Estate of Mount Vernon, and that the title of the same might be vested in the United States Government and become the property of the nation.

Much time was spent in Executive Session discussing questions and examining witnesses relative to the manner in which the Mexican Treaty was made public before the secrecy of the Senate was officially removed. A resolution was presented and unanimously adopted, instructing the Committee on the Judiciary to make an inquiry as to the expediency of providing by law for the adequate punishment of such persons as shall surreptitiously obtain and publish any executive document before the injunction of secrecy with regard to it shall have been removed.

House of Representatives.

We find but little to report in the doings of the House. A bill in favor of refunding moneys advanced to Volunteers, was discussed, but not passed. A bill for the appointment of a Governor of Oregon, and the regular organization of that territory, was also under consideration.

THE FRENCH REVOLUTION—ITS EFFECTS.

We gave last week a hasty sketch of the news from Europe received by the steamer Caledonia. The following summary contains some additional items in relation to the character and influence of the French Revolution, which is the principal topic treated of in the foreign papers:—

Louis Phillippe and his wife embarked in a fishing boat with the intention of crossing the Channel, but were soon picked up by the Southampton and Havre steamer Express, and landed at New Haven, near Brighton, England. Previous to their departure from France, the King and Queen had been for days wandering from farm-house to farm-house, and at the time of their departure were nearly exhausted with fatigue. The king escaped without a change of clothing. The royal pair were kindly received by the people of New Haven.

The palace of the Tuilleries has been formed into a hospital for workmen, under the name of the Hotel des Invalids Ouvriers. The Chateau of Nuilly has been sacked and burnt to the ground.

The character of the new government may be judged of by the decrees and proclamations published. From the large number issued we select the following:—Capital punishment to be abolished; all political prisoners to be liberated and furnished with means to join their families; the liberty of the press guarantied and freedom of thought secured; national workshop open for the unemployed; abolition of all titles and nobility; the stamp duty on periodicals suppressed; the persons, properties, and rights of foreigners to be respected; all the citizens to be armed and clothed as national guards; an act to be prepared for the immediate emancipation of slaves of all the Colonies; all prosecutions against the press or for political offences to be withdrawn, and the prisoners confined for such offences to be released. National assembly to meet on the 9th of April, and decree a Constitution, population to be the basis of election, Representatives of the people fixed at 900, including the Colonies—Suffrage to be universal—all Frenchmen 21 years of age to be electors, and all of 25 years eligible to be elected, the ballot to be secret, voters to be furnished with a ballot list and to vote at the principal place in each Canton; royal residences to be sold and proceeds applied to the victims of the Revolution, and as some compensation for losses in trade and manufactures. Decrees have also been issued changing the name of several vessels in the Navy, as also the names of those of the streets which had any reference to monarchy or the members of the fallen King's family. All institutions having the name Royal prefixed to be called National.

England.—The revolution in France has excited the lower orders in England, who have shown a disposition to riot in London and Manchester.

Prussia.—There is a determination on the part of the people of the middle class to achieve political independence.

Austria.—Metternich has resigned. At Vienna the French revolution had caused great consternation; all the ministers had met in council. 30,000 troops were ordered to Italy.

Bavaria.—A constitution has been extorted from the King at the point of the bayonet.

Italy.—The King of Naples had bombarded the city of Messina for forty-two hours, carrying fire and sword into it. The ministry have resigned.

"Cannot take care of themselves."—A letter from Oberlin states that "Mrs. D. is teaching a colored school of about 40 scholars, almost every one of whom have *emancipated* themselves, and are now sustaining themselves here, paying their board, tuition, &c. Bro. George Thomson, a few evenings since, addressed the colored people on the subject of Kaw-mendi mission, and at the close 75 dollars were subscribed for his outfit. This was subscibed by thirty-one individuals, every one of whom had tasted the sweets of slavery."

SUMMARY.

In a recent discussionin the Assembly of New York on the Passengers bill, Mr. Upham remarked that German emigrants alone were fleeced out of more than $200,000 the past year. Mr. Spaulding had known forty and fifty at a time left upon the docks at Buffalo, defrauded and pennyless—robbed of every farthing by unprincipled runners. The system commences in New York. Runners board vessels, bribe the captains, inveigle emigrants to passenger boarding-houses, there sell tickets, sometimes worthless ones, and sometimes at enormous prices. The same game is played in Albany, then at Troy, an often at Buffalo.

Died, in New Prospect, Bergen Co., N. J., on the 24th ult., Mrs. Charity Berry, at the extraordinary age of one hundred and ten years! She was married during the Revolutionary War, and was the mother of thirteen children, all of whom still survive! Her husband was captain of a militia company in active service, and aided in driving the British troops from Hoppertown. Generals Washington and Lafayette together, dined with her one day under the shade of a stately elm tree near her door, a circumstance she was fond of relating. Her eye-sight never failed in the least until her death, and she was able to go about until about five years back.

The Albany Evening Journal publishes the following extract of a letter, dated Leroy, March 29: "A painful and fatal accident occurred last evening, in the family of L. S. Bacon. One of the gas lamps exploded, and burned both of his children. They died before morning. The servant girl may not live through the day. Mr. Bacon had gone to Rochester, and has not yet returned. How changed the scene in that family! He is left childless. The bell is now tolling for the funeral of the children. One was four and the other six years old.

The Springfield Republican says that two brothers named Goodwell, of the town of Wilbraham, have been sued by that town for the support of their mother, who has been taken care of by the town as a pauper. The defendants put in a plea of inability, but it was proved that they were in comfortable circumstances as small farmers, and the case was decided against them.

Gov. Young has pardoned Peter Williams, who was convicted, about four years since, of manslaughter in the first degree, in killing a lad named Daniel Stanley, and who was sentenced to twenty-one years and six months imprisonment. Also Jesse Chene and Edward Hampson, convicted of burglary, and Richard Lane, convicted of grand larceny. The President has also pardoned Nicholas Coyle, who was sentenced in 1843 to the State Prison for counterfeiting United States coin.

In Hamilton, U. C., recently, an old man and his wife were found lying dead together on the floor of their house, on a parcel of old rags, having killed themselves by swilling whiskey. A child of the wretched people, a boy about seven years old, was found lying close to his father's dead body.

Dr. V. P. Coolidge, of Waterville, Me., has been found guilty of murdering Mr. Matthews, and on Friday was sentenced to be hung. The law of that State provides that a criminal shall not be hung within a year of his conviction, so that he may have the advantage of any testimony that may come to light in that time. It is said that Dr. Coolidge has since died in his prison.

The Constitution of the U. S. has been in operation from the 3d of March, 1789, being a period of fifty-nine years, in the course of which we have had eleven Presidents. Of these eight have sunk into the tomb; and only one of them leaves a son behind him. The last three Presidents survive, namely: Mr. Van Buren, Mr. Tyler, and the acting President, Mr. Polk.

On the 28th of March, the Home Print-Works, near Central Falls, R. I., were the scene of a terrible explosion. The steam boiler of the establishment blew up, destroying the main building, and burying many of the workmen in the ruins. Eight bodies had been taken out at last accounts, and six more were supposed to remain among the rubbish.

The New York correspondent of the Boston Traveler says that he lately saw a long funeral procession passing by the Park, up Chatham-st., and the driver of the hearse, mounted in front of the coffin, was smoking his cigar as unconcerned and leisurely as if it was a holiday!

Hydrophobia is said to be cured in Germany by the cold water remedy. The *douche* was applied to the head of the patient, who was entirely cured. The warm bath, wet sheet, *douche*, &c., are the usual method with the disease, and remarkable success is reported.

It is stated by some statistical hunter, that the sum annually expended for bread by the population of Great Britain and Ireland, amounts to twenty-five millions sterling, while the money expended in distilled and fermented drinks amounts to upwards of fifty millions annually.

The news of the revolution in France was carried by an express locomotive from London to Glasgow, 472 miles, in 10 hours. The average running time being 52 miles an hour.

In primitive times the Bishops at Rome, like other pastors, were chosen by the people; they were next appointed by the German Emperors. Gregory VII., better known by the name of Hildebrand, is said to have transferred this power to the College of Cardinals.

An association has been formed in Maryland, called the Independent Order of Anti-Gamblers. Its object is to reform persons who have become addicted to this ruinous vice.

Origen Bacheler died in Boston, on the 14th ult., aged 48 years.

A bill has been introduced into the Legislature of Pennsylvania, of a stringent kind, against those arrant impostors who go under the name of fortune tellers. If a clause could be added, providing for the punishment of the miserable dupes who countenance and resort to them, the bill would be more perfect.

The Brunswick (Me.) Advertiser states, that among the medical students at the present session of the medical school, are several colored gentlemen, and remarks that they will find that respectable people in Brunswick, respect the respectable, of whatever nation or complexion they may be.

In consequence of the unfavorable accounts from the tanners respecting the scarcity of bark to tan the stock of hides now out, and the consequent delay which is likely to occur in bringing the spring stock of leather to market, and also the great reduction of the stock on hand, caused by the heavy auction sales, through the summer months, prices have improved and may now be quoted at one cent higher than the last year's sales.

It is stated that Mr. Hotchkiss, the gentleman who was so nearly murdered in Brooklyn some months since, has recovered his bodily health and is slowly regaining his mental faculties. He seems to have forgotten everything he learned during his life, and has to be taught to speak and learn his letters as if he was a child. The sound of his own voice in learning to articulate a new word amuses him exceedingly.

Responses to the French Revolution have been given in many parts of the country, and by representatives of nearly every nation, within a week or two past. In New York, on Monday last, there was a great demonstration, at which the Mayor presided, assisted by gentlemen from different nations who directed the proceedings of their respective countrymen.

Late French papers say that Jean le Capelin, petit, or little John Capelin, has invented a sewing machine that makes 240 stitches per minute, which by the turn of a screw are changed from fine to coarse in a moment. It will sew, stitch, and make edgings by the same movement.

The "Metalized India Rubber," made for the purpose of being placed under iron rails, where they have a bearing on iron or wood, with a view to diminishing the wear of engines and cars, is to be tried on the Stonington route, four miles of which will be laid with it by the 1st of May.

The act of abdication signed by the King before quitting the Tuilleries was in the following words—"I abdicate to the hands of the French, on the head of my grandson, the crown which I received from the French nation."

Detonating balls as well as red lights are used in cases where trains are detained on the English railways. Under the wheels of any approaching engine the balls explode with an exceeding loud report.

A large sugar refinery was burnt in New York on Sunday morning last. In the progress of the fire some kind of gas was generated from the sugar or other substances in the building, which exploded and forced a great part of the front wall into the street, killing two firemen, and wounding several others.

Some citizens of Alleghany, Pa., discovered a very neat white box floating down the Alleghany river. They at once brought it to the shore, and on opening it, strange to behold—they found a child in it alive!

Sufficient wire has now been suspended across the Niagara at the Falls to make crossing perfectly easy and safe. Passengers are drawn across in a basket at fifty cents a head. In a few days the line will be strong enough to pass over cattle.

The Mad River (Ohio) Railroad is expected to be completed by the 1st of May, making a continuous line from Cincinnati to Lake Erie at Sandusky. Passengers will then be conveyed from Cincinnati to New York, via Buffalo, in *three days and one hour*, or to Boston in three hours more—all by steam.

The N. Y. Tribune says that on the 27th ult., during the rain, the Troy and Montreal telegraph worked successfully from Troy to Burlington, a distance of 186 miles, with a battery of ten cups, in which spring-water was substituted for Sulphuric acid; and the battery had been at work with the water for four or five days previous.

A sealing expedition, consisting of 103 vessels, has been despatched from St. John's and the outports, giving employment to 3,541 men. At some of the outports the people are in a starving state.

The Boston Whig denies peremptorily the statement that Mr. Charles Francis Adams is about to publish the wtitings of his distinguished father. Mr. C. F. A. is the Editor of the Boston Whig.

In Philadelphia, an old house has just been torn down to make room for a new one. It is the same house occupied by Louis Phillipe, many years ago, in the days of his comparative obscurity.

It is said that Louis Phillipe has from ten to twenty millions of dollars invested in real estate in the city of New York. It is not very improbable that he may arrive in this country in the course of a few months.

It is said that upon an official canvass of the votes upon the license question, it is found that Vermont has given a majority of thirteen for the sale of spirits.

Mr. Archibald Green, of Bloomfield, Ohio, made, during the past season, 7,000 pounds of cheese from fourteen cows. David Crowell of Rome, same State, made 8,100 pounds from thirteen cows.

Dr. Holland says, "that if persons are always supposing that they are liable to a certain distemper, the nerves will so act upon that part that it is very likely to come upon them."

The Collector of New York has lately received from a merchant $226, which he says is the amount of an error made against the government in a business transaction at the custom-house in 1847.

Men are frequently like tea—the real strength and goodness is not properly drawn out of them till they have been for a a short time in hot water.

Mr. James Purcell advertises in the Columbia (N. Y.) Democrat for a wife. He says he is no "peculiar critic with respect to morals or personal refinement, neither does he stand for the want of a finished education; plain house-work, fidelity and a civil tongue, is all that is required." He will attend to all letters, post paid, directed to New Lebanon Centre, N. Y.

A Cincinnati paper says a lady of that city upon a visit in Kentucky, hearing a household servant, the best educated and the most cared for of the slave population, repeat the ten commandments, asked what was the meaning of the command, "Thou shalt not steal." The slave replied that it meant, "they should not take things from the white people."

John Jacob Astor is dead. He breathed his last on the 29th ult., aged 85 years. His immense wealth has made him extensively known. It remains to be seen whether his disposal of it, when it was no longer of any service to him, will make him as extensively remembered.

At a recent meeting of the Virginia Bible Society, in Richmond, says the American Messenger, the agent for the State stated that there were about 60,000 white persons in Virginia over 20 years of age, who were unable to read, and about 16,000 families which did not possess any portion of the word of God.

The late residence of Joseph Bonaparte, on the banks of the Delaware, at Bordentown, N. J., is now undergoing repairs and furnishing for a summer resort, and will be opened for visitors on the 1st of May, by Charles H. Miller, formerly an assistant in the Delavan House at Albany.

Sir John Franklin, the Navigator, has not been heard from since 1835, and fears that he is lost are entertained. His wife requests American whalers and other vessels visiting the Northern seas, to look for traces of him. The British government are fitting out two expeditions to go in pursuit of him.

At New Haven, Conn., one Mr. Davenport, who died lately without children, left a handsome property to be enjoyed by the widow during her life, and then to go to the Orphan Asylum. Mr. D. made his property by keeping a toy-shop—and remarked, that as he "had made his money out of the children, it was right it should go back to them."

On the evening of the 16th instant, Judge John Hyde, of Connecticut, was visited with an apoplectic stroke at his tea table.

The Toronto Church has received a letter from Rev. R. Flood, Indian missionary, describing the death, at the age of 72, of Capt. James Snake, an Indian Chief, nephew of the renowned Tecumseh.

Robert Smith has just been tried in the U. S. District Court of Florida for robbing the mail, and acquitted. He has been in jail nearly three years awaiting his trial.

J. L. Martin, Esq., formerly Secretary of Legation to Paris, under the Hon. Mr. King, has been appointed Chargé to Rome.

Mr. Ames, an American artist, has been commissioned to take a portrait of Pope Pius IX., and has commenced the work.

Fifty couples were legally divorced during the late session of the Alabama Legislature.

Review of New York Market.

MONDAY, APRIL 3.

ASHES—Pots $5 56 a 5 62; Pearls 7 75.——FLOUR AND MEAL—The market for Flour is dull, and prices range from 6 44 to 6 62. Rye Flour 3 62. Jersey Meal 2 50.——GRAIN—Prices of Wheat are about as heretofore, although there is not much doing. Rye 75c. Corn 53c. Oats 43c.——PROVISIONS—Prime Pork 9 12; Mess 10 12. Poultry is scarce and high; turkeys and chickens bringing from 12 to 15c. in quantities. Fresh eggs, by the barrel, 12 a 15c. per dozen; retail 10 for a shilling. Best fresh Butter, retail, in rolls, 22 a 25c. Best Salt, in firkins, 18 a 22c. Ohio 15 a 16c Cheese 8 a 9c.

MARRIED,

In Fulton, Rock Co., W. T., March 2, by Eld. Z. Campbell, Mr. William Vincent, of Milton, to Miss Sophronia Burdick, of Fulton.

DIED,

In Milton, W. T., January 28, of consumption, Adelia M., wife of Benjamin F. Bond, eldest daughter of Eld. Stillman Coon, aged 19 years. The subject of this notice experienced religion in early life, and became a member of the Seventh-day Baptist connection, of which she remained a worthy member till death. Though long confined, and at times her distress was great, she bore it with Christian patience, conversed freely of her departure, said she was willing to die, and after resigning all into the hands of Jesus, died in the triumph of the Christian faith.

In Milton, W. T., February 17, Job Maxson, in the 43d year of his age. Bro. Maxson was long an acceptable member of the Seventh-day Baptist Church in Wirt, N. Y. For a number of the last years of his life he enjoyed but a poor state of health. He found the religion he professed while young, was his support when earthly comfort fled. A few hours before he died, he called the family to his bed-side and bade them farewell. Some of his last words were, 'Come, come, sweet Jesus.' He has left a companion and four children to mourn the loss.

In Truxton, N. Y., March 5, 1848, Laura Burdic[illegible], daughter of Dea. Varnum M. Burdick, in the 15th year of her age. In the fullness of her first love, she left the church militant to join the church triumphant, having been a visible member of the former only four weeks and one day. But short as was her service, it was manifestly full of blessedness.

In Oxford, Chenango Co., N. Y., on the 25th ult., Charlotte Maria, daughter of James and Phebe Wells, aged 3 years and 5 months.

"Dear one, thou art gone to a world on high,
Where saints are blessed, above the sky,
To dwell with Jesus, that dear Friend
On whom our hopes of heaven depend;
Although thy loss we deeply mourn,
We cannot wish thee to return
Back to this world of care and pain,
To feel the pangs of death again." J. C.

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Room for a nobleman to pass!
In costly robes? in trappings gay?
A fop tricked out before the glass?
No! clad in sober grey;
A nobleman in *heart* is he,
With *mind* for his nobility.

His crest, a soul in virtue strong;
His arms, a heart with candor bright;
Which gold bribes not to what is wrong,
Nor blinds to what is right;
The patent of his courtly race—
Behold it in his open face.

He cringes not on those above,
Nor tramples on the worm below;
Misfortunes cannot cool his love,
Or flattery make it grow;
Staunch to his friends in woe or weal,
As is the magnet to the steel.

He envies not the deepest sage;
He scoffs not at the meanest wight;
And all the war that he doth wage
Is in the cause of right;
For broad estate, and waving land,
He hath the poor man's willing hand.

He is not rich, and yet, indeed,
Has wealth; nor poor, his stock though small;
Not rich, he gives so much to need,
Not poor, for on him fall
Such blessings from relieved distress,
To crown his path with happiness.

Room for a lord! ye truckling crew,
Who round earth's great ones fawn and wind;
Fall back! and gaze on something new—
A lord, at least in mind—
That bravest work in nature's plan,
An upright, independent man!

MASSACHUSETTS BAY, BOSTON, &c.

Dr. Burns, one of the Deputation from England to the Triennial Conference of the Free-Will Baptists of America, is publishing in a London paper Notes of his Tour, from which the following account of places in the vicinity of Boston is copied:—

The day we first gained sight of the American shores, was most lovely. The sky was beautifully serene. The heat, to a European, comfortably warm—the thermometer being about 86. It is difficult to convey a just description of the lovely appearance of the bay of Massachusetts. Having left Cape Ann on the south, the harbor contains many beautiful islands, and is not only safe, but large enough to contain the largest navy in the world. Three miles below the city there is a narrow pass, well protected by forts Independence and Warren. The outside harbor is defended by a very massive fortress in George's Island, erected by the Government at a great expense. The appearance of Boston from the river is very much like that of a crescent, and its quays crowded with shipping, and its numerous lofty spires and elevated buildings, present a most striking and lovely aspect. Boston is one of the oldest and most respectable cities in the Union. It was founded in the year 1630, and its Indian name was Shaumut, but the early settlers called it Tremont or Trimontain, from its being built upon three hills. Its present population is about 120,000. It became an incorporated city in 1832. Boston is emphatically a city of bridges. Hence the stranger in his various wanderings into the suburban towns and villages will have to cross the Charlestown bridge, 1500 feet long, Warren bridge, which is 1400 feet, West Boston bridge, Boston Free bridge, &c., &c., &c. These bridges, of course in true American style, are all built of wood. The streets of Boston are generally crooked and narrow—many of them inconveniently so. But the houses and shops are substantial erections, and are distinguished for their vast number of windows, the Americans having never yet been required to tax the light of heaven for the support of their Government.

Cornhill and Washington are the chief streets for Editorial offices, Booksellers' shops, &c., &c. Tremont street is very elegant, and contains some highly respectable mansions, hotels, and other public buildings. Boston is a place of great commercial activity, and its spacious warehouses, massive quays, and numerous banks are all indicative of its rapid growth and prosperity. Boston Common, or as it ought to be designated, the park, is a beautiful piece of ground of 75 acres, and is tastefully planted with trees and surrounded by ornamental iron palisades. This is the public promenade of both Bostonians and strangers, and adds greatly to the comfort and health of the city. The State-house is a lofty splendid building situated on the summit of Beacon hill, and fronts the common. The foundation is 110 feet above the level of the sea. This building cost 133,330 dollars. On the entrance floor is the beautiful statue of Washington, by Chantrey. From the cupola a most delightful view is obtained, not only of Boston and its harbor, but of the bay, its islands, and extensive range of beautiful country. It is said that 54,00 persons ascended the Cupola, from April to November, 1846.

Faneuil Hall is 108 years old. It is generally called the *Cradle of Liberty*, as it was within its walls the Fathers of the Revolution met, deliberated, and delivered their spirit-stirring addresses. It is a fine building, will hold probably 2000 persons, and is often occupied for public meetings, for political, literary, and benevolent purposes. It was presented to the city by Peter Faneuil, who died in March, 1743.—Boston is admirably accommodated with railway and water communication. By rail and water it is connected with Portland, in the State of Maine; with Dover, N. H.; with Lowell, Concord, Albany, &c. The newspaper and periodical presses flourish in Boston. There are about 14 daily and 54 weekly and semi-weekly papers published in Boston, besides a considerable number of monthly and quarterly magazines. In fact Boston is the Literary emporium of the United States. Boston is justly distinguished for its numerous, handsome and commodious places of worship. The Clergy, for so all ministers are designated, number upwards of a hundred, giving one to about every 1100 of the population, and providing a religious house of worship to every six hundred persons of those who can attend at the same time.

Adjacent to Boston, and within one mile, we arrive at Charlestown—a fine lively town of from 12,000 to 14,000 inhabitants. Here is the Massachusetts State Prison—one of the most orderly and best conducted prisons in the world. We visited every department of it. Its spacious workshops, clean and well-aired cells, its commodious chapel, useful library, kind yet efficient discipline, all excited our admiration; and, instead of this institution being a heavy expense to the State, it is an actual source of revenue. In Charlestown is also the lofty massive Bunker's Hill Monument. This monument is erected on a fine open and elevated spot, is built of granite; has nearly 300 steps to its summit, from whence there is a splendid view of Boston and the surrounding country. It is almost needless to say, that this monument was raised to commemorate the celebrated battle of "Breed," or Bunker's Hill, fought June 17, '75.

Cambridge is an incorporated city, two miles West by North-west of Boston, and is chiefly distinguished as the location of Harvard University, the oldest and most wealthy College in the United States. We were very politely shown through the library, by the librarian, and found it rich in literary antiquities, as well as in our most modern authors. A law school, medical school, and a theological seminary, form part of the University. The students generally average from 400 to 450. Its funds at present exceed half a million of dollars.

Roxbury is another incorporated city adjoining Boston, containing upwards of 10,000 inhabitants. It is delightfully situated, and has a number of handsome places of worship, respectable villas, &c. To this list we might add, Chelsea, about one mile from Boston, and also the suburban towns of south and west Boston. But we pass on to notice a place of considerable interest, and which is very generally visited—Mount Auburn. Mount Auburn is the site of a recently formed cemetery. The cemetery consists of 110 1-2 acres of most picturesque ground, laid out with great skill and effect. Though only opened in September, 1831, it contains a considerable number of chaste tombs and striking monuments, cenotaphs and mausoleums. We were particularly struck with the monument to Spurzheim, the celebrated Phrenologist—to the Hon. Nathaniel Bowditch, LL. D., the American Navigator—and to the Rev. Dr. W. E. Channing, the elegant Scholar and Philanthropist. Mount Auburn is about four miles from Boston, and is constantly and cheaply accessible by the numerous omnibuses that ply all day long.

MRS. JOHN QUINCY ADAMS.

Mrs. Adams was born in England on the 11th of February, 1775. She was the daughter of Joshua Johnson, a Maryland gentleman, who went from America to London, where he became eminent as a merchant. During the war he left England for France, where he acted as the Commercial Agent of this country, and returned upon the ratification of the treaty of Peace. Mr. Adams found his future wife in London, when acting under a commission conferred upon him by General Washington, in 1794, for exchanging the ratifications made under the treaty of November of that year. Mrs. A. was married at All Hallows Church, London, on the 26th of June, 1797, and followed her husband to Prussia, where Mr. A. was presented as the first American Minister from the United States. Mrs. Adams conferred honor upon the country at a time when the United States was just recognized as an equal among the nations of the earth. Her next theatre of service was in Washington, and after this again the Court of St. Petersburg, and this from 1809 to 1814, the most exciting, and perhaps the most revolutionary period in the history of Europe, and embracing a part of that interesting period of our history when the country was at war with England. Mr. Adams resided longer at St. Petersburg than any one of our American Ministers, excepting Mr. Middleton, and his lady was left there for a brief period, while her husband was called to another field of service. Mrs. A. came alone from St. Petersburg to Paris, after the treaty of Peace had been signed by Mr. A. at Ghent. She was at Paris during the most memorable period of Napoleon's supremacy, and passed the world-wide "hundred days" at the Frence metropolis, in the midst of the whirl of excitement incident to the struggle between the Bourbons and the Revolutionists. After a short residence in France, followed by a longer one with her parents in the neighborhood of London, Mrs. Adams came to Washington in 1817, where her husband had been called as the principal member of Mr. Monroe's Cabinet. Eight years as Secretary of State, four in the White House, and fifty-one years the companion of her distinguished husband, Mrs. Adams has seen more of Court life, and that in every variety, from the boastful ostentations of Royalty to the simplicity of our own Republican habits, than perhaps any living woman.

The illness and death of Mr. A. seem to have quite overcome her, and twice while at the Capitol before his death, she fainted, and was borne to her own home. [Pittsburgh Gaz.

INFORMATION FOR THE STARVING.

Douglass Jerrold's Weekly Newspaper publishes a report of the speech of the Dean of Westminster, at the opening of the Ipswich Museum. The following paragraph from it contains a wonderful recipe, which we copy for the benefit of all whom it may concern. Surely this is a day of discoveries:—

"If the animal be cold or take exercise, he eats twice as much. If it should please God to cause a return of the visitation to which I have alluded, to those who can find no food, nature has given us examples, in what happens in hybernate animals. When cold comes on with scarcity of food, in woolly materials they sleep through the winter in their retreats. They are maintained in health, and again come forth very little wasted, and resume their natural functions when the sun of spring again calls them into activity. Now our laboring classes, many of them, practically carried out that principle. They felt it was in vain to be turbulent—that it was a condition not the result of their employers' proceedings—that it was a condition which it was their duty to tolerate with patient obedience; and thus, in the repose of their beds, and the warmth of their coverlets, they sought that comfort which maintained them in health, and that too on small, on infinitesimally small quantities of food. Why, had they come forth into rebellion, they would only have stimulated their stomachs to greater hunger, and periled their lives in the destruction of the property in the neighborhood. Now these are the political advantages that result from the education of the people."

LUXURIES OF THE OLDEN TIMES.

The table luxury of the Romans commenced about the period of the battle of Actium, and continued to the reign of Galba. Their delicacies consisted of peacocks, cranes of Malta, nightingales, venison, and wild and tame fowls. They were also fond of fish. The reigning taste was for a profusion of provisions; whole wild boars were served up, filled with various small animals and birds of different kinds. This dish was called the Trojan horse, in allusion to the horse filled with soldiers. Fowls and game of all sorts were served up in pyramids, piled up in dishes as broad as moderate tables. Mark Antony provided eight boars for twelve guests. Caligula served up to his guests pearls of great value, dissolved in vinegar. Lucullus had a particular name for each apartment, and a certain scale of expense attached to each. Cicero and Pompey agreed to take supper with him, provided he would order his servants not to prepare anything extraordinary. He directed the servants to prepare supper in the room of Apollo. His friends were surprised at the magnificence of the entertainment. He then informed them that when he mentioned the name of the room the servants knew the scale of expense. Whenever he supped in the room of Apollo, the supper always cost 6,240 dollars.—He was equally sumptuous in his dress. A Roman Prætor, who was to give games to the public, requesting to borrow one hundred purple robes for the actors, Lucullus replied that he could lend him two hundred if he wanted them. The Roman furniture in their houses corresponded with their profuseness in other respects. Pliny states that in his time more money was often given for a table, than the amount of all the treasures found in Carthage when it had been conquered by the Romans.

AFRICAN BRIDGES.

I proposed to swim myself and horse across, but this was opposed by the caboceer, on account of the rapidity of the stream. Besides, how were the officers' wives, who carried their baggage, and also my own carriages, to get across? For this purpose I proposed rafts to be made from branches of trees, cut into lengths and lashed together and passed across by a rope, formed from the long fibres which grow downwards from the branches of the large trees on this bank, resembling hundreds of ropes of various thicknesses. These extraordinary fibres are sometimes 30 and 40 feet long, according to the height of the branches from which they grow, and are extremely tough. They are pliable and of great strength. When they reach the ground they insert themselves some depth, and again take root, from which other trees spring upwards. They frequently form a colonade of considerable extent along the banks of the rivers, and resemble mangroves. My proposition was not approved of, and a council of officers being held, it was in a short time determined to adopt rather a novel method, which it may be interesting to describe. As I have already stated, large trees of a species which I have previously mentioned, grew on the banks on either side of this river. A number of small trees were cut, each of the private soldiers cutting with his short sabre, or knife, till a sufficient number were thus obtained. These poles, newly cut, were tied to the long fibres hanging perpendicularly from the branches of the larger trees, and were then attached in succession, horizontally till they reach the hanging fibres of the trees on the opposite bank. After having fixed two lines of poles across in the manner I have described, about one yard apart, short pieces of wood were cut and placed across, and small boughs, and grass or reeds, placed on the top, so that a suspension bridge was thus simply constructed in the short space of half an hour. The whole party then passed over in safety. I was informed in reply to a question, that this was by no means an invention of the Dahomans, but has long been practiced in Central Africa, especially in time of war, and where the rivers are not too wide floating bridges are also constructed in the same manner, where the above method cannot be adopted.

[Duncan's Travels in Africa.

A NEW "STRIPED PIG" MOVEMENT.

"Is the Cape Ann stage in?" inquired two gentlemen of the bar-keeper of a hotel in Portsmouth.

"Yes, sir," was the reply. "Two back seats, inside," said one of the gentlemen, and they both left the room. In a moment after, a single gentleman came in. "The Cape Ann stage in?" inquired he.

"Yes, sir," said the bar-keeper. "One back seat, inside," responded the gentleman, and went into the back room. In this way several entered, some engaging back seats inside, some two or three took front seats inside, and one man took an outside seat.

I remarked to the bar-keeper that there was a great deal of travel on the Cape Ann route, observing at the same time that it was a little strange that passengers should prefer a stage to the railroad; beside, how do you find so many back seats?

The bar-keeper looked shy, put his finger to his nose and winked. I was a little suspicious before, but at this manœuver I knew there was a mystery, and, determined to find it out, commenced questioning him. He looked wise, twisted himself a little and said, "Then you don't know the secret?" "No," said I, "but I have a great curiosity to do so." A gentleman who entered overheard the last of the conversation, and coming up to me, said, "Friend, I'll let you into the secret, but before I can do it you must engage a seat." "Very well," said I. He went up to the bar and inquired of me what seat I would take; I replied that the stage was pretty well filled inside, therefore I would prefer an outside. We went into the next room, where several were drinking, and sat down. Soon after a waiter came in, bearing a glass of brandy and water, and one of lemonade. The mystery was solved, the secret brought to light, and I was astonished.

So many back seats inside, were so many glasses of brandy and water (strong.) The front seats inside were so many glasses of gin and sugar. The two outside seats were two glasses of lemonade, one of which I was fortunate enough to choose.

Soon after this discovery, the travel on that route began to fail. The cold water folks broke it up entirely. [Emancipator.

Locust Groves.—Locust groves may be grown on very poor soil, averaging from $4 to $7 worth of timber per annum, per acre, and still yield as much grass for sheep as if no trees grew there; and all this time the land is becoming richer, rather than poorer. The reason of this is, that if the light sandy soil is not covered with shade trees, the grass, except during a very wet season, dries up and yields little. The trees keep the ground cool and moist, and the grass continues growing all summer. We are of opinion that if a top dressing of two or three bushels per acre of plaster of Paris were sown early in the spring, it would add considerably to the grass product. We have known instances of locust groves on Long Island growing up to be worth $300 per acre, within forty years. Nothing can exceed their beauty and comfort for sheep pastures. [Am. Agriculturist.

Advice of Counsel.—There is a well known custom prevailing in our criminal courts, of assigning counsel to such prisoners as have no one to defend them. On one occasion, the court finding a man accused of theft, and without counsel, said to a lawyer who was present—

"Mr. ——, please to withdraw with the prisoner, confer with him, and then give him such counsel as may be best for his interest."

The lawyer and his client then withdrew, and in 15 or 20 minutes the lawyer returned into Court.

"Where is the prisoner?" asked the Court.

"He is gone, your honor," said the hopeful legal limb. "Your honor told me to give him the best advice for his interest, and as he said he was guilty, I thought the best counsel I could offer him was to cut and run, which he took at once."

Substitute for Silk.—A letter from Leipsic, (Saxony,) of the 14th, says, "The owner of some spinning mills, at Berlin, has lately brought into the market a new species af flaxen thread, which is extremely long and silky, white in color, and spun and dyed with extraordinary facility. This primary material, which possesses, even in a superior degree, all the qualities of silk, is likely to compete with it, from its simple and rapid fabrication, and from its price being very low as compared with that of silk. The appearance of this new article of commerce has caused a great sensation among the dealers at the fair at Leipsic, and an Englishman has offered the inventor £20,000 for his secret, but this was refused, as the owner intends to reserve to himself all the benefits of his discovery.

VARIETY.

The Egyptians had a funereal tribunal, by which the dead were tried before they could be buried. After death, every Egyptian was brought before this tribunal, and, if convicted of having in his life acted unworthily, he was denied a place in the burial place of his ancestors. This was a great disgrace to his family; and, according to the Egyptian theology, it deprived the spirit of the deceased of an entrance into heaven. One of the things which caused the infliction of this mark of disgrace was that of dying in debt. If, however, the children or friends of the deceased should pay his debts, as they sometimes did, he was allowed to be buried.

The Scientific American says that a new description of vegetable manure has been received from Africa by Messrs. Keding & Hunt, of London, which is likely to become as important to the agricultural interest as guano. The article is called "Tremoco," or "Lupens," and it is said to be the richest vegetable manure discovered. It is sown the same as any other grain, and when tender, before or about blossoming, is dug up and spread on the land with earth, when it rots in two or three weeks, and the land becomes loose and rich for every agricultural purpose.

A Temperance Society has been formed in Portland, under the name of the "Telegraphic Spike Society." It was formed by two individuals, who, believing they had been in the habit of spending too much of their hard earnings for liquor, drove a spike into a post, and under a ten dollar obligation, agreed that the first one who should drink must draw out the spike with his teeth, or forfeit the above sum.

A Mr. Desehamps has recently addressed a letter to the Academy of Sciences, (Paris,) in which he asserts that he has discovered an infallible remedy for diseases of the lungs, even when tubercles have formed. He has forwarded his receipe, and sent security to the value of 70,000 francs, to be forfeited in case the efficacy of his remedy should not be established by experience.

So many cases of abandonment of native wives by foreigners, have occurred in the Sandwich Islands, that a law has been enacted obliging all who marry Hawaiin women to give a bond of $1000, and take an oath never to abandon their wives: or to take the oath of allegiance and bocome Hawaiian citizens.

There was a fire at Watertown, N. Y., on the 21st inst., by which the paper mill of Messrs. Knowlton & Rice, together with a number of other buildings, was destroyed. Estimated loss fifty thousand dollars. But the worst of all is, two men were burned to death.

An Irish gentleman being reduced to the necessity of obtaining a living by some employment was prevailed upon to sell mutton pies in the place he had ridden in his carriage. On his being compelled to cry out, "Hot mutton pies!" he shrugged up his shoulders and said, in a whisper, "I hope nobody hears me!"

Fifteen kingdoms, twenty-three, duchies, and eight republics, in Europe, have constitutional governments—in all forty-six governments, which have constitutions. At the epoch of the American Revolution, there were only seven republics and two monarchies, which had constitutions.

Mind what you run after! Never be content with a bubble that will end in smoke and darkness. Get that which you can keep, and which is worth keeping.

A Missouri sportsman says he saw recently at the confluence of the Missouri and Charles rivers, one thousand turkeys on a single roost.

DERUYTER INSTITUTE.

JAMES R. IRISH, Principal.
AURELLA F. ROGERS, Preceptress.

Other experienced Teachers are employed in the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday, Aug. 25, and ending Dec. 1
Second " " Dec. 15, " March 22
Third " " April 5, " July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners o[illegible]r students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

The Sabbath Recorder.

PUBLISHED WEEKLY AT

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TERMS.

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☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

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George B. Utter, No. 9 Spruce St., New York

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAM PL.

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The Sabbath Recorder.

☞ Presuming that our readers would like to know what the Jews think of the recent decision against them in South Carolina, we copy the following article from "the Occident and American Jewish Advocate." Maj. Noah, an influential Jew of this city, has expressed the opinion that his brethren have no just cause to complain of the Sunday laws, but ought rather to be thankful for the measure of freedom which they now enjoy. We are glad to know that a portion of the Jews differ from him, and are not willing to receive as a *gift* the mere fraction of what belongs to them as a *right*.

SUNDAY LAWS IN SOUTH CAROLINA.

Review of Judge O'Neal's Opinion.

Every lover of religious toleration, nay, of true religion, as contradistinguished from fanatical bigotry, must mourn over the promulgation of such sentiments as are found in the opinion of Judge O'Neal, in the case of the City Council *vs.* Benjamin, and published in The Occident of March last. If, like Judge Wardlaw, he had confined his opinion to the naked legal question in the case, though we might have regretted the decision, we could take no exception to the *grounds* on which it was based, nor to the politico-religious sentiments expressed.

Judge O'Neal is unquestionably a fanatic, in the widest extent of the term, and I regret that the Court had not assigned to some other member the writing of its opinion. I believe him honest, but his ultraism evidently renders him an unsafe judge on all questions bearing directly or indirectly upon his own bigoted notions.

I deny that Christianity is a part of the Common Law as adopted by South Carolina, and I am sustained by reason, and by adjudicated cases, in South Carolina and elsewhere. The Common Law "*is of force only so far as it is consistent with our Constitution, customs, and laws.*" State *vs.* Allen, 1 McCord's So. Ca. Rep., 525—531. The same doctrine is laid down by the Supreme Court of the United States in the case of Girard's Will, 2 Howard's Supreme Court Rep. 127-198. Christianity then is only so far a part of the common law of this country, as it is modified by our free constitutions. The Constitution of the State of S. C. fixed this matter; and let us appeal to it. The 1st Sec. 8th Art. declares, "that the free exercise and enjoyment of religious profession and worship, *without discrimination or preference*, shall for ever hereafter be allowed in this State to all mankind, provided that liberty of conscience thereby declared shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this State." This is the supreme law of Carolina, and controls the common law of England; and I ask any unprejudiced man to say whether a law which creats a "*discrimination or preference*" in favor of any religious sect, by forcing an observance of its day of rest, is not in contravention of the above article of the Constitution? If a Jew can be compelled to close his store on Sunday, because it shocks "the moral sense of the community," why may he not be compelled, by a parity of reasoning, to attend some place of Christian worship, on that day? Why may he not be compelled to support a Christian ministry? The Jew may in vain hold up the Constitution of the country; Judge O'Neal will reply, 'That means "religious toleration"—you may worship God as you please—you may offer up your "evening sacrifice, and morning worship," but there is a "Christian construction" to this section of the Constitution, which guards us against "acts of licentiousness." It shocks my "moral sense" to see you, (though you do so noiselessly,) pursuing your daily avocations on Sundays. It is revolting to "Christian morality" to see you strolling about the streets in your every-day working dress. "By the security and protection given to you by our laws, you make great gain;" therefore it is but common justice that you should support that Christianity to which you are indebted for your toleration.' This is not stretching the argument of Judge O'Neal one tittle too far. He expressly places his decision on the ground that Christianity is a part of the common law of Carolina, and that the opening of a store on Sunday is an "act of licentiousness," because it shocks the "moral sense" of Christians. The true construction then is, that there should be no "*discrimination*," no "*preference*." If I am compelled to close my store on Sunday for the reason given, may I not also be bound to close my lips upon any of the dogmas of Christianity? If the opening of my store on Sunday is such an "act of licentiousness" as shocks the "moral sense" of Christians, I put it to Judge O'Neal, and ask him whether I would not much more shock that "moral sense," if I were to denounce the trinity, and the atonement, as blasphemous, and immoral? If such be the law, how do the Jews in this country stand? The country may be flooded with denunciations against the Jewish religion, and no principle of the law will be found to check the torrent of abuse, of slander, and of falsehood; whilst ample protection may be given to Christianity from any attack that would "shock the moral sense" of Christians. Is this no "discrimination," no "preference?" Under this rule of law, I suppose Judge O'Neal would, if on the Chancery Bench, grant an injunction to restrain the publication of the "Occident," on the ground that it was anti-Christian, and therefore *contra bonos mores*, and in violation of the law of the land.

But let us examine what are "acts of licentiousness" in the obvious meaning of the Constitution of South Carolina, and of the spirit of our institutions. Judge O'Neal has furnished us with his definition of these words, and let us test its truth. He deems the opening of a shop, a play-house, or circus, on Sunday, "acts of licentiousness." I will not pause to show this priestly judge that his strict observance of Sunday was unknown to the early Christians, nor that his quotation of Christ's words, "the Sabbath was made for man, and not man for the Sabbath," was ill made in a decision going to compel a *strict observance* of Sunday; for by reference to his New Testament, he will find that those words were used to justify Sabbath-breaking. But let us proceed. Is his definititon supported by the doctrine, and the practice, of the Christian world? Clearly not! The Catholics, constituting a majority of the Christian world, would deny a part of the definition; the Seventh-day Baptists would repudiate the whole; Sunday is no holy day, no day of rest to them. Again, when is Sunday to begin, and when to end? Here the Judge would find himself in opposition to a large body of Christians, whose day of rest ends with the setting sun of Sunday. Thus would the standard of "acts of licentiousness," of "Christian morality," be fixed, not "according to the measure of his Honor's foot," but by the people among whom he might be at the time of his decision. Now, I contend that no such rule can be a good one. "Acts of licentiousness," then, can only mean such acts as violate those *eternal* and *immutable principles* of morality, which have been revealed to mankind by God, through his prophets, or such as would shock the sense of propriety of *all civilized men.* The common-sense construction of the words, and cotemporaneous exposition, sustain my interpretation. The quotations made by Judge O'Neal from cotemporary writers, support this view of the question. My religion "must not disturb the peace, the happiness, or the safety of society." If, then, Judge O'Neal is right, that the 1st sec., 8th art., of the South Carolina Constitution only means "the free exercise and enjoyment of religious profession and worship," what becomes of Carolina's boasted freedom? The Jew, in this sense, has religious toleration in many other countries, where he has not one privilege of a freeman. But this clause of the Constitution has a broader, a more liberal and enlightened meaning; it includes religious toleration, and excludes "discrimination" and "preference."

But I object to the whole tone of the decision, and the *spirit* in which it was written. The Judge, throughout, treats the Jews as though they were not his equals—his fellow-citizens.—He seems to regard them as inferiors, to whom Christian charity has granted the boon of toleration. He says, in so many words, "We say to him (the Jew), simply, *respect us* by ceasing on this day from the pursuit of that trade and business, in which you, by the security given to you, by our laws, make great gain." I protest against these terms, "*you*," "*us*," "*our laws*." Such language is unworthy of an American Judge, and in direct opposition to the *spirit* of our institutions. The Jew receives religious toleration in this country, not as a *boon*, but as a *right*. He stands upon the same platform as his Christian fellow-citizens, and breathes with him the pure air of American freedom, untainted by bigotry, tyranny, or intolerance.

But I have other objections to this opinion, and *its dicta*. He says, "What constitutes the standard of good morals? Is it not Christianity? There certainly is none other." *This is rank blasphemy against the God of Heaven.* God gave the Jew a religion, to fit him for *time*, to prepare him for *eternity*. He taught him, by His inspired prophets, his duty to his Maker and to his fellow-mortal. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might: and thou shalt love the stranger, and thy neighbor as thyself." —Lev. xix. 18-34. He has taught us to "do justly, to love mercy, and to walk humbly with our God." He gave us, amidst the thunders of Sinai, written with his own hand, those eternal "Commandments" before which all civilized nations bow down, and *upon which every civilized code of laws is based.* We have all this, and yet the Jew has no "standard of good morals!" I call upon Judge O'Neal to point out one moral precept in the Christian's New Testament, which is not found in the Bible of the Jews. Take from the Christian *our* moral law, *our* standard of morals, and he will, indeed, be enveloped in thick darkness. The zeal of this modern Apostle has led him astray, and I trust that his sense of propriety will induce him to make a public profession of his error. In conclusion, I may say, with perfect truth, that but for the obnoxious grounds on which the decision is based, and the blasphemous libel upon my religion, I should have remained silent.

AN HEBREW.

THE DIAMONDS OF THE EPHOD.

Dama was a jeweler at Ascalon, and distinguished by many virtues. One day the elders came to him to purchase precious stones, to ornament that part of the costume of the high priest which the Bible designates under the name of the *Ephod*. They explained the object of their visit, and offered him a reasonable price for the diamonds they desired. Dama replied he could not let them see any stones at that moment, and requested them to call again. Desirous of terminating their choice without delay, and fancying the reply of the jeweler was only a pretext to increase the value of his merchandise, the elders insisted on closing the business immediately. As some fine stones were absolutely necessary, and as Dama possessed those of the requisite quality, they doubled and tripled the price which they had first offered; but as Dama persisted in his refusal, and resisted their solicitations, they went away in very bad humor. Some hours afterwards, he placed before them the requisite diamonds, for which they tendered the price they had offered; but he said: "I will only accept the price which you first proposed to me this morning, for that is all the stones are worth." "Why, then, did you not close with us forthwith?" asked they, in astonishment. "When you came, my father had the key of the chest wherein the diamonds were inclosed, and, as the old man was then asleep, I should have been obliged to awake him, to satisfy your demands. At his age, a short hour of sleep does him a great deal of good; and, for all the gold in the world, I would not be wanting in respect to my father, or deprive him of a single enjoyment." The elders, affected by these feeling words, spread their hands on the hands of Dama, and said: "Thou shalt be blessed by Him who has said: 'Honor thy father, and thy mother;' and thy children shall one day pay thee the same respect and love thou hast displayed to the author of thy being." [Mor. & Relig. Tales.

From Blackwood's Edinburgh Magazine.

JERUSALEM.

BY WILLIAM SINCLAIR.

Thou city of the Lord, whose name
The angelic host in wonder tells!
The halo of whose endless fame
All earthly splendor far excels—
To thee from Judah's stable mean
Arose the Prince from Jesse's stem,
And since hath deathless glory been
With thee, Jerusalem!

What though thy temples, domes, and towers,
That man in strength and weakness made,
Are with their priests and regal powers
In lowly dust and ashes laid!
The story of thine ancient time
Steals on us, as it stole on them,
Thrice hallowed by the lyre sublime
Of thee, Jerusalem!

We see within thy porches, Paul
Uplift the arm, the voice command,
Whose heaven-taught zeal, whose earnest call,
Could rouse or paralyze the land—
Though gold and pomp were his, and more,
For God he spurned the glittering gem
And cast him prostrate all before
Thy gates, Jerusalem!

Even from the Mount of Olives now,
When morning lifts her shadowy veil,
And smiles o'er Moab's lofty brow,
And beauteous Jordan's stream and vale,
The ruins o'er the regions spread,
May witness of thine ancient fame,
The very grave-yards of thy dead—
Of thee, Jerusalem!

The temple in its gorgeous state,
That in a dreadful ruin fell,
The fortress and the golden gate
Alike the saddening story tell,
How He by Hinnom's vale was led
To Caipahas, with mocking shame,
That glad redemption might be shed
O'er thee, Jerusalem!

Fast by the Virgin's tomb, and by
Those spreading olives, bend the knee,
For here his pangs and sufferings
Thrilled through thy caves, Gethsemane,
'Twas here beneath the olive shade,
The Man of many sorrows came,
With tears, as never mortal shed,
For thee, Jerusalem!

Around Siloam's ancient tombs
A solemn grandeur still must be;
And O, what mystic meaning looms
By thy dread summits, Calvary!
The groaning earth, that felt the shock
Of mankind's crowning sin and shame,
Gave up the dead, laid bare the rock,
For fallen Jerusalem!

Kind woman's heart forgets thee not,
For Mary's image lights the scene;
And casting back the inquiring thought
To what thou art, what thou hast been,
Ah! well may pilgrims heave the sigh,
When they remember all thy fame,
And shed the tear regrettingly
O'er thee, Jerusalem!

Now awful desolation lies,
In heavy shades, o'er thee and thine,
As 't were to frown of sacrifice,
And tell thy story, Palestine;
And never was there darkness yet
Whereto His glory never came;
And guardian angels watch and wait
By thee, Jerusalem!

The lustre of thine ancient fame
Shall yet in brighter beams arise,
And heavenly measures to thy name.
Rejoice the earth, make glad the skies;
And, with thy gathered thousands then
O! Love and Peace shall dwell with them,
And God's own glory shine again
O'er thee, Jerusalem!

THE BROKEN PLEDGE.

"Join us in the pledge, Colonel, surely you will not refuse *me*," said a beautiful bride, emerging from a bevy of bridesmaids, and extending a glass of brimming champaign as she spoke.

The gentleman whom she addressed had studiously refrained, during the evening, from drinking of the costly wines prepared for the guests. But finding himself thus the object of general attention—for when the bride spoke every eye was upon him—he colored, stammered a few indistinct words, took the glass, and, bowing gracefully, drank long life and happiness to the bride.

"I told you I should succeed," said the young and happy creature, her eyes sparkling with triumph, as she retired into her circle of bridesmaids. I knew Colonel Warren would not refuse *me*. What a pity he has got such puritanical notions in his head. He used to be the foremost with a happy allusion or eloquent sentiment when the wine circulated."

No one was there to contradict this joyous but thoughtless creature, or to tell her that Colonel Warren's indulgence in wine had nearly proved his ruin. He had been absent from his native city for some years, during which period he had formed a resolution not to drink, in consequence of a conviction of his own weakness. On his return his old associates in vain persuaded him to alter his determination. On various festive occasions they had endeavored to induce him to join them in pledging each other, but his answer had always been the same. This was the first time since his return, that wine had been introduced into the presence of ladies. It was resolved to try whether the influence of the sex would not break a resolution which more than one felt to be a reproach on himself. How the scheme succeeded we have seen.

No pen can adequately describe the emotions of Colonel Warren during the instant he hesitated, before taking the proffered glass from the bride. He was chivalrous to a fault in his demeanor to the sex, and had never been known to refuse a favor to a woman. The bride was the daughter of his early friend, a cherished treasure, whom he had many a time dandled on his knee, and whom he had never done anything to slight or pain. He stood as we have seen, irresolute for a moment, hesitating between fears for the result, and a dislike to disoblige his favorite on this her wedding night. But at length he had fatally yielded.

Little did the young bride think of the dreadful issue of her tempting words and smile.—Little did she dream that the hankering love for wine, which had once reduced her victim to the verge of confirmed inebriacy, awoke again at the taste of that glass, and raged with more violence than ever. Young, happy and thoughtless, she looked only at the present triumph, without considering the result. How then was she surprised to hear a few months after her marriage, that Colonel Warren was becoming an inebriate—that he rarely retired to bed unless in a state of intoxication—and that, in consequence, his fine person was becoming disfigured, and his large fortune wasting away.—She shuddered, but still did not think of her own agency in the matter, and when she next met him, with the privilege of youth and beauty, she ventured to plead with him on the subject.

"Madam," said he in reply, and the melancholy and somewhat stern tone in which he spoke, never left her memory, "it is *too late!* I was once as I am now—I rallied and took a resolution never to drink again—I broke that resolution, you know how, and when, and now I am a hopeless inebriate."

He turned and left her presence. Her eyes were open. Oh! how bitterly did she reproach herself for having spoken those fatal words.—For nights she could not sleep. She sought again and again to see her victim, but he avoided her presence. They never met again but once. Reader, would you know how?

Some years after, on a cold, bleak morning in January, a traveling sleigh, drawn by two splendid horses, was dashing along the turnpike between Norristown and Philadelphia. There had been a snow-storm during the night, and the flakes lay piled against the fences and banks where they had been driven by the icy wind which swept down from the hills beyond the Schuylkill. The sky was still overcast; the wind yet raged violently, and it was intensely cold. Few scenes could be more desolate.—Houses, barns, trees and hay-ricks were covered with snow, and the cattle, cowering in the sheds, seemed every where to beseech the sky in vain. As the sleigh, with its merry bells, whirled down the long hill that leads to the Manayunk turnpike, the horses suddenly shied, nearly precipitating the vehicle into an opposite snow bank. A lady slightly screamed and looked out in alarm from the furs which enveloped her; but seeing no cause for danger, she was about to order the driver to proceed, when her little boy, pointing to the object which had startled the horses, said—

"Mother, what can that be in the road? Surely it is a man's hat!"

The lady turned. In the centre of the highway was a drifted snow pile a little longer than a human body. One end of the pile had been blown away, disclosing, as the boy said, a man's hat.

"Gracious heavens!" she exclaimed, "can it be that some poor wretch has frozen to death here? James," said she, turning to the footman, "go and see."

With intense interest the lady watched while the servant brushed away the snow. In a few seconds, it was apparent that a corpse was indeed there, and it was not long before the cause of the man's death was evident in an empty jug beside him. The spectators breathlessly awaited while the icy flakes were being removed from the face, for the lady was within a short distance of her home, and thought that, perhaps she might recognize the being. She stepped out of the sleigh, and approached the corpse.

"Colonel Warren!" she said, becoming hastily pale and staggering: "Colonel Warren dying thus, a common drunkard! Oh! just Heaven, this is too much!"

And thus the victim and his destroyer met for the last time. It was the once thoughtless bride who now stood above the corpse.

LUTHER AND CALVIN.

The review of Mr. Giles, for the Christian Examiner, exhibits a contrast between Luther and Calvin, so striking and beautiful, as to command the admiration of every intelligent reader. We make room for the following two paragraphs:—

Born as Luther and Calvin were for the same age, and in it, yet their characters stand in very striking opposition. Luther was made for the forum; Calvin for the cloister. Luther was the greatest orator of the reformation; but Calvin was the greatest thinker. Luther was a man of indomitable energy; Calvin was a man of profound meditation. Luther was a man of impulse; Calvin was a man of logic. Luther was a man of action; Calvin was a man of dogma. Luther communicated his glowing passions to the living multitude; Calvin wrote his creed on the intellect with a pen of fire, and the intellect into which he had burned his opinions retained the marks of them forever. Indicating, as we are, the oppositions of the individuals, we should not disregard the further modification of this opposition by the difference of nationality. The mind of Calvin was eminently French; it was precise and definite, with the tendency that characterizes that mind in general, to reduce all thoughts and things to a system, added to a hard consistency, all his own, which carried logical extremes into practical results.

Luther's mind, on the other hand, was thoroughly German—deep, thoughtful, many-sided, and capacious; prolific in imagination, and ample in discourse of reason; not arrayed with ornament artfully disposed, but rich in native beauty; crowded with ideas, not marshaled and set in order, but mingling as a throng of worshipers in a mediæval church—the great with the low, the noble with the mean, where pictures of saintly loveliness were near to others grotesque, laughable, and odd—yet where the soul melted into harmony in the softness of a dim, religious light; a mind more full than exact; not so much analytical as poetic; melancholy and mystical withal; given to see visions and dream dreams; partaking of the superstition which often haunts the greatest souls, the second sight that sees more things in heaven and in earth than technical philosophy conceives of, or will allow, yet that has, in its apparent folly, glimpses of eternal truth, to which the utmost wisdom of sensualism is obtuse and blind. If we dared to contrast the minds of Calvin and Luther by visible similitudes, we should find the likeness of Calvin's in the regularity and method of a modern post office; and that of Luther in the massive and sublime complexity of an ancient cathedral.

RELIGION IN PALACES.

It is related that when the late Duke of Kent was expressing concern about the state of his soul in the prospect of death, his physician endeavored to soothe his mind by referring to his high station, and his honorable conduct in the distinguished situation in which Providence had placed him—and that the Duke stopped him short by saying, "No; remember, if I am saved, it is not as a *prince*, but as a *sinner*." On asking his physician if he were accustomed to pray. The latter replied, "Please your royal highness, I hope I say my prayers; but shall I bring a prayer book?" "No," was the answer; "what I mean is, that if you are accustomed to pray for yourself, you could pray for me in my present situation." The doctor then asked if he should call the duchess. "Do," said the prince; the duchess came and offered up a most affecting prayer in behalf of her beloved husband. "Not many wise men after the flesh, not many mighty, not many noble are called." "How hardly," says He who cannot err, "shall they who have riches enter into the kingdom of heaven—with men this is impossible, but with God all things are possible." The Countess of Huntington used to say, she was thankful for the letter M in the word *many* in the passage above-quoted; if that had been left out, she should have been excluded from heaven.

LOSS OF "THIRDLY."

The Rev. Mr. ——, minister of ——, had the custom of writing the heads of his discourse on small slips of paper, which he placed on the Bible before him, to be used in succession. One day, when he was explaining the second head, he got a little warm, and came down with such a thump upon the Bible with his hand, that the ensuing slip fell over the edge of the pulpit, though unperceived by himself. On reaching the end of the second head, he looked down for the third slip, but, alas! it was not to be found. "Thirdly," he cried, looking around with great anxiety. After a little pause, "Thirdly," again he exclaimed, but still no Thirdly appeared. "Thirdly, I say, my brethren," pursued the bewildered clergyman, but not another word could he utter. At this point, where the congregation were partly sympathizing with his distress, and partly rejoicing at such a decisive instance of the impropriety of using notes in preaching, which had always been an unpopular thing in the Scotch clergy, an old woman rose up and thus addressed the preacher:—"If I'm not mistaken, sir, I saw Thirdly fly out at the east window, a quarter of an hour syne." It is impossible for any but a Scotchman to conceive how much this account of the loss of Thirdly was relished by that part of the congregation which condemned the use of notes. [Chambers.

WORKING LIKE A FOOL TO PLEASE FOOLS.

The late Rev. Samuel Lowell, of Bristol, being once at Brighton, expressed a wish to walk on the Steyne, and to have the public characters pointed out to him. Amongst the rest, a celebrated comedian was noticed. "Ah," said Mr. L. "is that ——, my old school-fellow? I'll speak to him." He accosted him, and the following conversation took place.

Lowell. Sir, I believe I have the pleasure of addressing Mr. ——.

Player. Yes, sir, my name is ——; but I have not the pleasure of being acquainted with you.

L. What, Samuel Lowell?

P. What! are you Samuel Lowell?

L. Yes, I am.

P. Well, I am very glad to see you, now tell me your history in five minutes.

L. First, my name is Samuel Lowell; I am a dissenting minister at Bristol, where I have lived upwards of twenty years; I have a large family.

P. So, you are a dissenting minister; well, you are a happy man, for you go to your work with pleasure, and perform it with pleasure; you are a happy man. *I go to my work like a fool, to please fools;* I am not a happy man.

THANK GOD FOR YOUR REASON.—An individual, as he was passing along the streets of London, was accosted by a stranger with the question, "Did you ever thank God for the use of your reason?" "No," was the reply, "I never thought of it." "Well, do it quickly," rejoined the stranger, "for I have lost mine." For years after reading the account of the above occurence, we have no recollection of ever kneeling in prayer without rendering distinct and express thanks to the Father of mercies for the continued possession of this inestimable blessing. Reader, suppose that you should be accosted by some spirit from that world on which hope never dawns with the question, "Did you ever render suitable thanks to God, that you are not all that I am?"—what would be your reply? And with what feelings, so you should subsequently "bow the knee to the Father of our Lord Jesus Christ," would you express the grateful remembrance of the fact, that you are not lost?

The Sabbath Recorder.

New York, April 13, 1848.

COMPULSORY SABBATIZING IN PENNSYLVANIA.

Last week we had the pleasure of publishing a report adopted by the Senate of Massachusetts, in which the opinion was expressed, that penal laws to prevent traveling on Sunday are not only impolitic, but liable to be abused for the oppression of upright and conscientious men. This week we are sorry to have occasoin to publish a very different report, upon a kindred subject, adopted by the House of Representatives of the State of Pennsylvania. The following is the report as it appeared in the Philadelphia North American:—

Mr. Redick, from the Committee on Vice and Immorality, to whom was referred a petition from inhabitants of Chester and Lancaster Counties, asking for certain changes in the law relating to the Sabbath, reported:

That they have given the subject that careful consideration which its importance demands, and are of opinion, that the petitioners mistake the character and bearing of the laws relating to the Sabbath. That while we agree with the petitioners that it is not within the power of legislative bodies to enact penal laws compelling the observance of religious ceremonies, and also agree that such laws are contrary to the spirit of the Constitution of the State, and a gross violation of the rights of conscience, we cannot see that the laws relating to the Sabbath partake in the slightest degree of that character. Nor can the law which sets apart one day in seven for man to rest from his weekly labor and worship his Creator, be a violation of the rights of conscience, inasmuch as that express portion of time was divinely imposed, and made perpetual in its obligations by the Creator, who placed the conscience in every man as His vicegerent, to reprove or else excuse in things pertaining to morality, and who also made the Sabbath for man. The Committee believe, moreover, that to grant the request of the petitioners, "leaving all persons at liberty to observe such days as may seem to them best," would be in effect to abolish the Sabbath; without the privileges of which that knowledge and virtue cannot be diffused which is necessary to the purity and permanency of our free institutions, which might well cause every enlightened patriot, and especially every Christian, to tremble.

The laboring portion of the community would also be deprived of those waymarks of their lives which many can look back upon, and forward to, with delight, being weekly refreshed thereby, are thus cheered on through life, who, were it abolished, might be doomed to toil on in perpetual gloom, dragging out a miserable life of ignorance and vice, comparatively shortened for want of those periods of rest so wisely arranged by our Creator, who knew the wants of the human frame. The Committee believe, that as ours is emphatically a *Christian* Commonwealth, there can be no difficulty in fixing the day in which it shall not be lawful to disturb the devotion, moral instruction, and rest of the people, by unnecessary secular business, inasmuch as the resurrection of the great Founder of our *Christian* religion is the event commemorated by the observance of the first day, and the command requiring a specific day of the week is a positive precept.

The change of the day from the seventh to the first does not interfere with its unchangeable obligations, but is a most appropriate commemoration of that event, which, together with the example of the Apostles and early *Christians*, and the countenance of the Redeemer after his resurrection, has fixed the Lord's day to be the *Christian Sabbath* beyond a doubt. The committee feel satisfied that it is the duty of the civil magistrate to enforce a cessation from all secular employment, amusements, and public vices, on that day, with suitable penalties; but as regards the observance of religious ceremonies, that belongs to the conscience, and is beyond the jurisdiction of the civil laws. The committee further believe that there can be no loss to temporal pursuits from the rest of man and beast on the Sabbath day. We know that any spring which is continued long on a strain loses much of its elasticity; much more so is it with animal nature; when it is deprived of its proper time of rest, it loses its capability of endurance. This familiar principle is equally applicable to man and beast. As the committee can see no possible benefit that could accrue, but incalculable injury and wrong, therefore,

"Resolved, That it is inexpedient and would be wrong to grant the request of the petitioners, and that the committee be discharged from the further consideration of the subject."

And on motion, the said resolution was read the second time, considered and adopted.

Here, then, we have one branch of the Legislature of Pennsylvania in favor of enforcing by civil penalties a cessation of all "secular employments" on Sunday. The process of reasoning, or rather of assertion, by which the Committee endeavor to justify this position, is somewhat note-worthy. They tell us, that "the law which sets apart one day in seven for man to rest from his weekly labor and worship his Creator," can not be "a violation of the rights of conscience, inasmuch as that express portion of time was divinely imposed and made perpetual in its obligations." But what has this to do with the case in hand? Just nothing at all. Among the inhabitants of Pennsylvania, there is a great diversity of opinion in regard to the Sabbath—some believing that the first day of the week is the Sabbath; others that "the seventh day is the Sabbath;" and others that no one day of the seven ought to be exclusively devoted to sabbatical purposes. All these persons are acknowledged to be conscientious in their opinions, and therefore entitled to the protection of the civil authorities. But the authorities, instead of protecting each in the exercise of his own opinion, have declared by law that the first day of the week is the Sabbath, and that the man who works on that day shall be fined or imprisoned. Now it is proposed, either to abolish this law entirely, of so modify it as not to apply to persons who are conscientiously opposed to sabbatizing on the first day. To tell the persons who petition for such an object, that their rights of conscience are not violated, inasmuch as God commands them to rest one day in seven, is to talk nonsense. Is the fact that God commands a man to rest *one day in seven*, any reason why the Legislature should command him to rest *on the first day of the week?* Every man who understands himself will say, No. Then, of course, this plea of the Committee amounts to nothing.

Again, they tell us that "to grant the request of the petitioners, leaving all persons to observe such days as may seem to them best, would be in effect to abolish the Sabbath." Would it, indeed? Did the abolition of the old statutes by which every man in this country was formerly taxed for the support of religion, amount to the same as abolishing religion? Has the experiment of leaving every man to do "as may seem to him best" about being baptized and joining the church, led to the abolition of baptism and the church? Far otherwise, although such results were predicted by the opponents of reform in old times. There is no reason to fear for the result of abolishing the Sunday laws. We believe it would not only relieve burdened consciences, but lead to a more thorough investigation of the whole subject of sabbatizing, and perhaps to the rejection of many hurtful errors, as well as the reception of some wholesome truths.

The notion that to abolish the Sunday laws would deprive the laboring man of a day of weekly rest, is about as preposterous as the notion that their abolition would be equivalent to abolishing the Sabbath. No such consequences necessarily follow. And it is surprising that the idea is so often suggested by a class of persons who frequently talk about the Sunday laws as a dead letter on the statute book, and tell us also what a strong hold the Sabbath has upon the affections of the people.

THE FRENCH REVOLUTION.

The recent revolutionary movement in France, by which a powerful Monarchy has been overthrown, and a Republic established in its place, finds a hearty response in this country generally. A few timid souls, it is true, are troubled with fears that the people of France are not prepared for a Republic. But the great majority think they are as well prepared for it as they ever could be under the blighting influence of a Monarchy. Hence they do not hesitate to express their joy in view of the movement, and their confidence of its ultimate success.

There are several features of this movement, which distinguish it from most other revolutions, and augur well for the future. The moderation and forbearance of the people is particularly note-worthy. Louis Philippe, although elected by the citizens and called the Citizen-King, had evidently forgotten the source of his power; and instead of living to improve the condition of his subjects, his great business for a long time past seems to have been to enrich himself and establish his family. He has increased the standing army, strengthened the national defences, circumscribed popular rights, and opposed the spirit of reform. His last mad effort to prevent the Reform Banquet, roused the indignation of the people, and led to his overthrow. But even then he was not made the object of popular indignation. A sentiment of pity for the 'poor old king' seems to have pervaded the people, and they therefore suffered him and his family to escape without molestation. The same course was pursued to a great extent towards all others connected with the unpopular government.

Another note-worthy feature of this movement, is the general respect shown for public and private property. Amid all the confusion and excitement incident to such a scene as the three days' struggle, there was but little pillaging, and few brutal excesses. The summary punishment inflicted on a man found stealing at the sacking of the Palais Royal, will show the popular feeling. He was caught purloining some silver spoons. "You are not of us," said those about him; "you are a thief; kneel down." He was pierced with five balls, and his body, labeled "Thief," was left as an example to others. The public carriages were overthrown to form barricades; the noble trees that adorned the Boulevards were cut down; but the vehicles of private persons were unmolested, and the scaffolding, the property of individuals, was left untouched.

The measures adopted by the Provisional Government since its establishment, are of an encouraging character. One of its first acts was to decree the immediate emancipation of the slaves in the French Colonies—an act which puts to shame the boasted republicanism of our own country with her three millions of slaves. This act was followed by many others which show a sincere regard for human rights, and a disposition to improve the condition of the laboring classes. In view of such circumstances, we look hopefully for the developments of the future. That there will be many and serious difficulties to encounter, it is but reasonable to expect. Still these difficulties may be overcome, and will be, if the spirit already manifested continues to pervade the movement. It is impossible to predict what will be its influence upon Europe. Let the Christian hope and pray that it may tend to weaken the influence of formal religious systems, and introduce the day of freedom and spirituality.

MORAVIAN MISSIONS.—The missionary efforts of the United Brethren or Moravians in Great Britain, are particularly interesting, as showing what can be done by a small denomination when devoted to the work. It seems, from the Dissenter's Almanac, that they have in England only some two thousand communicants; about one in every twenty-five of their active and talented members being sent out as missionaries. They have 42 missionaries in the three Danish West India Islands, having under their instruction 9,570 negroes; in Jamaica they have 35 missionaries, instructing 13,782 negroes; in Antigua, 27 missionaries, and under their care 10,022 negroes; in St. Kitts, 10 missionaries, and 3,911 negroes; among the Greenlanders, 24 missionaries, instructing 1,878 persons; in Labrador, 30 missionaries, and 1,167 Esquimaux Indians; North America, 10 missionaries, among the Delaware and Cherokee Indians; in Surinam, S. A., 41 missionaries, laboring among 11,442 negroes; in South Africa, 47 missionaries, laboring among the Hottentots, Tambookies and Fingoes. They are about to establish missions, also, in the Caffre country, S. A., among the Indians on the Musquito Shore, and in New Holland. Total number of missionaries, 282, converts, 64,268.

DECREASE OF THEOLOGICAL STUDENTS.—A gradual decrease for several years past of candidates for the ministry in the Old School Presbyterian Church, is noticed with some expressions of alarm, by the Presbyterian Treasury. In 1844, there were 364 students, in the various stages of education, preparing for the ministry of that church; in 1846 there were but 339. In the same time, there was a diminution of new candidates from 99 to 67. To show the relative deficiency, the Treasury remarks that the Free Church of Scotland, with about seven hundred ministers and eight hundred congregations, has nearly as many theological students as the Old School Church, which has seventeen hundred ministers and twenty-four hundred congregations. A like decrease is asserted of the graduates of the Congregational and New School Seminaries. In 1843, there were 177 graduates from these institutions, and in 1846 only 150.

A RARE BOOK.—A princely bequest has been made to the British Museum by the Hon. Thos. Granville, of London, lately deceased. It consists of a rare and valuable collection of books, exceeding twenty thousand volumes, and valued at £100,000. Among them is a copy of the *Biblia Sacra Latina*, on vellum, the first book printed with moveable types. It was printed at Mentz, in 1455, by Guttenburg and Faust. This edition is called the Mazarin Bible, on account of a copy having been found in the library of Cardinal Mazarin. This is so rare that but four copies in vellum and fourteen on paper are known to exist, nearly all of which are in public libraries.

PROTESTANTISM AT CONSTANTINOPLE.—Mr. Carr, the American Ambassador at Constantinople, as reported by the missionaries of the American Board, January 7, had procured a Vizirial letter from the Porte, ordering the Pasha of Trebizond to see that the Protestants of that place be permitted to have a burial-ground of their own. He has also complained of the expulsion of Mr. Johnston from 'Aintab; and, in consequence, a somewhat severe letter has been sent to the Pasha of Aleppo, for the Governor of 'Aintab, which will probably prevent any repetition of the offence. Two members were added to the church on the 6th, making the whole number one hundred.

MADISON UNIVERSITY.—A bill has passed the Assembly of the State of New York, authorizing the removal of Madison University, now located at Hamilton, to Rochester, Syracuse, or Utica, provided that the citizens of Madison County do not raise fifty thousand dollars for its endowment previous to the second Monday in June next. It is probable that a vigorous effort will be made to raise the money necessary to retain the institution in its present location, but there is much reason to doubt its being done. If it should be done, it is said that the Baptists in Western New York intend to endow an institution in that section.

TRIUMPH OF LIBERTY AND LAW.—The Editor of the N. Y. Tribune learns by a letter from Lexington, Ky., that a verdict has just been rendered in the State Circuit Court, sitting at that place, of $2,500 and costs, in favor of Cassius M. Clay, against some of those who combined to take down and send off the printing office of his True American in 1845. This is, probably, the death-blow of mob law in Kentucky. Rejoice, advocates of Universal Liberty! Your triumphs are not confined to one hemisphere.—They irradiate the deepest darkness of despotism, alike in the New and Old World.

BAPTISTS IN ENGLAND.—The Baptists have in England 1,881 churches; their net increase during the year 1846 was 2,183; the average number of church members was about 112 in each church, which would give a total of about 209,672 church members. They have, besides their regular churches, about 756 village stations. Their Sunday-school scholars amount to 93,435. They have 249 missionary stations and sub-stations; and a total of members in their missionary churches of about 36,463. The total receipts of the denomination for missionary purposes during the year are set down at £28,223.

MR. ABBOTT IN ARRACAN.

The Macedonian for March says that Mr. Abbott, the Baptist missionary to Arracan, arrived at his station in less than three months from the time of his embarkation, having been eleven days in traveling from Boston to Liverpool, forty-four from England to Calcutta, and eleven from Calcutta to Arracan. The following is an extract from his letter:—

"I walked up to the mission house, and saw Br. Ingalls in his verandah. When I stopped before him, he looked me in the face and coolly said, 'Good evening, Sir.' 'Well,' said I, and he cried out, 'Why Br. Abbott!' We mingled our sympathies and our tears. Our hearts ran together like two drops of water. We had drank deeply in the same bitter cup. Our wives and our little ones, where were they? Our communings, though mournful and sad, were sweet and salutary. He has his only surviving child with him, a daughter four years old. Dear motherless babe! How my heart yearned over that child, and what reason I have to praise God that my own children are in the hands of one who loves and watches over them as their own mother. Br. Ingalls and I sailed together on this journey twelve years ago, and formed for each other an enduring friendship, and Mrs. Ingalls and Mrs. Abbott loved each other tenderly. Eight years ago our wives were with us, and we full of hope. But how changed our circumstances, and how striking the resemblance of our experience! No wonder he should hail my coming with joy, left on this great mission field *alone*, notwithstanding his stirring appeals. With his eyes filled with tears, though he seldom weeps, he said, 'Br. Abbott, it is as cruel as the grave,' and my own heart yields its concurrence. I am now awaiting the arrival of Br. Beecher, expected in a few days. I am getting native boats to take us to Sandoway."

REVIVALS AND FOREIGN MISSIONS.—A letter from Rev. Mr. Dean, the Baptist missionary at Hong Kong, China, contains some very appropriate and timely suggestions respecting the influence of revivals upon the work of foreign missions. The following paragraph in relation to the duty of young converts, presents a great truth, which we would gladly see impressed upon every mind:—

"I truly rejoice in the accessions to your church, and the increasing interest of sacred things among you. Every true convert to Christianity is an achievement of grace, an accession to the missionary society—*an actual admission to a 'Life Membership of the Union,'* and an augmentation of the means and agencies for giving the gospel to the world. I rejoice with angels over sinners who repent, and I rejoice for the heathen at the multiplication of servants to Christ who are to publish his truth by rejoicing in the increase of your flock and the piety of your people."

RELIGION IN BUENOS AYRES.—The Methodist Missionary to Buenos Ayres, Rev. D. D. Lore, writes to the N. Y. Commercial Advertiser in the following strain:—

"I find the congregation much larger than I expected. In respectability and intelligence it would not suffer by comparison with most in New York. There are but few church members, but the congregation generally take a deep interest in church affairs. We have an unusually fine Sunday-school, quite large, and exceedingly well conducted. Our prayer meetings are well attended, and a pure spirit of devotion characterizes them. The chapel is a neat building, well finished and furnished. Our singing is very good. There are three more Protestant churches here, Scotch, German, and English; but ours, I apprehend, is the most prosperous. It has the largest congregation, the largest Sunday school, and, I believe, the most spirituality. With the city I am much pleased, although it lacks the life-like appearance of an American city. Possibly it does not appear to advantage owing to the protracted blockade."

HEATHENISM IN AMERICA.—"On the borders of this county," writes on Alabama corporteur, "the destitution of Bibles, religious books, and the means of grace, is truly appalling. In one neighborhood, of 31 families, 22 were found without a Bible. In another settlement of 16 families, only three Bibles could be discovered; one woman, with a large family, did not know that such a book existed! The valley in which these people live, is about 30 miles long, and is entirely destitute of places of religious worship and school-houses! In this region I supplied 200 families with Bibles, and the books and tracts of your Society."

PROTESTANT MISSIONS.—A tabular statement in the Foreign Missionary Chronicle for January, gives the whole number of foreign missionaries as follows:—North American Indians, 105; Africa, 239; Western Asia, 31; India, 324; Burmah, Siam, 33; China, 44; South Sea Islands, 110; West Indies, 324; Greenland, 30; the Jews, 57; total 1,345. Total assistant missionaries, 233; native assistants, 1,958; communicants, 174,426; scholars, 122,542.

ARRIVAL OF MISSIONARIES.—The whale-ship Abraham H. Howland, from the Sandwich Islands, arrived at New Bedford recently, having on board the following missionaries as passengers: Rev. R. C. Forbes, lady and 4 children; Mrs. and Miss Dibble and 3 children, and Master Emerson; all of the American Board of Missions.

THE ANGLO-SAXON.—The office of the Anglo-Saxon, a phonotypic newspaper published in New York, was recently robbed of its account books, list of Subscribers, &c. The proprietors request all Subscribers to inform them immediately to what number their subscriptions extend, that the paper may be sent accordingly.

LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

We find but little to report in the proceedings of Congress last week. The announcement of the death of Hon. James H. Black, member of the House of Representatives from South Carolina, was made on Tuesday, and his funeral was attended by both houses on Wednesday. The principal discussion in the Senate was upon the resolution offered by Mr. Allen, tendering the congratulations of Congress to the French people in view of the recent revolution. After much debate, the resolution was passed just before adjournment on Thursday evening. A similar resolution was under consideration in the House of Representatives. A message was received by the Senate, from the President, communicating a copy of the official dispatch received by the steamer Washington from the American Ambassador in France. The dispatch contained an announcement of the events of the revolution, the overthrow of the monarchy of Louis Philippe, and the establishment of the French Republic. The message of the President expressed his perfect approval of the conduct of the Ambassador in his prompt recognition of the Provisional Government, such a recognition being, in the judgment of the President, only what was due from the United States to the new member of the family of Republics.

ANTI-SECTARIANISM.—A church of colored people, in Troy, N. Y., of which Henry H. Garnet is pastor, has recently issued the following anti-sectarian manifesto. We hope they will not furnish another illustration of a very common opinion, that the bitterest sectarians are to be found among the denouncers of sectarianism:—

"The body of Christians formerly known as the 'Liberty-street Presbyterian Church of Troy, N. Y.,' unanimously passed the following resolutions on Sunday evening, March 5.

"*Whereas*, Sectarianism is at variance with the spirit and the letter of the Gospel—and is the foundation of all ecclesiastical oppression, and is a most prolific source of wars, and slavery, and many other oppressions that afflict the world—therefore, *Resolved*, That the members of Christ's body, heretofore denominated 'The Liberty-street Presbyterian Church of Troy, N. Y.,' do hereby solemnly repudiate all Sectarianism, sincerely regretting, before God and men, that we ever gave countenance to that destructive device of Satan.

"*Resolved*, That we shall hereafter be known as 'The Church in Liberty-street, Troy, N. Y.,' and that we shall acknowledge no other *creed* than the Bible, and no other Head than God and his son Jesus Christ.

"*Resolved*, That God has but one Church on the Earth, and that it is composed of all such as love Him, and keep His commandments; and that these, in their Church relations, are equal in rights and liberty.

"Signed by HENRY H. GARNET."

"FATE OF INFIDELITY."—Such is the title of a book, recently published in this city, from the pen of a converted infidel. In noticing it, the editor of the New York Tribune says:—

"But there is another leading feature of this volume which seems to us more legitimate and effective. It is that which traces the history of the individuals who once formed an Infidel Society in Orange County, and shows that nearly all of them came to deaths not merely of violence, but of imfamy and guilt. In like manner the lives and characters of those who have been conspicuous as advocates of infidelity, in the city and elsewhere, are traced, and the conclusion drawn—we think with no little justice—that Scepticism has not generally tended to render its votaries temperate, philanthropic, moral, or prosperous. We make some abatement from the writer's statements, and still it seems that he has made out a pretty strong case. There are corrupt men of all faiths or professions; but we never yet heard of a case in which a decided majority of a Christian Church perished miserably as thieves, burglars, debauchees and murderers. We remember a remark of Robert Owen, himself a sceptic and an honest, benevolent man, that he thought a majority of those calling themselves Infidels, were among the worst men he knew. This little volume affords much confirmation of that judgment, and some good hints for tracing the effect to its cause."

COINCIDENCES.—A London paper notes as remarkable a series of coincidences between the Parisian revolutions of 1830 and 1848. It was Sunday, July 25, 1830, that the Ministers of Charles X. resolved upon the fatal ordinances which brought on the outbreak; it was on Sunday, February 20, that the Cabinet of Louis Philippe resolved to forbid the Reform Banquet. It was on Monday, July 26, 1830, that the journalists of Paris began to excite the people; it was on Monday, the 21st of February, 1848, that the Opposition in the Chamber of Deputies protested against the resolution of the Ministers. On Tuesday, July 27, the Revolution of 1830 began—ending on Thursday the 29th; on Tuesday, February 22, the Revolution of 1848 began, and it also ended on Thursday, when Louis Philippe abdicated.

THE BONAPARTE FAMILY.—The only surviving brother of the late Emperor Napoleon, Jerome, is, we believe, now in France, having asked leave of Louis Philippe, some time since, to reside in the kingdom. He will be remembered as having married Miss Patterson of Baltimore, about 1803, and by that lady he left a son, now, we believe, living in Maryland. Jerome repudiated his wife, by direction of his brother, and afterwards married a German Princess.—He was for some time King of Westphalia.

Louis Napoleon, son of the late King of Holland, Louis Bonaparte, and Hortense, daughter of Josephine, lately escaped from prison in France, and has now returned there from England, on hearing of the Revolution.

The Editor of the London Universe says—"We have a strong impression, that Dr. Hampden's case has kindled a flame in England, which, by God's blessing, will never be extinguished."

General Intelligence.

TEN DAYS LATER FROM EUROPE.

The steamer Washington arrived at New York on Friday last, in 17 days, bringing ten days later intelligence from Europe. Things do not look sunny in Europe, but still it is hoped that quiet will soon be restored.

France.

The news from France is of course first in importance. Commercial distress is the most prominent fact of all; at least it is the one on which the English journals dwell most. And indeed the state of the country in this respect is as deplorable as can well be described. The reckless, profligate expenditure of the government of Louis Philippe has in the present crisis brought the greatest embarrassment upon the whole country, and will seriously trouble the new administration. As appears from the report of Garnier Pages, Minister of Finance, the deficit for the year 1848 is estimated at 8,000,000f., independent of supplementary and extraordinary credits, which raise the total deficit created by the late government to 652,525,000f.

Some trouble had arisen among the National Guards, in consequence of a misunderstanding as to the manner of electing officers, but all had been put to rest again.

A dispatch from Berlin announces that the Emperor of Russia accepts the policy of non-intervention in the affairs of France, as long as France abstains from aggressions.

Count d'Appony, the Austrian Ambassador at Paris, has received orders from Vienna to remain in Paris, and to assure the Provisional Government that it was not the intention of Austria to interfere in the affairs of France.

The Moniteur publishes a decree of the Committee for the organization of labor, fixing the duration of the day's work in the departments at eleven hours.

Great excitement has been produced at Lyons, by the mayor of one of the quarters having gone, with a party of 20 men, and put his seals on the house of the Capucines, who for several years have done the duty of the expiatory chapel raised to the memory of the victims of the siege of Lyons, at the epoch of the Convention.

M. Emmanuel Arago, Commissary of the Provincial Government in Lyons, had issued a decree dissolving all religious congregations and corporations not authorized by law, and particularly the congregation of the Jesuits.

Austria.

At Vienna there has been much excitement and some bloodshed. A petition was got up by the Students of the University, in favor of the unlimited freedom of the press. When on their way in procession to present it to the Emperor, they were met by a body of soldiers, who fired upon them, killing twenty persons, and wounding nearly ten times that number. This was followed by several collisions between the soldiers and the people. The trouble was finally quieted by his Majesty's granting full liberty of the press, a more extensive representative Constitution, publicity of all proceedings in the courts of law, trial by jury, and the dismission of the Metternich Cabinet.

Prussia.

At Berlin, the people and the military came in collision on the 14th of March, the students taking part with the people, and leading them on. Ten were killed, and upwards of one hundred wounded. On the 16th the King granted the institution of a Burgher Guard, and granted the petition for the abolition of the censorship of the press. The latest advices bear date of the 17th. The disturbances had somewhat subsided; the troops remained firm to the King, who seemed disposed not to grant all the people demand.

Miscellaneous.

On the 8th the Duke of Saxe Coburg Gotha published a proclamation, in which he promises his subjects a constitution and abolishes the censorship.

A letter from Leipsic of the 9th relates, that deputations of six towns have presented petitions to the King of Saxony, demanding the liberty of the press and other reforms.

A peasant's war has broken out in Germany. The horizon is red in many parts from incendiary fires. The Castles of Niederstetten, Ochringen, two signorial residences of the Princes of Hohenlohe, have been burnt to the ground.—Also the Castle of Jaxthausen and the village attached to it, the Castle of Assumstadt, and the Castle of Schwaiggern.

In Ireland great excitement prevails in consequence of proposed demonstrations of sympathy with the French. Two British steamships, with ammunition and men, have been ordered to Ireland.

In England, the much-talked-of Income-Tax has passed, and so there will be no change of Ministers at present. The Queen gave birth to a Princess on the 18th of March.

Four Days Later.—The steamer Hibernia arrived at New York on Sunday night, bringing news four days later. There is nothing of special importance in relation to France. The Provisional Government was working hard to conquer the difficulties which surround it, and there was much to encourage them. The elections were to take place on the 9th of April.—Italian papers of the 18th ult. contain a formal proclamation of the new Roman Fundamental Constitution by His Holiness Pope Pius IX. The disturbances at Berlin continued for several days, and much blood was shed; but peace had been restored by the concessions of the King. There has been some disturbances in Bohemia and Hanover, although not very serious. The Emperor of Russia has commanded the immediate organization of all his military reserves. Many merchants and bankers, in different parts of Europe, have failed within a short time.

The following is the amount of duties paid at the Boston Custom House by the English steamers since the line commenced running:—Total amount paid in 1840, $2,928 99; 1841, $73,839 23; 1842, $120,974 67; 1843, $640,572 05; 1844, $916,198 30; 1845, $1,022,992 75; 1846, $1,054,731 75; 1847, $1,199,971 78; total, $5,032,209 52.

JOHN JACOB ASTOR'S WILL.

We have examined an abstract of this document, in which the community feel at least the interest of curiosity, on account of the vast amount of property it bequeathes. The principal document was executed July 4, 1836; but as Mr. Astor acquired new estates, or the circumstances of his devisees changed, or he changed his opinion of what was best, he made sundry codicils, at the following dates, viz: July 19, '38, Jan. 9, '39, Aug. 22, '39, Oct. 24, '39, March 3, '41, June 3, '41, Dec. 5, '42, and Dec. 22, '43. There are various reattestations of the principal will, up to Jan. 11, 1845.

The great features of the will and its codicils, are ample provision for all the relations of Mr. Astor and their children—his son, Wm. B. Astor, being the great residuary legatee.

There are no trusts created for the benefit of relatives; though in quite a number of cases only income, or a sum per annum, is to be paid to the present generation, with a reversion to their children, or other heirs, who succeed to unrestricted possession.

The only important bequest for the public benefit, is one of $400,000, by the codicil of Aug. 29, 1839, for erecting suitable buildings, and establishing a library in New York, for free general use. For this purpose he appropriates a plot of ground on the southerly side of Astor Place, 65 feet front by 125 deep, for the building; or, if the trustees of this bequest think it more expedient, a plot of like size on the east side of Astor Place. The building is not to cost over $75,000, and the land is estimated at $35,000. Then $120,000 are to be expended in books, maps, statuary, &c.; and the remainder to be placed at interest, to defray the expenses of management, purchase of books, or the establishment of Lectures, as the Trustees may think best. The Trustees are the Mayor of the City and the Chancellor of the State, *ex officio*, (and now named as a mark of respect) Messrs. Washington Irving, Wm. B. Astor, Daniel Lord, Jr., James G. King, Jos. G. Cogswell, Fitz Greene Halleck, Henry Brevoort, Jr., Samuel B. Ruggles, Samuel Ward, Jr., and Charles Bristed, who are to appoint their successors.—The Trustees are to have no pay; nor is any one of them to hold any office of emolument under the Board.

There is a bequest to the poor of Waldorf, by establishing an institution for the sick or disabled, or for the improvement of the young, $50,000.

The other public bequests are as follows; but most if not all of them, we believe, were paid in advance, during the life of the testator: The German Society, $20,000; Institution for the Blind, $5,000; Half Orphan Asylum, $5,000; Lying-in-Asylum, $2,000.

The personal estate of Mr. Astor is worth from seven to nine millions of dollars, and his real estate perhaps as much more, so that the aggregate is less than twenty millions, a sum quite out of our small comprehension; and we presume that with most men the idea of one million is just about as large an idea as that of any number of millions. [Journal of Com.

Horrible Discovery.—It will be recollected that a Dr. Goss, of Seneca County, very mysteriously disappeared some months since, and that the most thorough searches in that County and elsewhere proved entirely fruitless. There was great excitement at the time in reference to the matter, but the long time that has elapsed had in a measure dissipated this feeling, and all hope of discovering him had been given up.—We learn that a man was discovered in Geneva, a few days ago, having in his possession a note which it was known belonged to Dr. Goss at the time of his disappearance. He was immediately arrested, and is said to have made a full confession of the manner in which Dr. Goss was murdered. The substance of it is, that himself and Featherly, who is now in jail at Canandaigua for the brutal fight at Geneva some time since, murdered Dr. Goss, supposing him to be the collector at Waterloo; that they afterwards burned the body in a lime-kiln, and that some of the bones which were not entirely consumed, were buried; and these have been found in the spot indicated by the man who makes the confession. Thus the perpetrators of a most foul murder are suddenly and unexpectedly exposed at the moment when they supposed themselves most secure. [Rochester Dem., April 4.

Earthquake at Batavia.—Letters from Batavia, in the Island of Java, of Feb. 20, state that on the 16th, 17th, and 18th, shocks of earthquake were felt at Batavia, and in the regencies of Cheribon, Bonjoemak, Kaddock, Samarang, and Rambay. At Batavia, the towers of the church were a good deal shaken and that of the town hall had taken a strong leaning to the left, whilst a cross in cast iron, which surmounted it was overthrown. In the town of Cheribon all the buildings except the stores, the walls of which are of great thickness, were so much injured as to threaten destruction, and oblige the inhabitants to seek refuge in the plains of the environs. At Parimang the residence of the Governor was thrown down, and all that it contained destroyed. Forty houses in the Chinese quarter shared the same fate, and seventeen inhabitants were crushed to death under the ruins. A great number of sugar and indigo manufactures in the open fields were destroyed. Intelligence from all points of new disasters were reaching Batavia, and the greatest alarm prevailed in that capital.

One of the New York Volunteers writes from San Angel, near the City of Mexico, Jan. 13, as follows:—"We long for New York. As long as there was fighting to do, the excitement killed time, but since the capture of the capital time hangs heavy on our hands and the volunteers desire to go home. Our Regiment is now so weak that they will not be sent any farther into the country. Out of some 840 men which we numbered when we landed at Vera Cruz, we have not now more than about 180 fit for duty."

An anchor weighing 7,650 pounds was fished up some time since by Mr. Solomon Hull, of Hull, from Nantucket Roads, lower habor. It has since been ascertained that it belonged to H. B. M's. 74 gun ship, which put into that harbor during stress of weather in the last war, and when the wind shifted, *being somewhat in a hurry to take her departure from ticklish ground*, it was thought advisable to cut the cable instead of remaining to weigh anchor, leaving their bower as a prize to some Yankee fisherman.

SUMMARY.

The new Constitution of Illinois, just adopted by the people, cuts down the salary of the Governor from $2,000 to $1,500; Secretary and Treasurer of State from $1,000 to $500; and the pay of the Members of the Legislature from $3 per day to $2 per day for the first forty days, and $1 per day for the remainder of the session. Instead of annual sessions of the Legislature, the Legislature will meet, under the new Constitution, but once in two years.

The N. Y. Express says that Cassius M. Clay petitions Congress for $1,337, in consequence of losses sustained by him in being taken prisoner in Mexico. The enemy took his watch, which he puts down at $350; two suits of new clothes, at $120; and a dozen shirts, $50, besides bedding, pistols, &c.

A vessel will sail from Savannah on the 17th of April for Liberia. Eighty-nine emigrants, 49 of whom are from Georgia, and 40 from South Carolina, (30 being manumitted slaves) offer to embark. 120 from New Orleans, and 82 from Baltimore, have already this year been sent. Over 200 from Baltimore, Norfolk and Savannah are ready. They are to be sent free of expense, supported for six months after their arrival in Africa, and then lands will be given them to cultivate.

The American firm of Harrison, Winans & Eastwick, the well known contractors for the cars and locomotives on the St. Petersburg and Moscow Railway, have obtained the contract for the new iron bridge across the Neva. Mr. Winans, of this firm, is now in Baltimore on a visit, but will shortly return to Russia, to fulfil his contracts with that government.

The British steamer Pluto, and sloop Scout, in cruising against the pirates of the east coast of China, have destroyed six or eight junks, killing about one hundred pirates. Many escaped; and several of the junks made a desperate resistance. A large number of prisoners were taken.

Mr. Clay received a fee of $8,000 (not $10,000 as previously reported,) for his services on behalf of Houston and others, in the suit against the City Bank, wherein he gained a favorable decision a few days ago, in the Supreme Court of the United States. Out of this fee, it is understood that Mr. Clay will have to pay Hon. Reverdy Johnson, who was Associate Counsel in the case, a fee of $1,000 or $1,500.

The Heraldo, a Spanish paper, states that a man has arrived at Madrid, whose body bullets cannot enter. He proposed being publicly shot at by the soldiers of the garrison, and also by a machine of his own which lets off several muskets at the same time. He puts on a garment the tissue of which resists the entrance of any bullet.

Buffon, says the Journal de Rheims, gives the age of a raven as 200 years. The other day a gentleman captured one, round its neck was a silver plate, with an inscription in English:—"This raven, caught by Capt. Duncan of the Scotch Guards, in Garrison at Rheims, was set at liberty, Jan. 7, 1643."

An enterprising citizen of Charleston, S. C., has just received from Canton, from an embassy to that country, six varieties of the seed of the Tea plant, together with directions for its culture. The seed resembles in some measure the small sized ground artichoke.

The Cleveland Herald states that saleratus to the amount of 221 tons or 442,000 lbs., was shipped from that place by the canal last year. There are in Cleveland four manufactories of this article, all of which are doing a good business.

Mr. Ellett, the engineer and contractor of the Niagara Suspension Bridge, has stated that by the 1st of June next the work will be so far advanced that he will be able to cross on horseback.

A plain gold ring was found by workmen who were digging a culvert on Ferry wharf, Boston, a short time since, which had on it the following inscription: "J. Fitch, ob't. Oct. 26, 1739, Æ 27."

The Statue Committee at Washington, have adopted Mills' plan for a bronze equestrian statue of Gen. Jackson. It is to be made of the cannon captured by Gen. Jackson at New Fort Hamilton.

M. Boussingault states in the Annales de Chemie, that experiments have shown that cattle fatten better on fodder steeped in water than when given to them dry.

Twenty-six thousand lashes were inflicted in the British Navy last year. Forty-eight was the highest number inflicted at any one time.

The Flemington, N. J., Copper Company have, it is said, recently struck a rich vein of ore, yielding 58 per cent. of pure copper.

Bread is selling in England at lower prices than ever has been known; the best bread is 5 1-2d per quarter loaf.

It requires a force of 115,000 lbs. to tear asunder a tempered steel rod the area of which is one inch.

Capt. J. Warwick, of Amherst Co, Va., who died a few days since, manumitted by his will all his servents, numbering between 70 and 80. He has made ample provision for their removal, outfit, and settlement, in one of the Western States.

The Worcester Journal says that Mr. Wright, of the Chronotype, promises to issue in a neat pamphlet form a compact history of the late Revolution in France, with all its important and memorable documents.

Mr. George J. Weaver, of Philadelphia, has just manufactured an immense rope for the inclined plane on the Philadelphia and Columbia Railroad. It weighs upwards of 25,000 pounds.

In Philadelphia, Mr. Joseph S. Richards, a vinegar manufacturer, was awakened by groans which appeared to proceed from his vat; he immediately jumped up, went into his factory and found that a negro had fallen into the vat. In his endeavors to get him out, Mr. Richards was suffocated with the gas. The negro and Richards both perished.

A bill embodying the Homestead Exemption principle passed the Michigan Senate, on the 20th ult., by 12 Yeas to 4 Nays, and on the 23d it passed the House without amendment by 33 Yeas to 19 Nays, after full discussion.

The Niagara River, at the village of Black Rock, fell, during Thursday night, three feet lower than it was ever known before, and during Friday rose again only about six inches. A letter from Niagara Falls, dated March 30, says, "never in the memory of the oldest inhabitants, was there so little water running over Niagara's awful precipice, as at this moment. Hundreds of people are now witnessing that which never has, and probably never may again be witnessed on the Niagara River."

Died in Washington city, on the 22d ult., Altamont, a colored man, in the 94th year of his age. He was proverbial for stern integrity and fidelity. When the revolution broke out, Altamont was given to Col. George Washington, by his nephew, and was with his young master in all the leading battles in the south, ending with the siege of Yorktown.

By the returns from southern Illinois, it is now rendered certain, say the Chicago papers, "that free negroes are prohibited from coming into that State," or, in other words, they have adopted the "black laws" of Ohio. The majority on the Constitution is from 30 to 40,000.—The two mill tax is adopted, which is of immense importance to the credit of Illinois.

The value of the exports from the Port of New York for the week ending March 31, was $484,055; specie $106,000—total $590,055.—The value of goods entered at the Custom House for the week ending March 31, amounted to $456,290.

The "Way Mail" from New Orleans to Mobile, containing exchange bills to the large amount of $60,000, was stolen from the Post Office in New Orleans on the 20th ult.

The court of inquiry on Gens. Scott and Pillow, after hearing all the witnesses in Mexico, has determined to adjourn its sittings to the United States.

The Bank of Wooster, Ohio, failed on the 29th ult.

Review of New York Market.

MONDAY, APRIL 10.

ASHES—Pots $5 62; Pearls 7 00.——FLOUR AND MEAL—Flour ranges from 6 18 to 6 50. Rye Flour 3 56. Jersey Meal dull at 2 50——GRAIN—Genesee Wheat 1 43. Corn 54 a 56c. Rye 75c. Oats 45 a 48c.——PROVISIONS—Butter ranges from 15 to 25c.; some parcels of fresh sell for 26c. Cheese is without change.

MARRIED,

In Brookfield, N. Y., on the 3d inst., by Eld. W. B. Maxson, Mr. Sherman H. Blackman, of Bridgewater, to Miss Amelia Clarke, of the former place.

In Verona, N. Y., on the 1st inst., by Eld. Christopher Chester, Mr. Jerome B. Lanphear to Miss Louisa I. Pike, both of Whitestown, N. Y.

In Rome, N. Y., on the 6th inst., by the same, Mr. James Williams to Miss Charlotte Ables, both of Verona.

In Brookfield, N. Y., on the 11th ult., by Eld S. B. Crandall, Mr. Ransom L. Wheeler to Miss Sarah M. Page.

On the 22d ult., by the same, Mr. Edwin S. Maxson to Miss Orrissa M. Hodges.

On the 26th ult., by the same, Mr. Jared B. Crandall to Miss Ladoiske Covey.

On the 15th ult., by Eld. Rowse Babcock, Mr. John Hoff to Miss Ann Eliza Jarvis, all of Scio.

At the same time and by the same, Jonathan Clemens to Mercy Johnson.

On the 4th inst., by Eld. Samuel Davison, Mr. Powell Garrison, of Stowcreek, N. J., to Miss Priscilla Davis of Hopewell, N. J.

In Hopkinton, R. I., at Mr. Brown's Hotel, by Eld. S. S. Griswold, Mr. Oscar Gardner to Miss Lydia A. Sherman, both of South Kingston.

DIED,

In Hopkinton, R. I., March 31, Mr. John C. Perry, aged 34 years. Bro. Perry, inheriting a feeble constitution, was a great sufferer during much of his life. In youth he hopefully gave his heart to God, and was baptized, although he did not connect himself with the church. During his last sickness, this neglect lay heavy on his mind. And it was not until he was admitted a member of the 2d Seventh-day Baptist Church in Hopkinton, that he found peace once more returning to his breast. Thus in his dying chamber he performed a duty, for the long neglect of which he felt a deep regret, saying, "He wished to die a member of a Christian church." This done, he resigned himself to the will of God, and yielded up his breath, a few days after, into the hands of his God, in the full belief of a blessed immortality. S. S. G.

In Westerly, R. I., March 31, 1848, Hannah Hiscox, wife of Clark Hiscox, aged 48 years. The subject of this notice professed religion some ten years since, and united with the First Seventh-day Baptist Church in Hopkinton, where she remained an ornament to the cause until called to join the Church Triumphant. "Blessed are the dead that die in the Lord."

On the 24th ult., in the township of Stowcreek, Cumberland Co., N. J., Mrs. Julian Bonham. Sister Bonham was many years a member of the Church at Shiloh. At the time of her death she was the oldest person in the society. Supposed to be ninety-one.

In Burlington, Otsego Co., N. Y., on the 30th of March, Orrimus Burdick, aged 11 years, son of Mr. Nathan M. Burdick.

In Leonardsville, N. Y., March 31st, Mr. Artemas Cheesbrough, aged 30 years.

At his raisdence in Alfred, N. Y., on the 26th ult., Mr. James C. Burdik, in the 77th year of his age. He was sick but a few days, but his confidence was strong in the Lord, not one doubt of acceptance crossing his mind.

LETTERS.

Wm. B. Maxson, Samuel Davison, S. P. Stillman, C. Chester, N. Ford, Rowse Babcock, C. P. Rood, Asa West, S. S. Griswold, B. Church, Wm. A. Babcock, D. Browning, A. D. Titsworth, H. W. Stillman, R. S. Sanford, J. R. Irish, J. Clarke, G. Crandall, J. Congdon, I. D. Titsworth, Maxson Green, S. B. Crandall, D. Coon, Wm. Utter.

RECEIPTS.

John Congdon, Jamestown,	$2 00	pays to vol. 4	No. 52
F. H. Rogers, Sharon, Ct.	2 00	" 4	" 52
N. B. Palmer, Hopkington,	2 00	" 5	" 23
Green Allen, " R. I.	1 00	" 4	" 52
Sam'l Saunders, " "	2 00	" 4	" 52
H. C. Burdick, " "	2 00	" 4	" 52
E. F. Randolph, Plainfield,	2 00	" 4	" 52
Asa F. Randolph, "	4 00	" 4	" 52
Grace Ann Dunn, "	2 00	" 3	" 52
Asa Ayars, Shiloh, N. J.	2 00	" 4	" 52
Jos. A. Bowen, "	2 00	" 4	" 52
Wm Konigmacher, Ephrata,	1 25	" 4	" 43
Hannah Konigmacher "	2 00	" 5	" 26
G. C. Babcock, Rock Prairie,	2 00	" 5	" 40
Geo. Thorngate "	2 00	" 5	" 13
C. P. Rood, "	1 00	" 4	" 40
F. Folger, New York,	3 00	" 4	" 52
Thomas Harrison, N. Y.	2 00	" 4	" 52
John D. Truman, Otselic,	4 00	" 4	" 52
E. B. Rogers, Preston,	2 00	" 5	" 40
H. & J. Rogers, "	2 00	" 5	" 40
O. Lewis, Petersburg,	2 00	" 4	" 52
Enos Wise, Elizabethtown,	2 00	" 5	" 39
Loren Wilcox, Utica,	2 00	" 5	" 06
R. S. Sanford, Genesee,	2 00	" 4	" 40
B. F. Potter, Alfred	2 65	" 4	" 52
David Vincent, Almond	4 00	" 5	" 52
Charles Rowley, Wellsville	2 00	" 5	" 13
David Davis	2 00	" 5	" 24

RECEIPTS FOR MISSIONARY ASSOCIATION.

The Treasurer of the Seventh-day Baptist Missionary Association has received the following sums since his last report through the Recorder:—

From Church at Adams, N. Y., per C. Potter	$43 56
" W. B. Maxson, to fill up Nathan Burch's subscription for life-membership	22 00
W. B. M. for Catharine Sisson	2 00

A. D. TITSWORTH, Metouchin, N. J.

THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, Including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By William Henry Black, Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records. London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

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Miscellaneous.

COMMON THINGS.

The sunshine is a glorious thing,
That comes alike to all,
Lighting the peasant's lowly cot,
The noble's painted hall.

The moonlight is a gentle thing,
It through the window gleams
Upon the snowy pillow where
The happy infant dreams.

It shines upon the fisher's boat
Out on the lonely sea;
Or where the little lambkins lie
Beneath the old oak tree.

The dew-drops on the summer morn
Sparkle upon the grass;
The village children brush them off,
That through the meadows pass.

There are no gems in monarch's crowns
More beautiful than they;
And yet we scarcely notice them,
But tread them off in play.

Poor robin on the pear-tree sings,
Beside the cottage door;
The heath flower fills the air with sweets,
Upon the pathless moor.

There are as many lovely things,
As many pleasant tones,
For those who sit by cottage hearths
As those who sit on thrones.

MEXICO DESCRIBED BY CASSIUS M. CLAY.

Cassius M. Clay, in his reception speech at Lexington, Ky., gave the following graphic description of the country:—

"Mexico extends from about latitude 16 North to 42 deg., from the Gulf of Mexico to the Pacific; and was in extent, before the loss of Texas, about as large as the United States. It embraces all the climates of the world, and rises in temperature, from the tropical plains of Vera Cruz and Acapulco to the regions of perpetual snow. The Rocky Mountains which separate us from Oregon extend through all Mexico, and her whole surface is composed of table-lands and mountains, which rise in steps from the Gulf and the Rio Grande to the highest level, and then descend in regular gradation once more to the Pacific. She has no navigable streams, and the mountains and arid plains compose, I should imagine, seven-eighths of the whole territory. It is now three hundred years since the Spanish Conquest, and her population has long since reached that barrier where Nature imposes eternal obstacles to further progress, where the whole products of the earth are economically consumed by the people. No doubt, better modes of agriculture would increase her population, but at present, to use the language of Malthus, she has reached the *point of subsistence*. It is true that the remote provinces of California and New Mexico, and those bordering upon the Rio Grande, and subject to Indian invasions, contain some uncultivated lands; but the proposition as above stated applies to the mass of Mexico. For in the greater portion of the whole Republic, women and children may be seen picking up grains of corn in the highways, and the rinds of fruit thrown in the streets are immediately seized and consumed.

"As soon as you cross the Rio Grande, you feel yourselves in a foreign land. Mexico has no forests. It is true that along the streams and on mountain-tops there are trees, but you are struck with this great characteristic, that the land is bare of trees. The numerous varieties of the Cactus of all sizes, intermixed with the Palmetto, stunted or long grass, cover the whole land. You are among a people of a novel color, and a strange language. The very birds, and beasts, and dogs, seem different. The patridge, the lark, the crow, the black-bird, differ in size and plumage, and sing differently from ours. The buildings are of Moorish and Spanish style. The goat and the sheep feed together. The brick are of clay and straw, sun-dried. The women go with earthen vessels to the well, just as Rachel was sent of old in the time of the Patriarchs of Judea. The roofs of the houses are flat and places of recreation, and the people wear sandals as in the East, in olden times. Wheat, Indian Corn, and herds of cattle, sheep and goats, the banana and red-pepper, and garlic and onions, are the principal sources of subsistence. The products of the mines are the principal articles of foreign exchange, added to woods, tallow and cochineal. The extreme dryness of Mexico makes irrigation necessary in most parts of the country, and the scarcity of water and the habits of the people collect the inhabitants into cities or villages. The land itself is owned by a few large proprietors, not the least of whom are the priests. The great mass of the people are serfs, with but few more rights than American slaves. It is true that the children of serfs are not of necessity also serfs, but debt brings slavery, and the wages allowed by law almost always perpetuate it. *Here then is the secret of the success of our arms.* I conversed freely with the tenantry and soldiers in all Mexico, and where they are not filled with religious enthusiasm against us, they care not who rules them, American or Mexican masters. If all the Mexican soldiers were freeholders and freemen, not one of all the American army could escape from her borders. The soldiers are caught up in the haciendas and the streets of the towns, by force confined in some prison or convent, there drilled, clothed, armed, and then sent on to the regular army. Such men avow their resolution to desert, or run, on the first occasion. Of near one thousand soldiers sent from Toluca, to the aid of Santa Anna at Mexico, not one hundred stood the battle.

"The whole people do not exceed eight millions, and of these about two millions are white and mixed bloods, the remainder are native Indians: I never, in all Mexico, with the exception of foreigners in the Capital, saw a single white man at work. Wherever there is slavery, there is labor dishonorable—it is more creditable to rob than to work! Yet Mexico surpasses the Slave States of America in manufactures? As Rome was overrun by the Barbarians, so is Mexico by the Americans; the slaves will not fight, the masters are to few to defend the country. Bigotry in Religion has based the mind—the corruptions of the Church have destroyed the morals of the people; the oppressions of the masters have exhausted the lands. Mexico is decreasing in population and resources. Since her independence, her revenues are fallen off, her villages are decaying, her public works falling to ruin. She has lived by the sword, she must perish by the sword.—*The time for her to die has come!*—Yet, like South Carolina, she talks large. She whipped Spain, Spain whipped France, France whipped the world—and consequently, Mexico is the mistress of the world! Yet fifty thousand Americans conquer eight millions of souls! The clergy plunder the people, the army now begin to plunder the clergy, while independent robbers begin to plunder the Government, the clergy, and the people. Such is the fearful retribution of Nature's violated laws. Seeing Texas, that it was a lovely land, we coveted our neighbor's goods; seeing the weakness of Mexico, we took it by force."

A SLAVE AUCTION.

The following illustration of American Slavery is taken from the correspondence of the N. Y. Observer:—

"I had never seen a human being sold. As one of the necessary attendants of Slavery, I knew that it must be a common affair in any slaveholding city, and when it was mentioned to me that the market was near the Exchange Hotel, in Richmond, where I was staying, I determined at once to visit it. A small red flag at the door advertised the fact of a sale in progress, and a written description of the property pasted up, informed the public the particulars. I entered a large room with benches around the sides of it, on which thirty or forty men were seated, smoking and talking with the same indifference that you would observe at Tattersall's. In the centre of the room was a platform, some six feet square, and three in height, on which stood a white well-dressed auctioneer, and by the side of him a colored woman and a playful child three years old, holding up her fingers, and smiling at the company around. That was my first sight of a slave-market. 'Only three hundred and fifty dollars,' said the auctioneer, 'why it is giving away the property; only think of it.' But no one was disposed to bid more. The mother was sickly looking, and the buyers were afraid of the investment. One man stepped up to the stand and asked her how many children she had had; she told him 'six,' and he returned to his seat apparently satisfied, and made no offer to purchase. The auctioneer endeavored to rally the customers, and induce them to bid, but they would not take, and he told the woman to go down. I asked her where her other children were, she said she did not know, they had all been sold but this one—an innocent prattling thing, unconscious of a claim.

"Another one was brought out, a colored girl of eighteen, strong, well made, lively, and laughing as she stood up to be sold. A man stepped up, and taking her by the chin, told her to show her teeth, which she did. He then felt of her arms, her breasts, her sides, and with his foot brushed aside her frock, and made her hold it up a little, that he might see the development of her ankles; thus he pursued the examination of this female with as much minuteness and familiarity as he would a blood horse. Being pleased with the result of his investigations, he bought the girl for five hundred dollars. Several others were sitting there to be sold, but the demand seemed to be so small, and the sale so dull, that the auctioneer declined proceeding any farther that day, and I came away."

MAGNIFICENT WORKS.

The most magnificent works in Europe are the three principal roads over the Alps mountains. The Alps are a high chain of mountains between Switzerland and Italy, and there is no other direct way of reaching Italy from France, by land, than by crossing these mountains.

The first principal pass or road, is that over the ridge of the mountain named St. Bernard. The road passes between the two highest points of the mountain; the highest point of the road is about 8,000 feet above the sea. The French army under Bonaparte, crossed this mountain in 1800. This road is distinguished for its circuitous and winding route, as well as for the Bernardine monastery and hospital at its highest point, founded about 800 years ago. The monks entertain all strangers gratis for three days, and in foggy weather they send their servants and dogs to all parts of the mountains, to find and succor all such travelers as may have lost their way. This establishment has been of great service to the cause of humanity, and will atone for much of the injury done by monarchism.

The second pass or road is that called the Simplon road, because it passes over that particular part of the Alps called Mt. Simplon.—This road was projected and executed by Bonaparte during his reign in France, and more than his thousand victories or defeats, will contribute to immortalize his name. It was completed in 1805, at the joint expense of France and the then kingdom of Italy. The road is 30 miles long, and about 25 feet broad, and passes over 264 bridges, and through 6 tunnels, or galleries, that is, passages through the solid rock, one of which is about 1,300 feet long and 12 feet broad. This is one of the most stupendous works ever constructed by man. It cost a great sum of money and several years were required to complete it.

The third road passes over Mt. St. Gothard, and is about 12 feet wide, paved with substantial granite. In one place it passes over a deep chasm, at the bottom of which is a river, and is called the Devil's bridge; it is a single arch, having peaks of rocks for abutments, at so great an elevation above the bottom as to appear almost a superhuman work. There are numerous deep cuts, and a gallery 200 feet long, 12 feet wide, and 12 feet high. These among modern works, approach the nearest in stupendous conception and durable execution to the ancient works of Rome.

Protective Influence of Vaccination.—The great conclusions drawn by Dr. Retzins, of Stockholm, from his observations on small pox, and the effects of vaccination in Sweden, are these: "The protection afforded by vaccination from the close of the second year of life against the contagion of the various poisons, usually lasts unimpaired to the thirteenth year or so; after this period it begins to lose its effects, and gradually becomes more and more uncertain on to the twentieth or twenty-first of life.—For the next four or five years the predisposition to the small pox seems almost to have recovered its original integrity, and this state of liability continues unimpaired up to the age of forty years or so. At about this epoch of life it begins to approach nearer to the limit of its existence—which it reaches, in the majority of cases, about the fiftieth year—the period when the general revolutions of the human body commence to take place."

The practical inference to be drawn from these remarks, is the propriety of repeating vaccination in about thirteen years after its first performance. This advice is in accordance with the observations of the most experienced practitioners; it would be well if it were more generally acted upon.

EVENING HOURS FOR MECHANICS.

"What," says the North of Scotland Gazette, in an article in favor of the early closing of shops, "what have evening hours done for mechanics who have only ten hours toil? What in the moral, what in the religious, what in the scientific world? Hearken to these facts! One of the best editors the Westminster Review could ever boast, and one of the most brilliant writers of the passing hour, was a cooper in Aberdeen. One of the editors of a London daily journal was a baker in Elgin; perhaps the best reporter on the London Times was a weaver in Edinburg; the editor of the Witness was a stone mason. One of the ablest ministers in London was a blacksmith in Dundee; another was a watchmaker in Banff; the late Dr. Milne of China, was a herd boy in Rhynie; the Principal of the London Missionary Society's College at Hong-Kong was a saddler at Huntly; and one of the best missionaries that ever went to India was a tailor in Keith. The leading machinist on the London and Birmingham Railway, with £700 a year, was a mechanic in Glasgow; and perhaps the very richest ironfounder in England, was a working man in Moray. Sir James Clarke, her Majesty's physician, was a druggist in Banff. Joseph Hume was a sailor first, and then a laborer at the pestle and mortar in Montrose; Mr. Macgregor, the member for Glasgow, was a poor boy in Ross-shire; James Wilson, the member for Westbury, was a ploughman in Haddington; and Arthur Anderson, the member for Orkney, earned his bread by the sweat of his brow in the Ultima Thule."

AN ECLAIRCISSEMENT.

Poisson, is the French for fish, and *Poison*, a word resembling it to the eye, is the same in French and English. This explains an amusing mistake below.

Not long after the general peace, when all classes of English travelers, learned and unlearned, polished and unpolished, flocked to the continent in search of the classical and picturesque. One of these pilgrims met a companion sitting in a state of most woeful despair, and apparently near the last agonies, by the side of one of the mountain lakes of Switzerland.—With great anxiety he inquired the cause of his suffering. "Oh!" said the latter, "I was very hot and thirsty, and took a large draught of the clear water of the lake, and then set down on this stone to consult my guide-book. To my astonishment I found there that the water of this lake is very *poisonous*. Oh, I am a gone man—I drank so much there is no hope for me! I feel it running all over me; I have only a few minutes to live! Remember me to ———." "Let me see the guide-book," said his friend. Turning to the passage, he found "L'eau du lac est bien poissoneuse"—"*The water of the lake abounds in fish.*" "Is *that* the meaning of it?" "Certainly." "I never was better," said the dying man, leaping up with a countenance radiant as the sun on a fine May morning. Then extending his arm in the true Longbow style, said, "There's muscle." He cut a series of capers over the grass that would have done honor to a Vestris. "What would have become of you," said his friend, "if I had not met you?" "I should have died of imperfect knowledge of the French language."

A Droll Definition of a Yankee.—As the Yankees are creating no little excitement in the Commercial, Political and Military world, I hope my definition of a real genuine *male Yankee* may not be considered a-*miss*.

A real genuine Yankee is full of animation, checked by moderation, guided by determination, and supported by education. He has veneration corrected by toleration, with a love of self-approbation and emulation; when reduced to a state of aggravation, can assume the most profound dissimulation for the purpose of retaliation, always combined, if possible, with speculation. A real live Yankee, just caught, will be found not deficient in the following qualities: He is self-denying, self-relying, always trying, and into everything prying. He is a lover of piety, propriety, notoriety and the temperance society. He is a dragging, gagging, bragging striving, thriving, swapping, jostling, bustling, wrestling, musical, quizzical, astronomical, poetical, philosophical, and comical sort of a character, whose manifest destiny is to spread civilization to the remotest corners of the earth, with an eye always on the look out for the main chance.

Improvement in Carriage Springs.—The Scientific American says that Mr. E. T. Sprout, of Springville, Pennsylvania, has invented a new improvement in the carriage, by connecting the spring and reach together—the spring forming part of the reach. They serve thus combined as braces to the hind axletree. The body loops are also a spring, and there is nothing but steel from the axletree and bolster to the body of the carriage. The motion of the carriage is thereby rendered very easy, and only about 50 pounds of common steel spring is needed for a one horse vehicle. By this improvement carriages can be made lighter, cheaper, more simple and more durable. The spring used is the half elliptic, and the benefit of the whole elliptic is gained by the motion of Mr. Sprout's improvement. Application has been made for a patent.

Shaving by the Acre.—An English paper gives the following amusing illustration of the old maxim, "many a little makes a mickle."—A gentleman in Devonshire having incurred a debt with his barber for twenty-one years' shaving, demurred to the charge, when the bill was sent in, £31 9s. 4d., or one penny a day.—The barber proposed to be paid by square measure, at the rate of £200 an acre. On measurement, the area of the gentleman's beard proved to be 129 square inches. This space traversed 7,670 times, was found to give 1,472,646 inches, and to produce a charge of £46 19s. 1d.

The Rich Man and the Day Laborer.—A merchant, who is as avaricious as opulent, has recently excited some public attention in London. He had obtained, at the cheapest possible rate, a poor day laborer to do some work in his house. The unfortunate man, fatigued with work, represented to the merchant's wife, that with so low wages he could not procure a glass of beer to quench his thirst. The compassionate woman gave him a tankard of ale, but the husband learned this circumstance on his return, and when he settled with the laborer, retained the value of the drink; the poor man exclaimed against it and raised so great an uproar that the police took him to prison. The next day when he was called before the Judge he explained the affair and was discharged on the payment of two shillings, but the merchant had another account to render to justice; he was condemned to pay fifty pounds sterling as fine for having sold beer without a license, and the poor laborer, as the informer of the offence, received a third of the sum. [Courier des Etats Unis.

VARIETY.

A London paper tells a good story of an old gentleman, a widower, with a large family of daughters, who advertised in the Times for a wife under a fictitious signature, appointing a place of meeting. At the time and place appointed, a woman appeared thickly veiled. She entered with downcast eyes, which she did not venture to raise until the voice of her swain in respectful greeting fell upon her ear. She started, looked up, and the next moment uttered a shriek in a tone not unfamiliar to the gentleman's ear. He took the liberty of lifting her veil, and beheld—his eldest daughter! whom he had supposed safe at her boarding school at Hammersmith.

Blackstone, speaking of the right of a wife to dower, asserts that if land abide in the husband for a single moment the wife shall be endowed thereof; and he adds in a note that this doctrine was extended very far by a jury in Wales where the father and son were both hanged in one cart; but the son was supposed to have survived the father by appearing to struggle the longest, whereby he became seized of an estate by survivorship, in consequence of which seizing his widow obtained a verdict of her dower!

A black snake, which had discovered the nest of a wood-pecker, climbed up the tree, and putting his head into the hole, swallowed the wood-pecker. Alas! when he would have withdrawn, he found his throat so much distended by his supper that he could not get back, and so he died with his whole length exposed dangling from the wood-pecker's hole, an admonition to all who passed by, not to get *into* a scrape until they had contrived how they could get *out* of it.

Dr. Lillewalch, of Stockholm, having caused searches to be made in the marshes of Scania, has discovered the skeletons of men and animals in a remarkable state of preservation. Near them he also found arms, instruments for sport and fishing, and utensils of different descriptions, all of which are of stone, showing that the use of metals was unknown when they were made. They belong to those primitive people of whom traces remain in the traditions of the North, but whose race is now extinct.

To make New York milk, take two pounds of lime, two and a quarter pounds of chalk, one and three-quarter pounds starch, twenty quarts rain water, and to every quart of the solution add two table-spoonsful of the droppings from a cow, so as to give it the right color. Shake it about ten minutes, then settle it with a soft brickbat; then strain it through a pair of window shutters—and you will have the "pure Orange County milk."

Lost wealth may be restored by industry—the wreck of health regained by temperance—forgotten knowledge restored by study—alienated friendship smoothed into forgetfulness—even forfeited reputation won by penitence and virtue. But who ever again looked upon his vanquished hours—recalled his slighted years, stamped them with wisdom—or effaced from heaven's record the fearful blot of wasted life?

It is said by many able physicians, that fasting is a means of removing incipient diseases, and of giving to the body its usual healthy sensations. Howard, the well-known philanthropist, it is said, used to fast one day in each week. Dr. Franklin did the same for a time. Napoleon, when he felt his system unstrung, suspended his wonted meal, and took his exercise on horseback.

Capt. Walker, of the Texan Rangers, and Col. Wynkoop, of Pennsylvania, from some cause not mentioned, were hostile to each other in Mexico. After the death of the former, the latter exclaimed, as he gazed upon the lifeless corpse of his alienated fellow-soldier, "I would have given six years of my existence if I could have spoken to Capt. Walker, before he died!"

It is comparatively but a few years since pins took the place of wooden skewers and thorns in a lady's toilet. Now, one pin manufactory alone makes annually 2,070,168,000 pins! To count this number, supposing one individual could count 120 each minute for 12 hours each day, it would require 79 persons one year to complete the count!

Milton says, "Let Truth and Error encounter." It seems, however, to be the practice to regard Truth as a delicate and sickly child, who must be kept in the house, lest he should be demolished by the first blast of wind that he encounters in the open air.

The British Government have resolved upon sending out properly qualified schoolmasters and schoolmistresses to the colonies in different parts of the world, to conduct the public schools established there for the instruction of the natives.

Some years ago, the following notice was posted about the estate of Lord Camden:—"Notice to Sportsmen.—In consequence of the universal scarcity of game, Lord Camden does not intend to shoot himself, or any of his tenants until after the 25th instant."

We were much amused a few days since, with a little boy, upon whom his mother was inflicting personal chastisement. "Give me one or two more licks, mother; I don't think I can behave well yet."

A man ought to have nothing singular or affected in his habit, discourse, or manners. In our opinion, the modest air becomes a man better than that which they call the genteel air.

DERUYTER INSTITUTE.

JAMES R. IRISH, Principal.
AURELLA F. ROGERS, Preceptress.

Other experienced Teachers are employed in the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:
First commencing Wednesday, Aug. 25, and ending Dec. 1
Second " " Dec. 15, " March 22
Third " " April 5, " July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold th reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman New York, will be promptly attended to.

The Sabbath Recorder.

PUBLISHED WEEKLY AT
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TERMS.

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☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should directed, post paid, to
George B. Utter, No. 9 Spruce St., New York

The Sabbath Recorder.

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The Sabbath Recorder.

EXTRACTS FROM A MISSIONARY'S LETTER.

The following paragraphs are taken from a letter of Bro. Carpenter to Thomas B. Brown. Though not written for the press, they contain sufficient information of general interest to justify their publication:—

SHANGHAI, China, Nov. 14, 1847.

Your three letters dated Feb. 22, April 9, and June 17, have been received, the first on the 8th of August, the second on the 28th of the same month, and the last on the 10th inst. These all have been like cold water to a thirsty soul. And I will here bespeak a continuance of these favors, and with as much frequency as your *time* and health will permit. You will remember that Mrs. C. and myself are members of the church of which you are pastor. I mention this so that in addition to all that you would say as a member of the Board to us as agents of the Board, you may not neglect to say any thing that belongs to a pastor to say to the members of his flock. Be assured that your advice will be heeded. And during the time in which we are getting ready for our work there is less to call into vigorous activity the sympathies of our nature, than may be expected after we become able to hold forth the word of life. For now our business is a continual digging and delving at the language. Notwithstanding this disadvantage, our daily toil is far from being irksome. I think we can all say that there is a pleasure mingled with all our labor. It is something to have a well-defined object placed distinctly before one's mind, and that object one of commanding importance. Such an object we have now before us, and although for one I can find some, yea, great fault with myself every day, yet I can say for myself and my companions, that we are trying to do with our might what our hands find to do, and we feel an increasing animation in our work. I believed, before you told us, that our brethren at home must be praying for this enterprise. The overruling providence of God, in a marked manner, has seemed to favor us. And I can not think it is all for the sake of our unworthy selves, but for the sake of the perishing heathen, and through the prayers of those at home, who are more worthy than we are, and who will wear a brighter crown in heaven. Notwithstanding our sense of unworthiness, which occasionally almost deprives us of comfort, yet for the most part we enjoy great satisfaction in the thought that God is favoring our enterprise.

We are all enjoying a very good state of health. Sister W., concerning whose health you expressed some solicitude, is, at present, more healthy than I have ever known her to be before. We have seen no reason yet to regret that we pitched upon this place rather than Foo-Chow, nor do we regret our having located where we have within the city walls. On the contrary, I believe we have got by far the best location for us that was available. I have seen no other Chinese house as good as this that is rented for less than four hundred dollars. I have seen no other house here that would afford any thing like the advantages which this affords for a chapel. The Chinese finish off the lower rooms much better than they do the upper rooms. The room we design for a chapel is done off in fine style, and with the trifling expense of putting in seats and a desk we can have a tasty chapel. The court would need a small expense upon it. One hundred dollars would abundantly fit up the chapel and court. Do you ask when we would like to commence public worship? I will tell you. We do not go entirely by our own judgment, but are guided partly by what others have done, and partly by what we have already accomplished, and we think that if Providence favors us with good health we ought to be able to conduct regular services on the Sabbath as soon as two years from the time we left home. Perhaps you may deem me visionary, and possibly I am. But you will not understand me to say that we expect to become masters of the Chinese language so soon. We expect to study the language the remainder of our lives. But the spoken language can be learned sufficiently, we think, within the time specified, to enable each of us to prepare a short discourse once in two weeks, and by alternating thus keep up a weekly service. . . . . Our spirits are stirred within us while we see this whole city given to idolatry, and as soon as we can with prudence we wish to bear testimony in the most effectual way in behalf of the living and true God. As soon as we can, we intend to go from house to house, and, where we are favorably received, communicate the Gospel of Christ. This was one branch of apostolic operations. I have no doubt that we should find access to multitudes of families. Some weeks ago, one Sabbath, without any previous special preparation, I communicated to Too Quay, our cook, an outline of the history of the creation and the institution of the Sabbath, so that he understood it. I have since several times repeated the same, and find that he now can tell it himself. I also gave him a copy of the New Testament, which he reads considerably; but he needs some one to explain it to him. We shall do the best we can towards performing this duty. This will be a good exercise for a part of the Sabbath. He is a man about 40 years of age, with fair abilities, and we feel a growing attachment to him, as also he appears to towards us.

The wall of this city is about four miles in extent. Bro. W. and I frequently walk on it, and sometimes we go quite round. The wall consists of an outer and an inner wall of stone and brick, filled in between with earth. The outer wall I judge to be about twenty-five feet high, and the inner wall about eighteen feet high, and the thickness of the whole is about twenty feet. I think there are half as many houses without the wall as within. We frequently go out into the open country. The road is generally from two to three feet wide, with a single footpath. Every part, excepting where the tombs are, is in a high state of cultivation. Cotton, rice, beans, egg-plant, squashes, and a great variety of other vegetables, are raised. Even at this season of the year, the fields are loaded, in many places, with vegetables, as green and apparently as flourishing as in mid-summer. The tombs, where they are not concealed by the tall coarse grass, bear a striking resemblance to an old-fashioned Jersey wagon-top. But generally they are much smaller. A few mornings since, as Bro. W. and I were walking on the wall in the western part of the city, where there is a considerable space not built up, we saw a man adjusting some wearing apparel on a straw mat. Thinking it possible that he was performing some religious service, which would throw light upon the customs of the country, at a suitable distance we stood and watched the operation. First of all was some kind of a frame about a foot high, on which the mat was spread out; then was the mat, an old one, with some straw under and on it; then he placed an entire suit of wearing apparel in order and wound it up so that it resembled a person; and on the top of this he put some straw and a quantity of what we call ghost money, the Chinese call it "tsz den." Then he lighted his torch and set the pile on fire. As soon as the smoke began to ascend, we noticed a woman, with a child two or three years old, approaching. She came nearer, and after bowing herself to the earth several times, she covered her face with one hand and set up a pitable lamentation, which she continued two or three minutes, with the appearance of deep sorrow. Then a man, who stood at a little distance in the doorway of the house whence the woman came, called to her, and she returned. Then the man who had arranged the pile and set it on fire, got down on his knees and bowed his head several times to the earth; and even a little child, who from the commencement had stood looking on with as much gravity as a grown person could exhibit, moved from the head to the side of the pile, and bowed himself, waving his clenched hands in token of worship. Through the whole, they appeared not to notice us at all. This, I have learned, is a common ceremony gone through with for the dead. At a distance of five or six rods under a tree were several coffins. Some of them were naked, some had a straw covering, and some had a brick tomb built over them in the shape of a Jersey wagon-top. The coffins are made of thick plank, and ornamented at one end. When they build a tomb over them, they leave a small hole about the length and width of one brick, so that the ornamented end of the coffin can be seen.

In walking out into the country one is agreeably surprised to see the number of canals where the water ebbs and flows with the tide. These serve the purposes of irrigation of their rice fields and other fields, also of supplying them with water for washing, cooking, &c. It makes no difference to a Chinaman how turbid the water may be, nor how filthy the ditch whence he gets it; if he gets it at the flowing of the tide and settles it with a little alum, it is very nice to him. It is interesting to witness their economy in watering their rice fields. By a sort of water-wheel, exactly described by Davis, wherein simplicity and efficiency are combined; and by the aid of a heifer or bullock, at the flowing of the tide, they draw up a great quantity of water in an hour. Where the foot-path leads across these canals, they have stone bridges. Although the soil is so destitute of stones that it would be difficult to find one large enough to throw at a bird, yet they have many from ten to twelve or fourteen feet in length, stretched two or three side by side, across the stream. In case of a canal large enough for boats, they have three lengths of stones, the central ones level, and those on either side inclined. We see no wooden bridges any where.

Wood is scarce. But they have wood, and that of the best kind for furniture. In building, they use pine chiefly for frame-work and ceilings. All their boards are sawed by hand, and it is done in the streets. Many a street that is not more than eight or ten feet wide is encumbered with men sawing with a cross-cut saw; also with almost all kinds of handicraft. The only trees which I have noticed as resembling ours in America, are the pine, willow, ash, peach, and some that resemble our beach. The fuel generally used in cooking, is pine, done up in various sized bundles, from a foot and a half in length and six inches in diameter, to two feet and a half in length and twelve or fourteen inches in diameter. A dollar's worth of wood will last us for cooking about three weeks. But a Chinaman is great in economizing fuel. Every brand that is not needed is immediately smothered. The Chinese, so far as I can learn, use no fire in their dwellings for the purpose of warming them. It may be that the rich do. Foreigners use the native coal for warming their houses. This at present is about seventy-five cents a picul, (about 100 lbs.)

SONNET.

BY ANNE C. LYNCH.

O Thou, who once on earth, beneath the weight
Of our mortality didst live and move,
The incarnation of profoundest love:
Who on the cross that love didst consummate,
Whose deep and ample fullness could embrace
The poorest, meanest of our fallen race,
How shall we e'er that boundless debt repay?
By long, loud prayers, in gorgeous temples said?
By rich oblations on thine altars laid?
Ah no! not thus thou didst appoint the way;
When thou wast bowed our human wo beneath,
Then as a legacy didst thou bequeath
Earth's sorrowing children to our ministry;
And as we do to them we do to Thee.

From the Columbian Magazine.

A SCENE IN COURT—ELIZABETH BUNYAN.

There was one subject which the wife of Bunyan had not yet touched, in the hope that a sense of justice would lead the court to grant her request, without minutely spreading before them the painful necessities of that little family over which, in the midst of all her affliction, she never failed to extend the shield of a mother's love. Hitherto she had withheld the mention of this, in the expectation that her simple arguments would prevail with men whose business it was to do justly, as well as to love mercy. But that expectation failing, she again addressed the court, while the sadness of her countenance too truly reflected the sorrow of her heart.

"Can I need to assure you, my lord, that my husband desireth to live peaceably with all men, and to follow his calling that he may maintain his family? Moreover, I have *four small children*, that cannot help themselves, one of which is *blind*, so we have nothing to live upon but the charity of good people."

Such was the state of poor Bunyan's family, while the court of Charles II. was reveling in vice, luxury, and all manner of debauchery. And there sat his ministers to pronounce judgment against men for exercising that freedom which is derived by charter directly from God himself, and to abridge which is to invade the prerogative of God.

Justice Hale indeed seemed touched with pity at the mention of her children, and exclaimed, "Alas, poor woman!"

Twisdon, however, the network of whose heart seems to have been constructed of steel, and to have been as destitute of sensibility as a stratified rock, accused Mrs. Bunyan of using poverty as a cloak, and declared that she was better maintained by her husband's running up and down, preaching, than by following his calling for a living.

"What is his calling?" asked Sir Matthew.

"A tinker, my lord," was the answer of some one present.

"Yes," added Elizabeth, "and because he is a tinker, and a poor man, therefore he is despised, and cannot have justice. But there is one tribunal, whereof the Judge will not regard the persons of men, but judge righteous judgment. We shall all meet there!"

Meanwhile, Sir Matthew Hale, who had naturally a warm and tender heart, had been suppressing its rising emotions, for though he sat as a judge, he felt as a husband and a father; and brushing away an unbidden tear, and addressing the petitioner in a tone of kindness, said: "Seeing it is so, that they have taken what thy husband spake for a conviction, I recommend thou apply thyself to the king, or sue out his pardon, or get a writ of error." And the judge looked intently on the object of his address.

"A writ of error, my lord!" exclaimed Chester, who was offended with the whole strain of kindly advice given by Hale, and especially with the last clause of it—"A writ of error to the behoof of such a fellow as this? He will preach, and do what he lists."

"*He preacheth nothing but the word of God,*" rejoined Elizabeth, with much emphasis, encouraged as she was by the Chief Justice.

"*He* preach the word of God!" angrily cried Twisdon, with a violence of gesture as if he would have struck the defenceless woman before him; "he runneth up and down, a busy-body in other men's matters, a wolf in sheep's clothing, a disturber of the peace, and a reprobate."

"No, my lord, God hath owned the labors of my husband, and through him converted many souls from the error of their ways, who will be his joy and crown of rejoicing in the day when he shall make up his jewels." And she spoke as if animated with a sweet confidence in the truth of what she said, and as if, under the consciousness of that inspiring truth, she could bow with resignation even to the rudeness of a Chester or a Twisdon.

"God own John Bunyan, do you say, woman!" clamored Twisdon; "his is a doctrine of the devil!" And he uttered it with a hearty malice and spitefulness which Satan himself might have envied.

"My lord," replied Elizabeth, with a tranquil firmness that contrasted strongly with the violence of her judicial browbeater, "when the righteous Judge shall appear to uncover the secrets of men's hearts, and to judge, not according to appearances, but with righteous judgment, it will then be seen that his doctrine is not of the devil, but the doctrine of truth and righteousness." And such a double emphasis did she place on the word *righteous*, as to satisfy all that there was a striking contrast drawn in her own mind, between the transactions of the present and the future.

"Send her away, send her away," reiterated Twisdon to the Chief Justice. "Wist ye not that this woman ought not farther to trouble us with her presence and pertinaciousness?"

"It grieveth me, woman," said Sir Matthew, whose thoughts seemed absorbed in the condition of the unfriended female before him, "that I can do thee no good. Thou must do one of those three things aforesaid, to wit, either apply thyself to the king, or sue out the pardon of thy husband, or else get a writ of error; but a writ of error will be thy best resort. Many are they who have thus been holpen out of their trouble."

Under this final decision of the Court, the devoted wife of Bunyan retired, thankful to God that he had lifted from her soul a weight of fear with which she had entered that chamber, and inspired a poor, weak woman with unwonted courage to bear her testimony before the great ones of the earth, yet filled with sorrow, not merely for her unavailing efforts to obtain the enlargement of her husband, but for the prospective doom of those who had lent themselves as the instruments of oppression and cruelty against an innocent man. "I could not but break forth into tears," said she, in simple and artless language, "not so much because they were hard hearted against me and my husband, but to think what a sad account such poor creatures will have to give at the coming of the Lord, when they shall there answer for whatsoever things they have done in the body, whether they be good or bad."

GEMS FROM McCHEYNE.

SUFFERING.

There is a great want about all Christians who have not suffered. Some flowers must be broken or bruised before they emit any fragrance. All the wounds of Christ sent out sweetness—all the sorrows of Christians do the same. Commend to me a bruised brother, a broken reed—one like the Son of Man. To me there is something sacred and sweet in all suffering; it is so much akin to the Man of Sorrows.

HUMILITY.

Remember, Moses wist not that the skin of his face shone. Looking at our own shining face is the bane of spiritual life and of the ministry. Oh, for the closest communion with God, till soul and body—head, face, and heart, shine with divine brilliancy; but, oh, for a holy ignorance of our shining!

BEREAVEMENTS.

Oh, God, how thou breakest into families! Must not the disease be dangerous, when a tender-hearted surgeon cuts deep into the flesh? How much more when God is the operator, who afflicteth not from his heart, nor grieveth the children of men.

SPIRITUAL SENTIMENTALISM.

Is it possible for a person to be conceited of his miseries? May there not be a deep leaven of pride in telling how desolate and how unfeeling we are? in brooding over our unearthly pains? in our being excluded from the unsympathetic world? in our being the invalids of Christ's hospital?

CHRIST'S INTERCESSION.

I ought to study Christ as an Intercessor. He prayed most for Peter, who was to be most tempted. I am on his breast-plate. If I could hear Christ praying for me in the next room, I would not fear a million of enemies. Yet the distance makes no difference—he is praying for me.

A WORD TO MINISTERS.

Do write to me when you have a moment, and stir me up. You know a word to a minister is worth three or four thousand souls sometimes. * * * * * Go on, dear brother; but an inch of time remains, and then eternal ages roll on forever—but an inch on which we can stand and preach the way of salvation to a perishing world.

CONDITION OF HINDU FEMALES.

Another obstacle to the progress of the Gospel is the great ignorance of the mass of the people. They are not allowed even to hear the sacred books read, or to learn to read any others. And the most discouraging feature in their ignorance is their contentment in their present state. They have no idea of aspiring to anything higher. They were born to be ignorant, as their fathers were, and they must not surpass their ancestors in wisdom. This is peculiarly the condition of women in India. Brahmins say they are bad enough without learning, and with it they would be too bad. It is only the vilest class of females who learn to read and write, that they may more readily carry on intrigues with men. These are, therefore, considered among the more virtuous women, disreputable acquisitions.

The Hindus will not admit that their women, as such, can ever be saved. They must, after a number of births, be born as men before they can enter heaven. They are not allowed to sit with their husbands or brothers, or to eat with them, or in their presence, in this life. How, then, could they be permitted to share heaven with them? Such being the degraded state of by far the majority of the people, it is hard to reach them by argument, or to arouse them to a just sense of the dignity and responsibilities of man. The priests are, however, generally men of education and intelligence. This is the secret of their influence over the people. The destiny of the young Hindu, even as soon as he is born, is in a good degree fixed by the Brahmin. He consults his astrological books, and finds out his (dismat) fate, and names him accordingly. If he is to be wealthy, the priest gives him a name indicating riches. So if fortunate or unfortunate; and if he is to be very poor, he calls him *Kouri*—a shell currency, the sixtieth part of a cent—and the poor fellow does not think of aspiring to more of this world's goods than that. But he has this consolation, he is so poor that the *Devil* does not think him worth having. It is the Brahmin who induces the widow to immolate herself on the funeral pile of her deceased husband; the mother to cast her infant to the crocodiles in the sacred river; the pilgrim to wander for years among the shrines of the gods, and to torture himself in various ways. The power of the Brahmins, however, is on the wane. [J. M. Jameison.

CONVERSION OF DR. CHALMERS.

Though a minister, he was ignorant of essential Christianity, There was in nature much that pleased his taste, and he knew very well the quickened step and the glistening eye of the eager collector, as he pounces on some rare crystal or some quaint and novel flower. But as yet no Bible text had made his bosom flutter, and he had not hidden in his heart sayings which he had detected with delight and treasured up like pearls. And though his nature was genial and benevolent—though he had his chosen friends, and longed to elevate his parishioners to a higher level of intelligence, and domestic comfort, and virtuous enjoyment—he had not discovered any being possessed of such paramount claims and overwhelming attractions as to make it end enough to live and labor for his sake. But that discovery he made while writing for an Encyclopædia an article on Christianity.

The death of a relation is said to have saddened his mind into more than usual thoughtfulness, and whilst engaged in the researches which his task demanded, the scheme of God was manifested to his astonished understanding, and the Son of God was revealed to his admiring and adoring affections.

The Godhead embodied in the person and exemplified in the life of the Saviour, the remarkable arrangement for the removal and annihilation of sin, a gratuitous pardon as the germ of piety and the secret of spiritual peace—these truths flung a brightness over his field of view, and accumulated in wonder and endearment round the Redeemer's person. And ignorant of their peculiar phraseology, almost ignorant of their history, by the direct door of the Bible itself he landed on the theology of the Reformers and the Puritans; and ere even he was aware, his quickened and concentrated faculties were intent on reviving and ennobling the old evangelism. [North British Review.

A MOTHER'S INFLUENCE.

Few men have become truly eminent and useful, who have not been largely indebted, for their success, under God, to the influence of a mother's wise counsel, early imparted and repeated with that degree of unremitting faithfulness, which springs from a mother's inextinguishable love for the child whom she hath borne. No one can say how much of the real greatness of the eminent statesman who has just gone down to his grave, mourned by a whole nation, is to be traced to the early influence of a mother's counsel and a mother's prayer. We take the following statement from an exchange paper. When Mr. Adams was in Europe in 1778, then a mere lad, his mother, in a letter to him, says: "Great learning and superior abilities, should you ever possess them, will be of little value and of small estimation, unless virtue, honor, integrity, and truth, are cherished by you. Adhere to the rules and principles early instilled in your mind, and remember that you are responsible to your God. Dear as you are to me, I had much rather you would find a grave in the ocean which you have crossed, than to see you an immoral, graceless child." [Christian Witness.

LOVE TO THE SAVIOUR.—A poor Scottish widow one day came to her parish minister to be examined for admission to the Lord's supper. He questioned her respecting the orthodoxy and spirituality of her views, and being dissatisfied with her statements, dismissed her from the communion on that occasion; but requested that she would wait on him before the next, when probably her examination might prove more satisfactory. He saw that the aged female wept as she retired; and the big tear that trickled down her furrowed cheek revealed a depth of feeling which her conversation had not made manifest. Her pastor called her back and asked her why she wept. Her reply was eloquent, because from the heart; sublime, because it was simple: "Sir, I cannot speak a word for Christ," said she, "but I could die for Christ, so truly do I love him."

PLAIN SAXON FOR THE PULPIT.—As the Rev. Samuel Kilpin was preaching on a certain occasion, he spoke of "*the Deity.*" A sailor, who was listening, immediately started from his seat, his elbows fully spread, and exclaimed aloud, "Deity—who, who is He? Is he our God Almighty?" The attendants were about to turn him out; the minister stood reproved, and requested him to resume his seat, with the remark, "Yes, my friend, I did mean the Almighty God." The sailor rejoined, "I thought so; but I was not quite sure—I never heard that name before." The humbled minister replied, "You had a right to inquire; I was to blame; whilst delivering God's message of mercy and justice to immortal souls, I ought not to have given my divine Master a name which prevented the message from being understood."

The Sabbath Recorder.

New York, April 20, 1848.

MINISTERIAL EDUCATION.

A popular objection to ministerial education, is that it fosters pride among ministers, and makes them put on airs inconsistent with their calling. If this objection were founded in truth, it would deserve the serious consideration of those who believe that the cultivation of the intellect, at the expense of the heart, is by no means desirable. But we do not think the objection is founded in truth. On the contrary, we believe that a thorough education is the most effectual means of curbing pride and promoting humility among both ministers and laymen. The Apostle Paul seems to have entertained a similar opinion, when he opposed the appointment of a novice to the office of bishop, lest he should be puffed up with pride and fall into the snare of the devil. If the Apostle believed and wrote thus under the influence of inspiration, it is certainly safe for us to follow his advice.

The great object of a thorough education is to put a man in complete possession of his powers, and so enable him to think and act freely for himself. To accomplish this, it is necessary to make him acquainted with his own ignorance and defects, and the high point to which it is possible for men to attain. Fields of thought and inquiry are laid open before him, of the existence of which he had formerly no idea or only very faint conceptions. He is introduced, through their writings, to the most distinguished men who have gone before him, and spends days and months in familiarizing himself with their choicest instructions. As he contemplates the powers of mind which they have displayed, and the extent to which their researches have been carried, he is often filled with astonishment and admiration. This process, instead of lifting him up with pride, is calculated to give him a just view of the vast height before him, and of his own humble attainments and comparative insignificance. Sir Isaac Newton is said to have remarked in the latter part of his life, that the more he became acquainted with the works of God, the more he saw to investigate, and the less he esteemed his own attainments. The same will be true to a considerable extent with all who tread in his footsteps. Indeed so invariable is this rule, that when an individual manifests a very great degree of pride in the attainments which he has made, he may safely be set down as having many things yet to learn.

In order to note the comparative influence of ignorance and education to promote pride in a minister, let us consider an example such as may frequently be met with. Here is a church, perhaps in some obscure part of the country, the members of which have never enjoyed the advantages of a thorough education. Among them there grows up a young man of piety and zeal, who possesses a strong mind and a good faculty of telling others what he knows. His brethren, beliveing him called to the ministry, give him a license to preach. The question immediately arises in his own mind, and the minds of others, whether he shall enter at once upon ministerial labor, or shall first take a few years to secure the benefits of a liberal education. It is decided to call him at once to ordination, and he acquiesces in the decision. His lot is cast among uneducated men, who look up to him with respect on account of his superior natural talents. He finds that he can preach quite acceptably without much knowledge of Scripture or any thing else. His brethren seem to be satisfied with him, and he is therefore satisfied with himself. He compares himself with those around him, and congratulates himself on his superiority. How long do you think it will be before that man will expect and claim preëminence in the church, and make a serious disturbance if it is not awarded him? His ignorance will not secure him against pride, as you will very soon learn if you attempt to oppose his views and movements. But what would have been the effect, if he had been placed in some institution of learning, and for a time subjected to severe discipline? He would have been brought into contact with his superiors in knowledge, if not in talents; and the influence of daily intercourse with them would probably have made him so dissatisfied with his attainments that he would have spared no pains to increase them. Even if he had remained in the institution only long enough to produce this effect, his subsequent course would have been perhaps quite different, and vastly more useful.

We will close this article with a single paragraph from a letter of Rev. Wm. Dean, Baptist Missionary at Hong Kong, China, from which it will be seen that what has been said of the importance of education to the minister at home, is equally applicable to a minister who would labor successfully in a foreign field:—

"If any one doubts the position that missions require the agency of *educated* men, they are invited to look into the field now occupied, and compare the results of the educated with those of the uneducated missionaries. The first thing to be done by the missionary on reaching the heathen is to learn their language. Here the learned man, other things being equal, will perform the task in much less time than the unlearned, who has had little or no experience in the study of languages. In the second place, if knowledge is power, the man of education will use the knowledge more efficiently in persuading men to turn to God, than the ignorant man. In the third place, the educated man, by his mental discipline, and enlightened mind, in *forming his plans* of usefulness, will be more likely to take a sober consistent view of things, while the uneducated are more visionary in their plans, and likely to spend their strength for naught. In the fourth place, an uneducated minister is likely to bring the enterprise into disrepute among the heathen, and involve himself in difficulty and discord with his associates. Were you to go through the mission field and select those who are the most self-willed, the most domineering, the most vain-glorious, the most eccentric, and the most successful in sowing the seeds of discord among brethren, you would as a general thing find them the *least educated*. If there is a position in the world which requires a thorough, varied, and finished education, it is that of a missionary to the heathen, for, in addition to the before-mentioned considerations, he has to do with all sorts of men, from the highest to the lowest, and therefore needs a thorough mental training, and a good stock of general information, in order to fit him for every exigency. The cause of Christ among the heathen is already suffering seriously by the visionary projects and inefficient efforts of uneducated men, sustained at the expense of the church, who, while they are doing some good, are also doing much harm. The heathen require *picked men*—not a pick of the *poorest*, but —a pick of the *best*."

RELIGIOUS LIBERTY IN FRANCE.

All eyes are now turned toward France, and the question is anxiously asked, What will be the influence of the Revolution upon religious liberty? Our conviction is strong, that its influence will be favorable. It is pretty generally agreed, we believe, that an important object of the former government was to establish and propagate Romanism. To its fostering care must be attributed the late revival of Catholicism in France. Its ships have repeatedly borne Catholic priests to heathen shores, and forced them on the people under the cover of guns. Protestants have in numerous instances been subjected to persecution by officers of government, who were but the tools of Catholic Bishops. But these things are now at an end. The dynasty which patronized and encouraged them has fallen. Herein the friends of religious liberty may rejoice. But then the question arises whether any guaranties are afforded that the new government will pursue a more liberal course. We think there are. One of the last acts of M. Crimieux, a trusted leader of the reform party in the dissolved Chamber, and now a member of the Government, is said to have been to vindicate the claim to liberty of worship of the persecuted Baptists of Soissons. This fact alone is a sort of guaranty. And there are others, among which is noted a programme of the wishes of the people who established the new government, wherein is maintained "absolute freedom of religion; absolute independence of conscience; and the church to be independent of the state." This shows in part what the Revolution was for; and if the leaders are true to their principles, we can not doubt that the influence of the Revolution will be most favorable to religious liberty.

THE VAUDOIS.

The valleys of Piedmont are noted for having often been the retreat and abode of true Christianity, when it was driven by persecution from nearly every other part of Europe. A hater of the Voudois, who wrote long ago, in giving an account of them, says that "poor as they are, they are content, and live separate from the rest of mankind. One thing is astonishing, that persons externally so savage and rude, should have so much moral cultivation. They can all read and write. They understand French, so far as is needful for the understanding of the Bible, and the singing of psalms. You can scarce find a boy among them who cannot give you an intelligible account of the faith which they profess; in this, indeed, they resemble their brethren of the other valleys; they pay tribute with a good conscience, and the obligation of this duty is peculiarly noted in the confession of their faith. If, by reason of the civil wars, they are prevented from doing this, they carefully set apart the sum, and at the first opportunity pay it to the king's taxgatherers."

Such was their character of old. They have not probably depreciated to any great extent since. Their present number is estimated at twenty thousand. We rejoice to learn from a correspondent of the New York Evangelist, that Charles Albert, the reigning King of Sardinia, treats them with much more lenity than most of his predecessors. At Turin, his capital, he has permitted the opening of a chapel, the pulpit of which is occupied by a Vaudois pastor. He has granted also their petition for a separate hospital, where their sick may be free from the annoyance of the proselyting priesthood, and with this the liberty to make collections for the same —a liberty which has resulted in their obtaining funds enough for two hospitals. He has further allowed their young men to pass into Germany to receive a theological education, and thence return to their valleys; and approbated the exertions of the English philanthropist, Col. Beckwith, in establishing a college for them at Tour, and founding numerous schools. In a visit to the valleys, in 1844, he gave them, moreover, a signal proof of his confidence. The occasion was that of consecrating a Romish church and convent at La Tour, to be occupied by the holy fathers of the military order of Saints Maurice and Lazarus, of which order the Prince was Grand Master. The planting of such an establishment at the very centre of influence in the Vaudois country, naturally enough alarmed the poor people, so often the victims of Papal vengeance. The Prince, however, soothed their anxieties as to the intentions of Government, by declining the military escort provided for his journey, and casting himself upon his Vaudois subjects, saying, "I have no need of a guard in the midst of the Vaudois." These received him with great enthusiasm; and he, in return, caused their military to pass in review before him, and saluted each of their standards. At the same time he received with distinguished attention a deputation from their "Table." Finally, in commemoration of this visit, the Prince caused a beautiful fountain to be erected at the entrance of La Tour, with this inscription: "The King, Charles Albert, to the people who received him with so much affection."

Notwithstanding these expressions of royal favor, they still remain under some restrictions. They are not permitted to acquire movable property out of the limits of their valleys; and as the population is already too large for the resources of the valleys, those who would acquire property are compelled to emigrate from the kingdom. They may not receive academical titles, and consequently neither the offices nor employments for which such titles are pre-requisite. They may not practice the liberal professions out of their country; nor teach, nor hold their worship, nor even reside out of it, except in certain cases specified.

Exulting in Freedom.—A letter from a pastor in one of the valleys of Piedmont, published in an English journal, contains the following specimon of the grateful enthusiasm of the long persecuted Waldenses, on receiving the news of the recent grant of toleration by the King of Sardinia. He says; "Glory to God, and gratitude to King Charles Albert. Our complete emancipation, civil and political, was signed yesterday by his Majesty, the King of Sardinia."

EXTRACT FROM A LETTER OF BRO. CARPENTER.

One suggestion here relative to the future. By and by our mission will need a recruit of men. Some of us who are here will die, perhaps before we shall be able to do much. But if we should live long, there is room for more laborers. I would suggest the propriety of fixing upon our future missionaries in season and with deliberation. If first-rate men can be found, it will cost no more to send them here and support them here, than it would to send and sustain indifferent ones. I am thoroughly convinced that a man of the right stamp will do more in this field than half a dozen men with moderate qualifications. And is the enterprise not of sufficient importance to call forth the energies of some of our best young men? I suppose all this is useless talk; for I know very well your views on this point. I write to show you that I agree with you most heartily. Were I to describe such a man as I would be glad to welcome here, it should be one possessed of natural good sense, (a great qualification,) a good memory, and a well-balanced mind, learning, and piety. If the candidate or candidates should be selected a year or two before sailing, he could shape his studies with special reference to the missionary work, also his outfit could be obtained with less expense, and I think a passage could be secured from New York to Shanghai about as cheap as from New York to Canton.

NOTES OF A TOUR IN PENNSYLVANIA.

March 12, 1848.—Called on the Seventh-day Baptist Church in Ulysses, Potter Co. Here our brethren were mourning over the desolations of Christ's Kingdom among them. I tried to preach in that neighborhood and those adjoining nearly every evening until the 24th. Our congregations were full, and a deep religious feeling was manifest on the part of members of all Christian denominations in that vicinity. A goodly number of backsliders were reclaimed, and sinners seemed much troubled on account of their sins. Some very earnest inquiries were made relative to the Sabbath. Surely here is one of the most inviting fields for missionary labor.

March 29th.—Reached the navigable waters of the Allegany River. The principal subject of talk at this season of the year, was about going down the river, as the waters were high and the roads impassable. Out of curiosity I stepped on board of a raft, (piloted by an Indian,) and went down the river with the multitude. I had often heard that this was the place to see and hear the wickedness of the wicked. I now believe it. Should I say, that in one day and a half, while on the river, I heard more profane swearing than I ever heard before in my life, I should only repeat what others have said who are much older than myself.

March 30.—A very pleasant day among many of the raftsmen, until near its close, when it was reported that one of those awful disasters had occured which are by them more feared than all others, viz., a stave on a mill-dam. By this means a young man named Gardy was struck by an oar-stem and thrown into the eddy. Twice he rose to the surface, and uttered such cries for help as none but a drowning man could utter. A skiff was immediately thrown off for his assistance, but owing to the quick water it was impossible to reach him, and he sunk where he will not probably be found until low water. It was also reported that in the evening a man was instantly killed by a blow from one of the clasing oars in Warren Eddy.

H. P. B.

Facts about Prisoners.—Charles Spear, one of the Secretaries of the Prisoner's Friend Society, says that the number of prisoners now confined in the United States, is about 30,000, of whom about 5000 are in State prison. The number discharged yearly from all the prisons averages about 20,000, of whom some 2000 are convicts discharged from State prisons. There are 12,000 woman in prison. In most of the States women may be sent to State prison; but in Massachusetts they can only be sent to jails and houses of correction. A large number of the prisoners are young, and some of them quite small boys. The State of Massachusetts employs an agent to look after discharged prisoners, and authorizes him to expend a certain amount of money in each case to aid the man in obtaining employment. Some provision of a similar character ought to be made in every State, so that the discharged convicts may not have occasion to say, as one has said, that to find all friendship cold, all natural affection withered, all avenues to proper employment closed, all means or hopes of recovering his former position destroyed, makes a worse prison outside than within the walls.

The London Mission at Shanghai.—The London Missionary Society has two chapels at Shanghai. At the chapel within the city walls, four services are held on every Sunday, one being in English, and three in Chinese. The other chapel is connected with the hospital, and is located on the mission ground out of the city, where one service is held in Chinese on Sunday evening, and also a daily service for the patients. Thus a great amount of labor in the way of preaching is performed each week. But this is not all; they have a printing press, which is driven by a bullock instead of steam; and at each service, however numerously attended, they present every hearer with something in the form of a tract, this being often the chapter which forms the basis of the discourse. There are also other services, and a school for boys. Notwithstanding so many learn and read the word, there is no particular interest manifest as yet, and but few if any conversions have taken place.

Translation of the Chinese New Testament.—A letter from Mr. Carpenter, under date of Nov. 26th, informs us that the Committee appointed to revise the present Chinese translation of the New Testament, after spending several months in a discussion respecting the proper Chinese word to express the name of God, had concluded to postpone until the first of January any further attempts to become agreed. In the mean time each party was left at liberty to publish what might seem good to it on the subject. It is thought that the difficult question will have to be decided by the body of Protestant missionaries in China. The Bible Societies, we believe, require that the translation be the work of the whole body, or meet with their approval, before its publication will be undertaken.

Baptist Missionaries in Burnah.—The New York Recorder says that the letters from Burmah by the last overland mail, give a melancholy account of the health of several missionaries. A letter from the Rev. Mr. Haswell, dated Dec. 23, says that the Rev. Mr. Stevens had been very ill of fever, but was convalescent. Mr. and Mrs. Wade left for America, via England, Dec. 20th. Mr. Howard was suffering much from the liver complaint, and was urged strongly by his physicians to leave for America, both on his own and his wife's account. Mrs. Stilson also was very feeble, and they were afraid they should lose her. Mr. Haswell also communicates the melancholy fact that his eyes are so diseased that he can read or write only for a short time, and his wife is so feeble that the physicians and her friends advise her to return to this country. He asks, "What will become of the mission, and who will come to take the place of the dead and the dying? Do the friends in America pray for us?"

Departure of Missionaries.—The American Missionary Association have just sent two Missionaries to Kaw Mendi, West Africa. Rev. Geo. Thompson, and Mr. A. J. Carter, both of them at some time members of the Mission Institute, Quincy, Illinois, sailed from the city in the bark Adorio, on the 8th inst. They take with them a printing press and materials for publishing books and tracts at the mission.

This mission has been under the immediate care of Rev. W. Raymond, whose death was noticed some time since. At the time of his death there were about one hundred scholars at the Mission School, some of whom have made good proficiency in reading and other studies. The Committee of the Association intend to strengthen tne mission still farther, and to prosecute with vigor the enterprise so happily commenced.

Baptist Missionary Union.—Several weeks ago we mentioned the fact that the Baptist Missionary Union would need to receive $24,000 in the months of February and March, to enable it to meet its engagements for the year which then closed, and that there were fears that so large a sum could not be raised. We are glad to learn, however, that these fears were groundless. The receipts in donations and legacies during the month of March alone were $27,064 39; and for the two months of February and March more than $30,000.

The French Monarchy and the Condemned Baptists.—A foreign correspondeut of the N. Y. Recorder says it is a very remarkable fact that the persecution of our Baptist brethren in the department of L'Aisne led to the overthrow of the French monarchy. They did not, indeed, attempt to avenge themselves, nor did the Parisians design to avenge them, yet their condemnation occasioned the downfall of the government. You are aware, probably, that the law which was brought into operation against them was not originally intended to restrict religious meetings, but meetings for political purposes. This law had not been acted upon, I believe, for many years, and it was considered doubtful whether a prosecution under it could be sustained. But when the Supreme Court at Paris had confirmed the decision of the Court of Amiens, and pronounced the meetings of the Baptists illegal, I am informed that Guizot said, "This is the law for me." This decision led him to the determination to prohibit the great Reform Dinner, the prohibition of which was the immediate occasion of his fall and that of his master. This, at least, is certain, that it was the same law which had been applied, at the instigation of a Romish Bishop, to put down the Baptists, which the government attempted to enforce against those political opponents who have proved too strong for them.

A Self-supporting Colporteur.—We have once or twice referred to the case of a Baptist Deacon who left a comfortable home in Western New York to labor as a colporteur in the Far West. Here is a farther account of his labors, given by a clergyman in Iowa:—

"Dea. Daniel Gorham, as he informed me, arrived in Wisconsin Nov. 18, 1847, and received his first package of books in January following. Since that time he has sold in Wisconsin between eight and nine hundred dollars worth, including Bibles and Testaments. He has also given away in the meantime from seventy to eighty thousand pages of tracts. Recently he has spent some four weeks in Iowa, during a part of which period he sold in the two counties of Jones and Delaware—among the newest in the State—about seventy dollars worth of his well-selected religious volumes. Since leaving Perry, N. Y., in the fall of 1847, he has traveled between five and six thousand miles—and all this in his own carriage, without salary, selling all books at their market Philadelphia prices, or under—drawing from his own private resources to meet unavoidable expenses incurred in this work of toil, expense, and privation. Has the East any more such men? If so, we have abundant opportunity for the widest and most efficient exercise of their Christian philanthropy and benevolence."

A New Mission Proposed.—The Quarterly Paper of the Foreign Evangelical Society proposes a mission to Ireland, and speaks in the following strain of the prospects before it:—

"What a field does Ireland present, at this moment, for Christian effort, wisely directed! and from whom would such an effort proceed more appropriately, or with greater prospect of success, than from American Christians? We are glad to find that *An American Mission to Ireland* begins to be looked upon by well-informed and reflecting men among us, as not altogether so Utopian an affair as some ignorant people—who know nothing of the relative importance of countries and the influence which they exert upon us—are ready to pronounce it to be. We are quite sure that this matter will at no distant day, be viewed in its true light, and its vast importance rightly appreciated."

Hospital for the Insane in Illinois.—The Legislature of Illinois are about to establish a Hospital for the Insane, in the vicinity of Chicago. The site selected for the edifice comprises twenty acres of land, situated two miles north of the city, and half a mile from the lake shore. The edifice will be an elegant and commodious structure, built of stone, in the Norman Gothic style of architecture, and in its interior arrangements adapted to the peculiar wants of the Insane. When completed, it will be sufficiently capacious to accommodate 130 patients. A part of this permanent edifice is expected to be in readiness for the reception of patients early this spring.

A Difficult Case.—The Quakers of Virginia seem to be placed in a peculiar relation to the laws of Virginia, The Yearly Meeting of Baltimore, to which they belong, has charged all its members to educate the free colored peopeople. The laws of Virginia forbid it; and the Friends have addressed a memorial to the General Assembly of the State of Virginia, asking liberty to pursue the advice of their Yearly Meeting. If liberty is *not* given, it is difficult to say what course the Friends will take.

Baptisms among the Cherokees.—A letter from Rev. Evan Jones to Rev. I. M. Allen, dated March 2, gives the cheering information, that since the 11th of April, last year, one hundred and twenty-one persons in the Cherokee nation have been baptized on a profession of their faith in the Redeemer. There are now many serious inquirers at most of the preaching places.

Halls of the Montezumas; or Mexico in Ancient and Modern Times; containing a concise history of the ancient and modern Races, Antiquities, and especially its splendid Palaces and Halls of State, also its Geography, Governernment, Institutions, Mines, Minerals, and Churches, together with the conquest by Cortes, and a sketch of the late war with the United States, including the Treaty of Peace, &c. &c. Such is the title of a work of 136 pages just issued by J. C. Burdick, 162 Nassau street. Its character is sufficiently indicated by its title.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

Senate.

On Monday, April 10, Mr. Hale, of New Hampshire, presented sundry abolition petitions, which were, on motion, laid on the table. The same gentleman also presented a memorial, numerously signed, praying Congress to legislate in favor of the doctrines of the Wilmot Proviso, which he moved be referred to the Committee on Foreign Relations, which he advocated by some remarks. He also presented a memorial in favor of the United States, prohibiting the establishment of a monarchy and slavery on this continent, which was referred to the Committee on Foreign Relations.

A Message was received from the President, communicating to the Senate (in obedience to a call previously made upon him) the number of troops sent to Mexico—the number of killed and wounded, with the number that had died of disease, which was duly received and ordered to be printed.

On Tuesday, April 11, Mr. Johnson, of Maryland, presented the petition of John S. Skinner praying that Congress would make an appropriation for the establishment of an institution for giving suitable instruction in minerology, engineering, road-making, and in agriculture. After some remarks, this petition was received, ordered printed, and referred to the Committee of Agriculture.

The bill providing for the repair of the dam at the mouth of the Cumberland Island, in the Ohio river, was passed. The bill conferring judicial powers on American Consuls resident in China and Turkey was made the special order of the day for the 19th inst.

House of Representatives.

The joint resolutions from the Senate, congratulating the French people on the success of the late revolution, were passed. Mr. Horace Mann appeared, was qualified, and took his seat as successor of John Quincy Adams.

Liberal Bequests.—The will of Elizabeth Huxham, of Philadelphia, which was recently probated, contains the following liberal bequests:—

$2,500 to the Trustees of the Theological Seminary of the Presbyterian Church in the United States, commonly called the Old School, located at Princeton, N. J., to be applied to the foundation of a scholarship in that institution.

To the Trustees of the Board of Education of the said Presbyterian Church in the United States the sum of $500, to be applied by said Board to the education of pious and indigent youth for the gospel ministry.

To the Trustees of the Board of Missions of the General Assembly of the said Presbyterian Church $500, for the uses and under the direction of said Board of Missions according to the provisions of their charter.

To the Treasurer of the said Presbyterian Church Board of Publication in the United States, $1,000, to be applied by the said Board for the Publication of Religious Tracts and Books.

To the Treasurer of the Board of Foreign Missions of the said Presbyterian Church, $500, to be applied for the Foreign Missionary operations of said Church.

Newspapers in Colleges.—The learned professor of history and philosophy in the South Carolina College, Dr. Francis Lieber, is in the habit of delivering regular newspaper lectures. Every fortnight the students assemble for this purpose, and are expected to be well acquainted with the chief events, both foreign and domestic, that may have transpired during the preceding two weeks, in the political, literary, and scientific worlds. They are first examined according to a plan which systematically embraces all countries, and are not only required to know the events, but are directed to use books of reference, so as to give a fair account of their developments. After this, the Professor takes up one of the chief subjects and lectures upon it, avoiding, with great skill, the dangers of party politics. In his political ethics he imposes the duty of reading carefully the newspapers of the day, and teaches the most profitable method of doing so. Thus he trains up the young men under his instruction, to be enlightened and practical statesmen. [Journal of Commerce.

Small Compensation.—In the Circuit Court sitting in Ulster county last week, Dewitt Clinton Winchell obtained a verdict for $25 damages against Jared J. Chambers and Elizabeth his wife, in an action for breach of promise on the part of the lady, made by her to the plaintiff prior to her marriage with the defendant Chambers. It was proved on trial that the plaintiff had paid his addresses to Elizabeth for five or six years, and his visits were continued until within a few days of her marriage—that she had repeatedly declared she was engaged to be married to plaintiff—that they rode out together, and kept company with each other. It was farther shown that Chambers had said he knew of the engagement, as Elizabeth had told him all about it—that he was determined to defeat Winchell, if he could—that it might cost him one, two, three, four or five hundred dollars, but if it did, it should go as free as water.

A Fatal Carouse.—A Paris paper says, in the devastation and burning of the chateau of Neuilly, some bandits rushed into the apartments, whilst others went to the cellars. The latter there found wine of all descriptions, and a cask of rum, which they broke open. Some instants after, they were all drunk, and then a terrific battle took place between them, their weapons being bottles. At length they fell to the ground overcome by intoxication or by wounds. Meanwhile the men who went into the apartments, ravaged and pillaged them completely, after which they set them on fire, and the whole building was soon in flames. A short time after, the men in the cellars were either burned to death or suffocated. On Sunday, from one hundred to one hundred and twenty dead bodies were dug out.

SUMMARY.

A letter from Camargo, dated 13th of March, says: "I have just returned from a most melancholy scene. Seven soldiers were sentenced to death for desertion. Three were first brought out, kneeled on their coffins, and were shot. The other four were then brought forward, kneeled, bandages tied on their eyes, the words, 'Ready! present!'—and—glorious news it was—the poor fellows were reprieved! They all stood it like majors. One of them fainted when the bandage was taken from his eyes."

The office of the Westfield (Mass.) Standard was entered a few nights since by means of a false key, and all the standing matter knocked into pi. Six cases of type, being nearly all the type in the office that was not standing, were poured in a pile upon the floor. Not content with this amount of mischief, the rascal or rascals put the subscription list, account books, &c., into the stove and burnt them up. No clue to the author of the outrage has been found.

Notice has been issued by the Post Office authorities, that during the ensuing summer, mails will be transmitted between Liverpool and North America once a week by the British contract mail packets, which will leave Liverpool for Boston and New York, alternately, on every Saturday, and will be dispatched from Boston and New York alternately, on their return voyages, every Wednesday.

On Friday, the 7th inst., Mr. J. T. Lee, Judge of the Court of Probate in Madison, Conn., received a severe wound in his breast from the kick of a horse. The horse had become enraged by the blow of a whip, and kicked with such violence as to break two of Mr. Lee's ribs, and force him through the air to the distance of more than six feet. It is hoped the blow will not prove fatal.

We learn from the Centreville (Md.) Times, that on Sunday night, April 2, a large boat containing eighteen negroes, who proved to be runaways from the Western States, landed at Kent Island, where the latter were subsequently apprehended, carried to Centreville, and lodged in the county jail. It appears they are from Anne Arundel and Calvert Counties, and supposed when they struck Kent Island, that they had reached Delaware.

A fearful conspiracy was discovered at St. Domingo on the 5th of February. The Minister of the Interior, General Puello, had false keys made of the arsenal and fort, and had won over to him most of the military. They were to have murdered the President and hoisted the Haytien flag. He and his brother have been shot, with two others, and there are several more to be tried.

The old State House bell, which rung out in merry peals when the Declaration of Independence was announced, and which was accidentally cracked about three years ago in an attempt to ring it, is to be deposited in the Hall of Independence in Philadelphia. It will be placed upon a suitable pedestal, under a glass case, and will remain a permanent fixture of the venerated room.

A correspondent of the Ohio Cultivator says that his late sown wheat on corn ground was much "winter killed," that is, thrown out by frost, which he chiefly remedied by using a heavy roller pressing the half-killed roots with the ground which caused them to vegetate. Such wheat yielded about twenty bushels per acre.

The strength of ropes and cords depends on the fineness of the strands. Damp cordage is stronger than dry. Silk cords have three times the strength of those of flax of the same diameter; and a remarkable increase of strength is obtained by gluing the threads together. A hempen cord, the threads of which are glued, is stronger than the best wrought iron.

A celebrated rock in Ireland, known as the rock of Cashel, recently fell to the ground, after defying the storms that have beat upon it since the deluge. An ancient prophecy was connected with this rock, the substance of which was, that a great revolution would occur in England the same year the rock should fall.

A melancholy accident happened on the South Carolina Railroad near Charleston, by the explosion of a boiler of a locomotiove, by which accident the following persons were killed: George Artip, Henry Cammer, and a fireman—who are all married men.

The Albany Spectator says: "The work of grace and mercy is advancing with mighty power among the flock of Rev. E. P. Stimpson, in East Greenbush, Rensselaer Co., and there is hope that between fifty and sixty have passed from death unto life."

Papers from England say that the total number of slaves captured from 1810 to 1846, and for which the sum of £1,061,801 has been paid as bounty to captors out of the public purse, amounts to 116,862, all of whom were landed alive.

The use of horse flesh as human food is increasing rapidly in Berlin; during the month of January 147 horses were killed for the purpose, producing about 61,000 lbs. of meat. The horses were old, worn out animals.

In giving Indian names to new Territories, it may be well to ascertain their meaning. The translation of the name of the new Territory of *Minesota*, it is said, means *skunk!* and consequently her population will be called *skunks*.

Judge Morse, of the Supreme Court, recently decided that Aaron Bradly, a man of color, who had appeared as counsel in a case before adjudicated in another Court, whereon a motion to set aside judgment was now made, was incompetent to act as counsel on account of his complexion!

Some of the journals in this country think that the French are not fitted for self-government. The fact that three of the highest places in the gift of the Republic are occupied by editors, would seem to show that the people know enough to appoint good men to office, at any rate.

In the spring of 1830, Charles X. took the Dey of Algiers prisoner, and in July of the same year he was himself sent to Holyrood to die. In January, 1848, Louis Philippe took the Dey's successor, Abd-el-Kader, prisoner, and in February King Louis was sent into exile.

A letter from Paris says that the procession at the funeral of the people killed in the Revolution, was the greatest procession the world ever saw:—"First, came 100,000 soldiers; then followed the people, men and women, old and young, to the number of 500,000. The distance from the Madeline Church to the Column of July is three miles; the Boulevards, on an average, are two hundred feet in width; and this distance was filled with one solid mass of human beings, together with every avenue leading into them. Such a pageant I never before saw, and never expect to see again."

The Delaware Gazette says, We notice that many political exiles from France are leaving this and many other countries for their native land. Among them is Mr. Bonaford, now and for some years past, a resident of Hancock, in this county. Mr. Bonaford was in our village a few days since for the purpose of making arrangements to leave for France during the present week. We understand that Mr. B. was in prison eleven months with four members of the present municipal government, and at the time of his escape to this country, was hotly pursued by the emissaries of the king.

The committees of the New York Legislature jointly state, that the 'aggregate cost of constructing all the canals in this State thus far is about $31,000,000. The amount of tolls collected on all the canals in 1847, was $3,605,380. Deducting all charges against them for superintendence and ordinary repairs and the collection of tolls, and the result is, that they are paying more than nine and three-tenths per cent per annum on the capital invested in their construction.'

Rev. Daniel Parrish, of the Methodist church, Newark, N. J., while attending a conference at Little Falls, took a long walk in a boot borrowed to supply the place of a leaky one, suffered much from its being too tight, and was seized with rheumatism in the leg, followed by mortification, amputation at the knee joint, and death. The papers report that the medical treatment throughout was judicious.

In the Common Pleas at Keene, N. H., young Mr. Farr has obtained a verdict for $1000 damages against Mr. Ladd and wife, for *breach of promise of marriage*. In the fall of 1845 the lady, then Miss Mary Wales, was engaged to the plaintiff, a Bellows Falls clerk; in July, 1846, she became acquainted with her husband, a New York merchant, and married him three months afterwards.

There are no newspapers in Syria or Persia, and in Egypt, the Barbary States, and other countries including 40,000,000, speaking the Arabic language, there is but one newspaper in the native tongue, and but three or four in the French or English, showing that there is nothing in Mahomedism favorable to general improvement.

The wires for the telegraph to Philadelphia, have been stretched across the Hudson. They are raised two hundred feet above the water. They are carried across a few miles above New York.

McNulty, the chap who has fled from New York with $40,000 of his employer's funds, is said to have had a salary of $5000 a year, with privileges worth $2000 more. He was penurious, yet had probably been engaged in some wild speculation or in gambling.

Col. John J. Johnson of Warren Co. Va. was found guilty of murder in the second degree at Font Royall, in that County, on the 1st inst. and sentenced to 7 years and 6 months imprisonment in the Penitentiary. Col. J. was a candidate for the Legislature two years ago.

The newspapers report a recent law-suit at Northampton, the parties being Rev. George Waters *vs.* Deacon Increase Gilbert, on an action for slander, charging that Gilbert had represented that Waters had altered the church records in relation to his salary, and made them read $500 instead of 150. After the examination of a great many witnesses, and a heated trial, the jury gave a verdict against Waters.

M. Verdee, a wealthy landed proprietor, who has lately died at Paris at the age of eighty-nine, has lately left, by will, the sum of 1,500,000fs, for founding an asylum for aged persons in reduced circumstances, especially for professional men, such as physicians, lawyers, professors, literary persons, and *savants*.

Of 106,000 emigrants, says the Liverpool Mercury, who lately crossed the Atlantic for America, 6000 perished during their voyage, 4100 on their arrival, 5200 were sent to the hospital, and of those who settled in the towns 1900 died.

The number of students attending the Mecical Colleges in Philadelphia, during the winter session just closed was 1207. It is said that they bring about half a million dollars annually to that city.

The number of persons wounded at Paris in the three days of February, and received at the hospitals, amounted to 638, of whom 621 were men and 17 women. Of that number 253 still remain in the hospitals.

Lately, a Roman Catholic Priest, a strict tetotaler, refused, it is said, to read the burial service of his church over the body of a parishioner who had died of delirium tremens, on the ground that he had committed suicide.

Rev. E. T. Taylor, so universally known as "Father Taylor," has suffered an attack of paralysis, and is lying in a condition which awakens the deep solicitude of his friends.

The clause in the new constitution of Illinois giving negroes the right of suffrage has been adopted by the people, by a vote of 9,313 to 751.

The House of Representatives have purchased of Mr. King, the Boston sculptor, his bust of J. Q. Adams. It is to be placed in the Speaker's room directly over the spot were the venerable old man breathed his last.

A Homeopathic College is about to be established in Philadelphia, the Legislature having passed at its last session, a bill chartering one. A meeting to make the preliminary arrangements is to be held on the 27th inst.

Mr. James Erwin, grandson of Henry Clay, shot himself at St. Charles, New Orleans, on the morning of the 3d inst. No cause is assigned for the rash act. He was perfectly dead when discovered.

At Mount Prospect, N. J., on the night of the 11th inst., a fire broke out in a frame building after the family had retired, which consumed the building with the family of the tenant, a Mr. Stur, who alone escaped. Mr. S. was alarmed by a colored man, who threw stones against the building for the purpose of waking him, when he jumped from the second story to the ground, after requesting his wife to follow him; but from some reason she was unable to do so, and remained in with her three children, the eldest being 17 years of age, and they all perished in the flames together!

A telegraphic dispatch, dated at St. Louis, April 12, says that the steamer Charter Oak, on the previous evening, was totally destroyed by fire, and the first Engineer and four others perished in the flames. Upward of 800 tons of valuable freight were likewise destroyed, upon which there is an insurance of $30,000 in this city and Cincinnati. The Charter Oak had also on board 180 tons of hemp consigned to the several houses in New Orleans, upon which there is no insurance.

The Providence Journal gives the number of deaths in that city for March last, at eighty-seven, none of whom were over eighty years of age. Consumption appears to have been the chief destroyer, though *nine* are set down as having died of unknown diseases.

Letters from Cuba state that there has not been a drop of rain on the north side of that Island for four months. The Sugar Cane Crop was coming on badly, and the young rattoons for the next crop were looking very sickly.

The Germans of this City have subscribed $2,000 in behalf of the revolutionary movements in Germany, and to aid the widows and orphans of those who have fallen in the recent struggles.

The Courrier des Etats Unis says a letter has been received by the Washington from a person who is very intimate with Louis Philippe, which states that the ex-king has come to the determination to fix his future residence in the United States with his family.

Louis Philippe is said to have recently invested about a million of dollars in New York, and it is said that he has rather more than ten millions of dollars in England. So he will probably not have to resort to school keeping this year.

Miss Caroline E. Field, a young lady of Westfield, Mass., about 25 years of age, committed suicide at the house of her intended husband's father in Southampton, on Monday, the 3d inst. Jealousy was probably the cause of the fatal act.

Lloyd's List contains the following, under date of Jersey, March 16: "The Chinese Junk Keying, Capt. Kellett, from Boston for London, was boarded off the coast of France, and brought in here to-day, with loss of boats, sails, &c., and one man overboard."

Ex-Governor King, of Bath, Maine, as we learn from the Bath Times, received a severe injury in the head on Monday, by a fall in the street occasioned by a sudden vertigo, to which he has been subject for some time.

The ancient dwelling house in Deerfield, now about one hundred and sixty years old, which was assailed but not destroyed by the French and Indians in 1704, and still bears the marks of their ferocity, is, it is said, about to be demolished by its present owner.

There was a fire at Little Falls, N. Y., last week, by which considerable property was destroyed.

Pittsburgh, Pa., was the scene of several extensive fires on the 12th inst.

A slight shock of an earthqurke was felt in Zanesville, Ohio, and the region round about, on the 6th inst.

The average number of deaths in the City of New York, is 50 per day.

Review of New York Market.

MONDAY, APRIL 17.

ASHES—Pots $5 69 to 5 94.——FLOUR AND MEAL—There is an increased demand for Western Flour, although prices have not changed. The range is from 6 00 to 6 37, the latter price being for pure Genesee. Rye Flour averages about 3 55. Corn Meal is dull at 2 37 for Jersey, and 2 62 for Brandywine.——GRAIN—Wheat has declined about 4 cents, and is in moderate demand at presentrates. Genesee sold last week at 1 35 a 1 40; Ohio 1 26. Northern Rye 75c. Barley is scarce. Oats, Jersey 43c., River 46c., Canal 48c. Corn, Northern and Jersey 52c.——PROVISIONS—Mess Pork 10 00; Prime 8 50. Prime Mess Beef 15 00. First-rate Butter and Cheese scarce and high.

DIED,

In Genesee, N. Y., March 19, of the lung fever, Rowland Coon, aged 67 years He has left an affectionate companion and a number of children to mourn their loss. Bro. Coon manifested in his lost moments reconciliation to his Saviour, believing that he should be accepted of him at the resurrection of the just. H. P. G.

In Alfred, N. Y., March 21, Benajah A. Davis, in the 21st year of his age.

In Alfred, N. Y., March 24, an infant son of L. D. and Minerva Ann Lewis, aged seven weeks.

In Alfred, N. Y., March 27, Job P. Matterson, in the 25th year of his age.

In Alfred, N. Y., March 28, Elmina Green, daughter of Benjamin and Loisa Green, aged 11 months and 3 days.

In Alfred, N. Y., March 29, Zephéniah Wilbor, in the 86th year of his age.

In Alfred, N. Y., April 5, widow Lydia Saunders, aged 73 years.

In Almond, N. Y, April 5, John Lanphear, supposed to be in the 58th year of his age.

In Alfred, N. Y., April 8, Fidello Hull, in the 21st year of his age.

In Alfred, N. Y., April 9, Katharine C. Shaw. N. V. H.

LETTERS.

N. V. Hull, Andrew Babcock, H. P. Burdick, Geo. Greenman, Ephraim Maxson, D. F. Larkin, C. Card, D. Lee, Jr., Jared Covey, R. R. Lewis, Elbridge Eddy, J. B. Wilbor, Anthony Hakes.

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Miscellaneous.

GENTLE CHIDINGS.

BY EMMA S. M., OF BRISTOL, OLD ENGLAND.

Soft as snow upon the ground
Should our chidings fall around;
Kindly, gently should we speak;
Human nature is but weak—
Frail as flowers that frosts destroy,
And the winter-winds alloy;
But the soft snow cherishing,
Saveth such from perishing.

Howsoever bright and fair
Summer's sunny pinions are,
They will surely pass away;
Then will come the brighter day.
Winter days are many here;
Bright young hearts grow old and sere;
Hearts that erst with hope were throbbing,
Harsh words take not long in chilling.

Many, strong and full of life,
Sink beneath the cold world's strife.
Is it wonder? Any wrong
Quick is told by every tongue;
But a few, with fingers bright,
Point to noble acts, and right.
Forgotten oft the balmy spring,
Marked with scorn its withering.

Why not prop the weak flower up?
Fill with dew the drooping cup?
And what frost hath rent in twain,
Cover o'er with snow again.
Not neglect when rough winds blow—
Flowers would die if treated so.
Gently chide—while chiding, cherish;
Human hearts, like flowers, may perish.

From the Bordentown Palladium.

ANOTHER REVOLUTIONARY HERO GONE.

Departed this life in Febuary last, at his residence in Albermarle county, Virginia, Richard Harrison, Senr., in the ninety-first year of his age; which melancholy intelligence, through some unaccountable delay, did not reach his friends in this region, until within a day or two past.

During the Revolutionary war Richard Harrison entered the Patriot Army, for the Southern Campaign, and was actively engaged in many of the battles fought in Virginia and South Carolina. Uniting to uncommon coolness, the most inflexible bravery and indomitable energy, he was distinguished for his readiness to perform any service for his country, however perilous. In the heat of the raging battle at Yorktown, he was stationed on the breastwork to give the cry, "A SHOT," whenever the enemy were about to fire a volley from their artillery batteries, that our little army might shield themselves, behind their imperfect embankments, from raking destruction. While in this exposed position, an emergency occurred which rendered it absolutely necessary for some one to descend without the intrenchment on the side immediately exposed to the enemy, where the balls were flying thickest and fastest; but such was his intrepidity, that he repaired in an instant to the spot, accomplished his errand, and returned to his post again unhurt, amid a redoubled shower of deadly missiles hurled by the enraged hosts.

This brave Patriot Hero has left behind him, his companion in life, now in her eighty-sixth year, (with whom he lived in holy wedlock sixty-four years,) and several children, one of whom, Elder John C. Harrison, until recently, was, for many years, the Pastor of the Baptist Church in this borough. He was a kind husband and an indulgent father, and ever sustained among all who knew him the highest character for stern integrity and unwavering veracity.

Thus are the veteran Patriots and Heroes of the war of Independence passing away, in rapid succession, from the stage of earthly existence. A little while longer and that noble race, that honored band, will become extinct, and their places here shall know them no more forever; but while a spark of true republicanism shall warm the breasts of their descendants, their virtues, their trials and their glorious achievements, will ever be cherished with emotions of liveliest gratitude, and their memories shall continue to command the homage of profound and exalted veneration throughout all the ages of time.

Passing away are fearful words to individuals and to nations—words of solemn, momentous import. As the loved and revered are removed, one by one, from the endeared fireside, we are called not only to walk through the bitter waters of poignant affliction, but our dwellings become sad and desolate in the absence of those who were a light to the eye and a guide to our feet. As the ruthless Destroyer makes his inexorable inroad in the midst of the family circle, the surviving kindred, by an instinctive impulse, spontaneously cluster together, to mingle their unaffected sympathies, and cling still closer at every repeated stroke of the insatiate Archer, to stay each other's hands under these rending bereavements, and comfort one another with renewed evidences of abiding affection and increasing devotion for each other's weal. And what is natural and befitting to the domestic circle, is, likewise, to no inconsiderable extent, becoming to fraternal compeers of the Republican Household, when one of the veteran Pillars is taken from the ranks of the tried and faithful. Cemented by a community of interest, and deriving all our peculiar blessings as a nation from one common source, the undaunted patriotism of our Revolutionary Sires, who have bequeathed the richest, the choicest heritage of earth to all their descendants, we are brought into perfect fraternity by the blood-bought Union, which guarantees Liberty and Equality to all its members. Liberty, Equality and Fraternity, recently reiterated by La Belle France, constitute the soul of every well and securely founded Republic; and the LAST in this instance may be justly deemed the FIRST; for without Fraternity—a perfect, reciprocal fraternity—the former cannot be appreciated, nor respected. If, then, we are true republicans, we are brethren of one great political family, bound together by the strongest ties of humanity, and are often, as in this instance, called upon to mourn the loss of an elder brother—a noble pioneer of human rights, one of a noble band rapidly passing away forever. Soon, very soon, we shall have no more of these honored, elder brothers to deplore their loss, and our house will be left desolate in the absence of those master-spirits, to whom we have been in the habit of looking up for counsel in our experiment of self-government, and whose presence was a never-failing fountain of wisdom, from whence we continually drew fresh supplies of the pure, unadulterated principles of true republicanism. But few of that bold and magnanimous race remain. Yet a few of the decayed fragments of the Revolution linger among us, bearing in their bodies, the scars of Bunker Hill, the stripes of the Jersey Prison Ship, the chilblains of Morristown and Valley Forge, and the gore of Monmouth, Brandywine and Yorktown. We are blessed in beholding the remnant of that glorious retinue—thrice blessed in the privilege of commingling with those toil-worn pilgrims, still hovering round the shrine of Independence, their valor raised, and keeping holy vigils at the portals of the Temple of Freedom. Each one of them is a hero of a romance—each pregnant with the tales of the "times that tried men's souls." History will emblazon their names, and Poetry embalm their chivalrous deeds. But these few are passing away; and we are admonished, to cherish and succor them, now, with filial, with grateful, with unremitting manifestations of affection and veneration. The lamented John Quincy Adams, on one occasion, in reference to these honored worthies, made the following beautiful and classical allusion:—"Like the Sibylline Leaves they become more valued as they are reduced in numbers." Their number is, now, few, very few—their generation has nigh come to an end; and should we suffer one of them to pine in neglect or sink beneath the load of accumulated years, without exercising the kindest sympathy in their welfare, and cherishing the evening of their days by a fervent gushing devotion to solace their latter end, it will, indeed, be a stain on the lustre of our national character—a stain on the age in which we live. Our mission, at this period, is, emphatically, to prove that Republics are grateful. No nation of the earth has ever had a charge committed to their affectionate regard and filial gratitude, like that which the freemen of this land have entrusted to them at this moment; and no people ever had a race so calculated to elicit generous solicitude and consecrated devotedness. Let us ever be true to ourselves, as well as true and faithful to the sacred charge; which demands but kind words and kind offices to soothe the decline of an expiring race; in honoring whom we shall honor ourselves the more.

W. M. F.

BORDENTOWN, N. J. April 5, 1848.

SHOEMAKERS.

Many a man has risen from a shoemaker's bench, to stations of trust and honor. While mending the sole, they have improved the mind, and thus worked their way by degrees to seats of usefulness, to be distinguished by the rare qualities of their talents. Among others who worked at this trade, we may mention:

Anthony Turver, of Andover, England, who died in 1777, aged 75 years. While he was an apprentice, he gave his attention to learning, and became such a proficient in the learned languages, that in 1764 he completed a translation of the whole Bible in two volumes, folio—the fruit of 30 years' labor.

Thomas Holcroft, a talented dramatic writer, who died in 1809, was originally a shoemaker, as was his father before him. He published in two volumes quarto, his travels, in Germany and France.

Gifford, founder of the London Quarterly Review, was a shoemaker. He was a profound scholar and an elegant writer.

Robert Bloomfield, the author of that beautiful poem, 'The Farmer's Boy,' was a son of a tailor, and himself a shoemaker. He published several poems—among others of merit, might be mentioned, 'Wild Flowers,' and the 'Banks of the Wye.' He died in 1823, aged 57.

Benedict Baudonin, a learned man of the sixteenth century, was a shoemaker. He wrote a treatise on the shoemaking of the ancients, which he traced to Adam himself.

Hans Sachs, a distinguished German poet, was a shoemaker.

John G. Whittier, our own New England poet, served an apprenticeship at shoemaking.

Roger Sherman, one of the signers of the Declaration of Independence, was a shoemaker, and rose by the force of his genius to a seat in Congress.

Joseph Pendrell, who died a few years since at Gray's Buildings, Manchester Square, London, was a shoemaker by trade. He was a profound scientific scholar, and left a valuable library.

David Pareus, the celebrated Professor of Theology at Heidelberg, Germany, spent a portion of his early life on a shoemaker's bench.

Linnæus, the distinguished botanist, was once an apprentice to a shoemaker in London. [D. C. Colesworth.

ALBERT GALLATIN.

A native of Geneva, in Switzerland, Mr. Gallatin emigrated to the United States in 1780, and served as a volunteer in the remaining years of the Revolutionary War. In 1783 he was a teacher in Harvard University. Afterwards a citizen of Pennsylvania, he assisted in revising the Constitution of that State in 1786, and served as a member of the Legislature in 1790. In 1794 he was chosen a Senator of the United States, and continued in Congress, in one house or the other, until the election of Mr. Jefferson to the Presidency, when, at the close of the last century, he became Secretary of the Treasury, which office he held during the entire eight years of Mr. Jefferson's administration. He was retained in Mr. Madison's cabinet until his appointment as one of the commissioners to negotiate a treaty of peace with Great Britain. The names of John Quincy Adams and Henry Clay, affixed to the same treaty, remain with his to adorn the list of our living statesmen.

When Mr. Monroe became President, Mr. Gallatin was sent as Minister to France, where he remained some seven years. By Mr. Adams he was then transferred to the Court of St. James, and after his period of service there as ambassador of the United States, he retired from public life in the sixty-seventh year of his age.

Born in 1761, Mr. Gallatin is now eighty-seven years old. Venerable alike for age and for public services performed, he stands a distinguished representative of the statesmen of the early days of the Republic. He lives in history while still taking an active part in questions of national policy. The same mind which gave its earnest thoughts and sympathies in the cause of freedom, when a nation was struggling for birth, now contemplates with unabated interest the growth of that nation expanded into an empire; the eyes which beheld Hercules in the cradle now look upon him in his stalwart proportions, already exceeding the common stature and strength of mortals.

A CHILD'S BREAKFAST.

Conversing with a clergyman, whose post of duty is in St. George's-in-the-East, (the worst parish in London,) and whose petition for their help appeared in the Record a few days since, he mentioned the following circumstance, as illustrative of the character of the population amongst whom he was laboring: He happened one day, very recently, to be in a little shop in his district, in the early part of the morning. A little child, a poor, wan, half-starved thing, came in with a little mug, and asked for a farthing's worth of dried peas, with which she was duly supplied. He asked the shopkeeper what the child wanted with those peas? "Why, sir," said the man, "they are for her breakfast." "What do you mean?" the clergyman asked. "Why, sir, that child's parents are probably at the public house, or they may be gone out to work. And they find that the cheapest sort of a breakfast or substitute for a breakfast, which they can give that child, is just a farthing's worth of peas. Those peas she will take home, and put a little water over them. They will then be set by the fire, if there is any, or by a neighbor's fire, and, after a while, they will soften and swell, and thus she will get a sort of breakfast; and in all probability, that is all the food she will have till the parents return home in the afternoon. But so far is this from being a singular case, it is becoming quite a practice with parents who go out to work, or to beg, or to idle. I often sell to such children, in this one shop, as many as forty of these farthing's worth of peas, in the course of a single morning. That is, I have forty little customers, like that girl, in the course of an hour or two!"

FRUIT TREES.

Pruning.—Now is the time to commence in good earnest, to prune trees and vines. Give a good form to the trees—prune too little rather than too much—avoid large wounds if possible—cover them with composition. Peach trees tend to make long branches. Shorten them. Grape vines should be pruned early. Moderate bleeding, however, does not injure them.

Grafting.—Cut your grafts from thrifty shoots of young bearing trees; use grafting wax of about one part, by weight, of beeswax, two of tallow, and one of rosin. It is our impression that a very thin gutta percha is deserving of trial. It is accompanied with a paste to make it adhere. It would keep out water and air.

Budded Trees should now be cut down to the bud if it has taken.

Transplanting.—Get your ground well prepared; ample holes dug, and rich earth, or compost of earth and well rotted manure, all ready.

Caterpillars.—Examine your trees and cut off the limbs containing deposits of eggs.

Buy the best trees.—Every person owning land, should every year buy a few of the choicest fruits or have them grown ready to hand.

Wash for trees.—A weak solution of potash, or lye of wood ashes, applied to the trunks and branches of trees, destroys insects and gives a smooth bark. A mixture of lime and cow manure makes a good wash.

WASHINGTON LIBRARY.—We learn from creditable authority, that the Washington library has been recently purchased by Henry Stephens, Jr. Esq. of Vermont, who has for the last two or three years been rambling among the famous old libraries of Europe. The collection contains, we hear, about ten thousand volumes and pamphlets, nearly five hundred of which have the autographs of Washington on the title pages, and many others have the autographs and presentation notes of authors. We doubt not the collection is rich in the military and agricultural books which once belonged to the "Sage of Mount Vernon," and that there must also be in it very many tracts relating to the American Revolution, as well as to the ratification and adoption of the Federal Constitution.

We are not informed what disposition Mr. Stephens intends to make of these sacred relics of the Father of his country, but we are sure that no one knows better how to appreciate their value than himself. Understanding that he will not, on any condition, allow the library to be broken up and separated, we presume that he intends it for some European library—perhaps the British Museum, which he has enthusiastically aided in obtaining the most perfect collection of American history and literature in the world. [Boston Atlas.

GRASS SEED.—One of the most successful and economical modes of securing timothy seed, and which is practiced by some farmers to great advantage, is to reap the tops of the grass while yet standing in the meadow, to be afterwards thrashed and cleaned, and then the rest of the grass is mowed and manufactured into hay. The seed thus costs only the labor of cutting and thrashing, the remainder affords the usual crop of hay. Mixing manure with the soil is of the greatest consequence, and it is especially so, when applied in the latter part of the summer for the Wheat crop. Wheat will not bear an abundant supply of unmixed manure, buried in large masses and lumps beneath the soil. When manure, therefore, is spread, it should be harrowed at least half a dozen times well, with the surface soil, before the plow turns it under. It thus becomes thoroughly broken, the soil is made mellow, and the whole is well intermixed. So important is this operation, that one-half, or even one-third the manure will sometimes be equally efficacious where this practice is adopted.

LEGISLATIVE FOLLY.—Among the Ohio Black Laws is one rejecting the testimony of a colored witness in a suit where a white man is a party. The following is said to be the history of its origin as an Ohio statute, though it long before formed part of the inverted justice of the slave States: Before the enactment of this law, on a certain night, the Land Office at Cincinnati was broken into and robbed. The robber was seen emerging at a window by a negro. The white robber was indicted and found guilty, upon the testimony of the black man. A motion was made for a new trial and granted.—The case, upon some pretext, was continued at the next term, and then the lawyer who defended the accused, came to Columbus, and through his influence, procured the passage of the present law, and thus enabled the guilty to escape justice. Well may it be said of this law, if this is a true history, that "it was conceived in sin and brought forth in iniquity."

TO MAKE GOOD CHEESE.—The Stilton cheese is made by putting the night's cream without any portion of the skimmed milk, to the milk of the following morning; but those who wish to make it very fine add a still greater quantity of cream, and of course the richness of the cheese depends on the amount which is used. Butter is also said to be sometimes mixed with it. The rennet is then added without any coloring; and when the curd has come it is taken out without being broken, and put whole into a sieve or drainer, where it is pressed with weights until completely cleared of whey; when dry, it is put with a clean cloth, into a hooped chessant (or mould) and placed under the press, the outer coat being first salted; when sufficiently firm to be removed from this mould the cheese is placed upon a dry board, and tightly bound in a cloth, which is changed daily, in order to avoid all danger of cracks in the skin, until this is found to be tolerably well crusted; after which it is no longer used, and the cheese requires no other care than being frequently turned upside down and occasionally brushed.

THE FARMER AND THE ARTIST.—"Of what use is all your studying and your books?" said an honest farmer to an ingenious artist. "They don't make the corn grow nor produce vegetables for market. My Sam does more good with his plow in one month, than you can do with your books and papers in one year."

"What plow does you son use?" said the artist quietly.

"Why, he uses ——'s plow, to be sure. He can do nothing with any other. By using this plow we save half the labor, and raise three times as much as we did with the old wooden concern."

The artist turned over one of his sheets, and showed the farmer the drawing of his much-praised plow, saying with a smile, "I am the inventor of your favorite plow, and my name is ——."

The astonished farmer shook the artist heartily by the hand, and invited him to call at the farm-house, and make it his home as long as he liked.

OCCUPATIONS OF ENGLISH WOMEN.—In the census returns presented to Parliament, we find rather curious matter relating to the occupation of ladies. We find fifteen entered as 'authors,' and one as a 'professor of the belles letters.' Of actresses, three hundred and fifty-seven above twenty. Eighty-nine actresses are stated to be under twenty. Of curiosity dealers, the total return is forty-six, only six being of the fair sex. This disproportion, however, is amply redeemed by the statement that there are five hundred and eighty-four females connected with the post office. Four ladies are engaged as bayonet manufactures, and eighty-six shoe horses. Of botanists, we have in all sixty-five, two of them being ladies. The Scotch, too, profess to have thirteen female drovers following their cattle to the Southron's markets. Eighty females are entered as watch makers. Under the head 'newspaper editors, proprietors and reporters,' we find one hundred and twenty; only four, however, are mentioned as females above twenty.

THE DRESS OF CHILDREN.—It is unfortunately the fashion of many ladies of the present time to let their children be exposed with bare necks, arms, and legs, until the skin becomes mottled by a stagnant venous circulation (blueness of skin.) In such circumstances, tubercles (early consumption,) the seeds of so much malady, and the source of so many heart-pangs, are I am pursuaded, frequently developed, so that this cold surface is equally the source of present misery to the little child and of sorrow to the parent. Of this treatment scrofula and consumption, in their various forms are the frequent result. In children, especially, the skin should be excited by rubbing, sponging, &c., and protected by a just and general clothing, light in summer, warm in winter.

VARIETY.

The Journal of Commerce says, that persons using stoves for warming apartments, will find that a small piece of common rosin, dipped in the water which is placed in a vessel on the stove, will add a peculiar property to the atmosphere of the room, which will give great relief to persons troubled with a cough, who breathe the atmosphere of the apartment. The heat of the water is sufficient to throw off the aroma of the rosin, and gives the same relief as is afforded by a combustion of the rosin. It is preferable to combustion, because the evaporation is more durable. The same rosin may be used for weeks.

Almost the first thing the farmer should attend to, as soon as the weather becomes sufficiently warm to permit the opening of his cellar doors and windows, is the careful removal of everything calculated to engender noxious and unwholesome gases. Let everything be removed or cleansed, and the walls coated with white-wash, and the bottom strewed with caustic lime. Rotten potatoes, cabbage stumps, beets, carrots, &c., should be cleared out before the weather becomes warm.

In the time of Henry VIII., we find directions "to examine every night, the *straw* of the king's bed, that no daggers might be concealed therein." A writer in 1577, mentions three things in England, "marvelously altered for the worse; the multitude of chimneys lately erected; the increase of lodgings; and the exchange of tureen platters into pewter, and wooden spoons into silver and tin."

Mr. Wesley, in a letter to one of his preachers, says: "Scream no more at the peril of your soul. God now warns you by me, whom he has set over you. Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice."

Formerly, women were prohibited from marrying until they had spun a set of bed-furniture; and, till their wedding, were consequently called *spinsters*, which continues to this day in all legal proceedings.

The Kurrachee Advertiser says that one of the principal objections of the natives of Scinde to the introduction of vaccination is, that by submitting to the process the patients became inoculated with Christianity.

The oil of the lamp in the temple burnt away in giving light; so should we.

DERUYTER INSTITUTE.

JAMES R. IRISH, Principal.
AURELLA F. ROGERS, Preceptress.

Other experienced Teachers are employed in the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First	commencing Wednesday,	Aug. 25,	and ending	Dec. 1	
Second	"	"	Dec. 15,	"	March 22
Third	"	"	April 5,	"	July 12

TUITION, per term of fourteen weeks, from $3 00 to	$5 00
EXTRAS—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold th reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties ot their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement ot the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman New York, will be promptly attended to.

The Sabbath Recorder,

PUBLISHED WEEKLY AT

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TERMS.

$2 00 per year, payable in advance.

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☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should directed, post paid, to

GEORGE B. UTTER, No. 9 Spruce St., New York

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

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The Sabbath Recorder.

EXTRACTS FROM A LETTER OF MR. CARPENTER.

SHANGHAI, China, Nov. 20, 1847.

Before this will reach you, you will doubtless have heard of the wreck of two French ships-of-war on the coast of Corea. Among the 640 persons wrecked, was one whom I have since seen here, a Catholic missionary, who has been trying three years to find his way into the interior of Corea, without success. Mr. Calder, an English merchant who has this day set sail for his native land, who assisted these unfortunate Frenchmen to ships to get away from Corea, told me that one of those ships had visited Japan, and proceeded to Jeddo. The officer, who was Mr. Calder's informant, told him that the first day the mandarins came on board they conducted themselves quite haughtily, even rather crowding upon the officers. When they left, they promised to repeat their visit next day. In the meantime the officers instructed the marines with arms in hand to preserve order. Next day came the visitors again, and began to conduct as formerly, but immediately found themselves obliged to treat the foreigners as equals. The mission was a failure. It may have been the same as that to which you alluded in one of your letters. A year ago the English contemplated a mission or embassy to Japan, but have abandoned it for the present, and have turned their attention to Corea. * * *

When I commenced this letter, I intended to speak of what occurred the night before. On the 13th inst., at about twelve o'clock at night, we were waked out of our sleep by a shaking of our beds and of the house. For a moment we were puzzled to make out the cause. There was a cracking of the joints of the house as if two or three heavy men were jumping to and fro, and we felt our beds distinctly rocking under us. We very soon concluded it could be nothing else than a slight earthquake. It was sufficient to set the neighboring dogs to barking. It continued not half a minute after we noticed it. Few things offer a more convincing proof of the helplessness of mortals and the instability of all earthly things, than this shaking of the solid ground under our feet. * * *

Nov. 22.—I have often been amused, while walking the streets, to witness the deference shown to me, as to all foreigners. Most of the Chinese walk slow. When an individual ahead of me perceives me approaching, that individual, whether man or woman, will often turn out and give me the better chance to pass. This is not often seen, I believe, in Broadway. I used to hear that the Chinese ladies did not appear in the streets. But if the small foot and peculiar step be the signal of a lady, many of them may be seen in the street every day. The majority, however, who are seen in the street have not small feet. Their manner of dress is very becoming. The head dress is rather tasty. Already both men and women begin to carry their arms out from their bodies in token of cold weather. Their sleeves are long enough to come over the hand and serve as a muff; many walk in this way, their hands brought together as though they were actually wearing a muff.

* * * * *

The Chinese cattle have a curious appearance. Their horns are much nearer straight, and set upon the head of the animal in a curious way. They have very heavy fore quarters, and a large bunch on the neck. They plough with a single animal, either bullock or heifer. I can fully appreciate what Samson said to the Philistines. Every one of these animals has a ring or cord in the nose, by which it is fastened at night to a small stake driven into the ground. * * * * *

Nov. 25.—Eight Chinese ladies called to see us to-day. They live near us. They behaved themselves with much decorum. This is not the first call we have had from the ladies. Several of the native men, who are teachers of the language, have called. From what we are able to learn, we think we shall find no difficulty in gaining the ears of multitudes. The difficulties are the darkness of their minds, the indifference of their hearts, and our want of ability effectually to reason with them. But it is interesting to see that they are polite and accessible. O that the Lord God would give us the tongue of the learned, that we may know how to speak a word in season to him that is weary; that these words of the Son of God may be ours, "He wakeneth morning by morning; he wakeneth mine ear to hear as the learned." Isa. 50: 4. Nothing can exceed the beauty and excellency of these words. If Jesus of Nazareth as a perfect man increased in knowledge through the divine teaching, and in answer to prayer, so that he could say, "The Lord God hath given me the tongue of the learned," what an illustrious example is this for all the ministers of the cross. I feel myself greatly rebuked by this example, as well as encouraged. And when I see how weary these poor heathen are under the burden of their sins, my heart is inflamed with an earnest desire that I may know how to speak a word to them in season. My dear brother, the weight of this business of late has been rolling in upon my soul as it has never done before. Every day I feel urged up to attempt more than I have accomplished in any preceding day in the work of preparation. I feel that it would be in vain, yea, it would be mockery to ask God to bless me in this work, without at the same time using vigorously the necessary means. And yet I am fully persuaded that not half so much can be accomplished in any other way as by the effectual and fervent prayer of faith. Nothing can so effectually quell the clamors of the old man, and shield the soul from every hurtful influence from without. Nothing can so impress the mind with the value of souls ready to perish, and thus keep the solemn object of our mission distinctly before us, as intercourse with God. We are greatly encouraged by what we observe in the Recorder, and also in your letters, showing that this mission is in the hearts of God's people in our beloved native land. Before you informed us of it, we were persuaded that fervent prayers were offered to God for the success of our undertaking. I hope that prayer will continue to be offered unceasingly by the church for this object, for nothing, absolutely nothing, effectual, can be done without it. If that Spirit that in the beginning moved upon the face of the waters, and "out of darkness called up light," shall move upon the face of these "many waters," then, and not otherwise, will these multitudes of idol-worshipers be turned from darkness to light.

DR. CHALMERS IN THE PULPIT.

We remember well our first hearing Dr. Chalmers. We were in a moorland district in Tweeddale, rejoicing in the country, after nine months of the High School. We heard that the famous preacher was to be at a neighboring parish church, and off we set, a cartful of irrepressible youngsters. "Calm was all nature as a resting wheel." The crows, instead of making wing, were impudent and sat still; the cart-horses were standing, knowing the day, at the field-gates, gossiping and gazing, idle and happy; the moor was stretching away in the pale sun-light—vast, dim, melancholy, like a sea; everywhere were to be seen the gathering people, "sprinklings of blithe company;" the country-side seemed moving to some one centre. As we entered the kirk we saw a notorious character, a drover, who had much of the brutal look of what he worked in, with the knowing eye of a man of the city, a sort of big Peter Bell—

> "He had a hardness in his eye,
> He had a hardness in his cheek."

He was our terror, and we not only wondered, but we were afraid when we saw him going in. The kirk was full as it could hold. How different in looks to a brisk town congregation! There was a fine leisureliness and vague stare; all the dignity and vacancy of animals; eyebrows raised, and mouths open, as is the habit of those who speak little, and look much, and at far off objects. The minister comes in, homely in his dress and gait, but having a great look about him, like a mountain among hills. The High School boys thought him like a "big one of ourselves," he looking vaguely around upon his audience, as if he saw in it *one great object, not many.* We shall never forget his smile! its general benignity:—how he let the light of his countenance fall on us. He read a few verses quietly; then prayed briefly, solemnly, with his eyes wide open all the time, but not seeing. Then he gave out his text; we forget it, but its subject was, "Death reigns." He stated slowly, calmly, the simple meaning of the words; what death was, and how and why it reigned; then suddenly he started, and looked like a man who had seen some great sight, and was breathless to declare it; he told us how death reigned—every where, at all times, in all places; how we all knew it, how we would yet know more of it. The drover, who had sat down in the table-seat opposite, was gazing up in a state of stupid excitement; he seemed restless, but never kept his eyes from the speaker. The tide set in—everything added to its power, deep called to deep, imagery and illustration poured in; and every now and then the theme,—the simple, terrible statement, was repeated in some lucid interval. After overwhelming us with proofs of the reign of Death, and transferring to us his intense urgency and emotion; and after shrieking, as if in despair, these words, "Death is a tremendous necessity,"—he suddenly looked beyond us, as if into some distant region, and cried out, "Behold a mightier!—who is this? He cometh from Edom, with dyed garments from Bozrah, glorious in his apparel, speaking in righteousness, traveling towards men in the greatness of his strength, mighty to save." Then, in a few plain sentences, he stated the truth as to sin entering, and death by sin, and death passing upon all. Then he took fire once more, and enforced with redoubled energy and richness, the freeness, the simplicity, the security of the great method of justification. How astonished and impressed we all were! He was in the full thunder—the whole man in an agony of earnestness. The drover was weeping like a child, the tears running down his ruddy, coarse cheeks—his face opened out and smoothed like an infant's; his whole body stirred with emotion. We all had insensibly been drawn out of our seats, and were converging towards the wonderful speaker. And when he sat down, after warning each of us to remember who it was, and what it was, that followed death on his pale horse, and how alone we could escape—we all sunk back into our seats. How beautiful to our eyes did the thunderer look—exhausted—but sweet and pure! How he poured out his soul before his God, in giving thanks for sending the Abolisher of Death! Then a short psalm, and all was ended.

ODE FOR THE FRIENDS OF PEACE.

BY REV. ELNATHAN DAVIS.

Not with the flashing steel—
Not with the cannon's peal,
Or stir of drum,
But in the bonds of love;
Our white flag floats above,
Her emblem is the dove,
'Tis thus we come.

The laws of Christian light,
These are our weapons bright,
Our mighty shield;
Christ is our leader high,
And the broad plains which lie
Beneath the blessed sky,
Our battle-field.

What is that 'great intent,'
To which the heart is bent,
Our host among?
It is that Hate may die,
That War's red curse may fly,
And War's high praise for aye,
No more be sung.

That all the Poor may rest,
Beneath their own vines blessed,
In glorious Peace;
That Death and Hell may yield,
And human hearts long steeled,
By Love's pure drops unsealed,
From warfare cease.

On then, in God's great name,
Let each pure spirit's flame
Burn bright and clear;
Stand firmly in your lot,
Cry ye aloud, 'Doubt not,'
Be every fear forgot,
Christ leads us here.

So shall Earth's distant lands
In happy, holy bands,
One brotherhood,
Together rise and sing,
And joyful offerings bring,
And Heaven's Eternal King
Pronounce it *good.*

A RACE FOR LIFE.

Prairie fires always run before the wind, with an advanced tongue or fork in two receding flanks, and in a high wind so rapidly do the dancing, curling, careering flames leap from point to point of the dry grass, that it is sometimes difficult for the swiftest horseman to escape. The sight, especially in the night, is always beautiful, and at times grand beyond description. But after a while we become familiarized to it, and look upon it without emotion, as all of us learn to do upon the glorious sun, the most splendid object in nature.

At the time I refer to, I had been two or three days' drive from the town of C——, with my horse and buggy, and was on my return home. All day I had noticed signs indicating fire on the prairie—masses of smoke in the distance, lying like white clouds upon the horizon, and a hazy atmosphere—but these gave me no trouble so long as they were far away; and, busy with my own thoughts, for hours I would pay no attention to them whatever. At length, after some period of abstraction, I observed with some apprehension that the conflagration was drawing nearer, and had actually worked around in my rear, until it had crossed the path by which I had traveled; that all behind me was fast becoming a smoking sea of fire, and for the first time the thought of danger, that I might be overtaken or possibly surrounded, occurred to me.

My horse was a powerful one, but not very fleet, nor yet fresh; but without the loss of a moment I applied the whip, and quitting my direct route bore to the left, because that placed me more squarely before my enemy.

Soon the tongue of fire, the advance guard of my foe, became distinctly visible on my right, at about two miles distance, as near as I could judge, stretching on with a speed that was really frightful. I knew the struggle was to be with that, and pushing my horse to the utmost, kept my eye fixed upon it, like the wily racer, intent on measuring the power of his antagonist before the final effort. For a few minutes the result was in doubt, but not long. Sinews of flesh were no match for the wings of the wind which bore on that fleet and terrific column of fire, and I became satisfied that it was outstripping me, and almost with a feeling of indifference; for I thought for a moment that my last hope was gone, and was bracing my heart and nerves for the final event of life.

It was now twilight, and as the day departed, and the shadows of night fell around, the cordon of fire seemed to magnify its splendors and its terrors, and like a vast serpent, to extend itself behind and on both sides, and to be closing up its folds to encircle me.

I was no stranger on that part of the prairie; its general localities, though one portion is very much like another, were familiar to me; and in recalling them to mind, I recollected a little rugged mound or hill, some twenty or thirty feet in height, and was satisfied that I was no great distance from it. With my hopes revived a little, I taxed my sight to the utmost on every swell of ground that I passed, and at length detected the faint outline of the eminence in advance. But the fire was making for it, too, and the subtle leaping tongue on my right, now quite ahead of me, already seemed almost between us, and prepared with a single leap to cross my path and secure its victim. Still, with my almost exhausted horse, I pressed on, with an energy and despair so mighty as almost of themselves to wreck the powers of life. I have not recovered from the effects of that mental struggle to this day—but, as you have already no doubt concluded, the mound saved me. In the race for life, I was obliged, as it were, to place myself, side by side, with that giant and awful sword of flame, and for the last half mile, the contest was doubtful, hopeless, dreadful. But God nerved my horse with an unnatural strength, as it seemed to me, and guarded his footsteps so that every effort told; and at last I dashed on the bare side of the mound, where there was no fit substance for the devouring element to follow, and was safe.

The flames swept by with a dull heavy roar, and a hot, sweltering, suffocating breath, burning with an intensity and grandeur which realized to the imagination my ideas of the final catastrophe of nature, encircled and passed the little eminence on which I stood, and stretched off in two long lines as far as the eye could reach. I fell upon my knees; and since that terrible night, I trust I have been a more thoughtful and thankful man.

[Godey's Lady's Book.

ANECDOTES OF FRIENDSHIP.

The very ingenius and amiable Bishop Berkley, of Cloyne, in Ireland, was so entirely contented with his income in that diocese, that when offered by the Earl of Chesterfield (then Lord Lieutenant) a bishoprick much more beneficial than he possessed, he declined it with these words: "I love my neighbors, and they love me; why then should I begin in my old days to form new connections, and tear myself from those friends whose kindness is to me the greatest happiness I enjoy?" He acted in this instance like the celebrated Plutarch, who, being asked why he resided in his native city, so obscure and so little, "I stay," said he, "lest it should grow less."

Lord Stanhope was at Eaton school with one of the Scots noblemen who were condemned after the rebellion in 1815. While the privy council were deliberating upon the signing of the warrant for the execution of this unfortunate nobleman, Lord Stanhope requested the life of his old school fellow (whom he had never seen since he was at school.) His request was refused till he threatened to give up his place if the council did not comply with it. This menace produced him the life of his associate in early life, to whom he afterwards sent a handsome sum of money. Connections and friendships are sometimes formed in schools, which are never forgotten through life.

A lady of quality being on a visit to Dr. Watts, at Stoke Newington, the doctor thus accosted her: "Madam, your ladyship is come to see me on a very remarkable day!" "Why is this day so remarkable?" replied the countess. "This very day thirty years ago," replied the doctor, "I came hither to the house of my good friend, Sir Thomas Abner, intending to spend but one single week under this friendly roof, and I have extended my visit to the length of exactly thirty years." Lady Abner, who was present, immediately said to the doctor, "Sir, what you term a long thirty years' visit, I consider as the shortest visit my family ever received."

ORAL MINISTRY IN CHINA.

The Rev. Mr. Pohlman assigns the following reasons why oral preaching is the best mode of spreading the gospel in China:—

1. The number of intelligent readers, compared with the whole population, is very small.

2. The mass of superstitions and traditions afloat among the people, calls for faithful preachers of the gospel.

3. The language of China is addressed more to the ear than to the eye. The colloquial dialects are almost numberless, and every one of the 30,000 characters in the Chinese must have a sound and signification attached to it in all these local dialects.

4. The inability of the Chinese to understand our books. We are strangers to their modes of thought, style of speaking and writing, and the whole idiom of their language.

5. The social character of the people favors this mode of instruction. The people of all classes love to talk, and much of their time is spent in social visits and pleasant converse.

6. The progress of the people in civilization. Many of the moral maxims of the Chinese would do honor to Christianity. Benevolent exertions are patronized by the majority of the people.

7. The mental imbecility of the mass of the people can be aroused only by verbal exhortations. On all spiritual subjects there is a torpidity of mind which is amazing. The chief question is, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?"

8. Public preaching is not a novel thing in China. The greatest men in Chinese history have been preachers. Confucius traveled about to instruct and civilize the people.

9. The desire of many people to hear foreigners is another loud call for preaching missionaries.

10. Willingness of many to assemble for worship. There is, perhaps, no other missionary field where attentive audiences can so easily be obtained.

ANECDOTE OF CORNARO.

Cornaro, an Italian nobleman, in his youth, gave full scope to all his inclinations, and tasted every cup of pleasure within his reach. He found, however, when scarcely thirty years old, that he was on the verge of eternity; and this alarmed him. He bethought himself what was to be done. And finally resolved that life was preferable to rioting. He wisely embraced a uniformly temperate course of living, by which he gained at least three score years—for he survived a hundred—whereas it was morally certain, previously to his reformation, that he would never have seen forty.

At the age of ninety-five, he writes thus of himself: "All the faculties of my mind are in the highest perfection; my understanding clear and bright as ever; my judgment sound; my memory tenacious; my spirits good; and my voice, the first thing that fails others, still so strong and sonorous, that every morning and evening, with my dear grand-children around me, I can address my prayers to the Almighty's gracious throne, and chant the praises of his redeeming love."

POWER OF PRIESTCRAFT IN CHINA.

The following is from Smith's Consular Cities of China. It is instructive, as showing the condition of the pagan millions, with which that vast empire swarms:

In one of the temples on the hill of Nantai, I witnessed a curious specimen of the power of priestcraft, which still retains its hold on a portion of the people. In a little temple, consisting of two or three courts, dedicated to one of the Taouist deities, and intrusted to a few priests, I met a Chinese, who had come to obtain deliverance from domestic grief. The cause of his affliction was the sickness and expected death of his wife. The husband, dressed out in his finest clothes, and loaded with offerings, stood before a platform, in anxious expectation, while a priest went through a variety of evolutions, tossing and tumbling on the floor, to procure a good omen. With his head bound in a red handkerchief, or turban, and a quantity of burning paper in his hand, the priest vigorously danced, with impassioned gestures, while two attendants, beating a gong and a drum, kept time with his performance. At one time he prayed with softly-uttered tones; soon again he employed scolding accents to the deity whom he invoked. At one moment, he would endeavor to coax away the angry spirit; at another, he would terrify it away by whipping the air. After half an hour's frantic noise, and persevering somersets on the ground, he rose and placed a hair-pin on the head of the anxious husband, after binding the hair into the peculiar tuft of the Taou sect. Some more paper was burned outside the temple; the priest ceased from his flagellations; the husband bowed down several times before an idol which stood near; and, after paying the usual fees to the priest, returned, apparently satisfied, to the scene of his domestic affliction.

"THE CALLS ARE SO MANY."

How often do we hear this complaining language, from those who profess to be the followers of Him whose meat and drink it was to do the will of his Father.

Reader, are you one of these everlasting fault-finders? If the calls you receive are so many, suppose, in order to avoid them, that you *make* some. Turn agent for some society, and you shall see how much pleasanter it is to make calls than to receive them. We will excuse you from contributing, if you will solicit. "You can not bear begging. It is the most unpleasant thing in the world to apply to people for money." Very well, if you decline this branch or alternative, then do not complain of the other. If you will not turn out and make the calls, you must sit still and receive them. It is the easiest part—and you ought to be good-natured when you receive one of these calls—aye, and even grateful to the man who comes to you, that he affords you another opportunity of offering one of the sacrifices with which God is well pleased. O, I am weary of these calls, is your complaint. I am tired of giving. It is well that God is not weary of your calls upon him. How constantly you are calling upon God, saying, Give, give, give! O, your ingratitude! May God forgive you.

How humiliating the thought, that, instead of the mass of Christians contributing of their substance promptly, cheerfully, and liberally, for the promotion of the cause of God, agents must go forth and beg, like a wretched dependent on the world's cold charity, till some few dollars are, with reluctant hand, cast into the treasury of the Lord! [Crocker's Memoirs.

THE WORD SELAH.

The translators of the Bible have left the Hebrew work SELAH, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister, or some learned friend, what it means. And the minister or learned friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums and most of the Jewish commentators, give to the word the meaning of *eternally, forever.* Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rythmical note. Herder regards it as indicating a change of tone. Matheson thinks it is a musical note, equivalent, perhaps, to the word *repeat.* According to Luther and others, it means *silence!* Gesenius explains it to mean—"Let the instruments play and the singers stop." Wocher regards it as an equivalent to *sursum corda*—up, my soul! Sommer, after examining all the seventy-four pages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah. They are calls for aid and prayers to be heard, expressed either with entire directness, or if not, in the imperative, 'Hear, Jehovah! or awake, Jehovah!' and the like, still earnest addresses to God that he would remember and hear," &c. The word itself he regards as indicating a blast of trumpets by the priests. Selah itself he thinks an abridged expression, used for Higgaion Selah—Higgaion indicating the sound of the stringed instruments, and Selah a vigorous blast of trumpets.

Eld. Knapp occasionally gets off a good thing, notwithstanding his bad ones. Recently speaking of the prevailing tendencies of some religionists to long prayers, he remarked that we could find no example for these in the Scriptures. The prayers of our Saviour were short and to the point. The prayer of the penitent publican was a happy specimen. When Peter was endeavoring to walk upon the waters to meet his Master, and was about sinking, had his supplication been as long as the introduction to one of our modern prayers, before he got half through, he would have been more than fifty feet under water!

The Sabbath Recorder.

New York, April 27, 1848.

THE NEWS FROM EUROPE.

The foreign news which we publish to-day is of an important and startling character. Such grand national movements as are now going forward, were probably never before witnessed. All Europe is shaken with a commotion which does not seem yet to have reached its height. No doubt there is considerable variety of motive prompting and influencing the movement, and various ends are proposed by the different parties in the great drama. Still there is a resemblance throughout the whole. A sense of governmental oppression, and a determination to change the existing order of things, every where manifests itself. In some cases the form of oppression which excites most opposition, is the censorship of the press; in others, it is the burdensome taxes; and in others still, it is the exercise of authority and the enjoyment of emolument by those who do not really belong to the people over whom they rule. Whatever may be the particular shape or form in which the disposition to oppress manifests itself, the uprising of the people is designed to check it. Hence the variety of these movements, all of which tend to overthrow usurpation and establish the authority and rights of the people.

Politicians are beginning to inquire anxiously, When will these things end, and what will be the results? Of course no one can pretend to answer such a question with any degree of definiteness or certainty. A speedy return of tranquility throughout Europe can not reasonably be expected. To break the power and throw off the authority of sovereigns, is the work of a day; but to establish new governments upon a firm and lasting basis requires time and deliberation. When to this consideration is added the strong probability that the powers which have been overthrown may yet rally and endeavor to obtain their former supremacy, it is easy to see that there is great difficulty in saying when tranquility will be restored. It may be not until the whole continent of Europe has been convulsed by war and drenched in blood. As to the results, it is equally difficult to predict. Some there are who entertain a hope, that the final result will be the establishment of one gigantic republican confederacy, extending from the Arctic to the Mediterranean, and from the Atlantic to the borders of Asia, "each separate member finding its distinctive element only in its language, and the relations of each to all the others, as well as to the rest of the world, being regulated in the most general way by a central Congress." But this hope, however pleasant to contemplate, can hardly be realized until the masses in Europe are much more enlightened that at present.

To Christians, not less than to politicians, these movements are deeply interesting. The question has been raised by some, whether the times spoken of in prophecy for the casting down of thrones and the sitting of the Ancient of Days may not be at hand. But whether such is or is not the case, there is evidently a loud call for watchfulness and activity on the part of Christians. We are glad to see that the Religious Tract Society of Paris is awake to the subject. They have recently made an earnest and eloquent appeal to American Christians, asking for fraternal concurrence with them in their efforts to evangelize the French Republic. They state that their resources are cut off by the financial crisis through which the nation is now passing, and never, at any former period, was it so necessary to spread the truth. "Error is sown with full hands; it is also necessary with full hands to scatter the divine seed. Henceforth," they remark, "there will be no more shackles to our Christian activity. *The laws restricting full religious liberty have been removed with all the rest.* The career is opened and we shall find no limit to the most ardent zeal." The American Tract Society, to whom these appeals from Protestant Christians of the French Republic are addressed, will gladly respond, whenever a generous American public shall authorize new and enlarged remittances to their brethren in Paris. The Bible, with evangelical books and tracts, is imperatively needed now in France; and, as the Appeal to American Christians justly remarks, "If extreme liberty is granted, if it is not sanctified and moderated by the liberty which Christ has promised us, we know, more than any other people, what ravages it can bring on society." These French Christians feelingly add, "While the people are intoxicated with praises, and are spoken to only of their *rights*, we must speak to them of their *duties*. While they are becoming sensible of their earthly privileges only, we must reveal to them those immortal privileges which the gospel secures." France must depend upon the conservative character of Christianity to sustain the Republic. Will not Americans, in this emergency, give them succor and support?

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An Extraordinary Meeting.—The "Dayspring" publishes a letter from a missionary at Constantinople, dated January 4th, 1848, of which the following is a paragraph:—

"Yesterday was the great Monthly Concert—the first Monday of the year, and a glorious day it was at Constantinople. Think of a great union prayer meeting, consisting of Armenians, Jews, Americans, English, Scotch, Germans, Catholics and Greeks; and all sitting down together at the table of the Lord—Congregationalists, Presbyterians, Episcopalians, Lutherans, Baptists, Methodists, Baptized Jews, and Protestant Armenians. The elements were distributed by a Jew, a German, and the two deacons of the Protestant Armenians. Prayers were offered in three languages—Turkish, English, and Armenian. Remarks and exhortations were made in four languages—German, English, Armenian, and Turkish. And hymns were sung to the same tune, and at the same moment, in three different languages—Armenian, German, and English. The first tune was Old Hundred, the same that will be sung in the Millennium; and the second was Martyn. There was no confusion, no discord. No one was out of time or out of tune. The harmony was perfect; while each, with the spirit and the understanding, and with the greatest power and might, was singing in his own tongue, wherein he was born, or with which he was familiar, 'the high praises of our God.' The effect was overpowering. It was 'the voice of a great multitude,' redeemed out of many nations, kindreds and tongues; and it rose on high, like 'the sound of many waters.' Our chapel was crowded with communicants—and our hearts were filled with emotions too big for utterance."

CASTE AMONG THE SONS OF TEMPERANCE.

In a recent number of the Albany Patriot, we find a long letter from Geo. W. Clarke, the distinguished anti-slavery vocalist, in which he brings to light an important fact relative to the Sons of Temperance. It appears that in 1844 Mr. Clarke was invited to talk and sing on the subject of temperance at a division of the "Sons" in the city of New York; and being anxious to promote the good cause, he accepted the invitation. In consideration of his services, he was first elected an honorary member, and afterwards a regular benefit member, thus giving him a good opportunity to become acquainted with the character and influence of the organization. But his impressions seem not to have been at all favorable; and he has therefore made a public declaration of his unwillingness to coöperate with them. One reason for this course is his conviction that the Order is "founded upon the unchristian principle of *caste*—of prejudice against color—and will not admit colored persons." As this position has often been denied, he takes considerable trouble to establish it by extracts from reports and letters. He shows that Samuel R. Ward, a well-known and highly-respected colored minister, and editor of an anti-slavery paper, united with a lodge of the Sons of Temperance in Cortlandville, N. Y. When information of the fact reached the "Grand Worthy Patriarch" in New York, he immediately suspended the deputy of that district, and sent a special deputy to inquire into the matter, who took from the division its books, papers, documents, &c, and, as one of his reasons for doing so, says they "had actually initiated a colored man!"—an act strictly prohibited by a resolution of the "Grand Division." In view of these facts, Mr. Clarke concludes his article by saying:—

"I was aware that the colored people of this country had been silly enough to send to England for a charter to organize themselves into 'Odd-Fellows'—having been refused a charter by their countrymen in the United States. But I was not aware, that, after having excluded colored persons from the privilege of membership in the subordinate divisions, the 'Grand Division' had actually denied them the right of organizing divisions among themselves! Slaveholders, oppressors of men, unjust and cruel, are received with open arms. But a man with 'sable brow,' however talented, just, and pure in life, is rejected! Verily, one looks in vain for a semblance of Christianity here. Alas, for the poor colored man! He is excluded from the State—he is excluded from steamboat cabins and dining tables—he is excluded from the schools and colleges—he is excluded from the churches, unless he submits to the degradation of the infamous 'negro pew.' He may, however, if he can, build his own church—his own school; but the 'Sons,' professedly a benevolent institution, yield to the wicked prejudice against color, and descend a step lower, not only refusing him the 'negro pew' in their temperance church, but denying him the poor privilege of having one by himself! 'O tempora, O mores!'"

MISSIONS IN CHINA.

The New England Puritan has a summary of the information communicated at the monthly concert for missions held in Boston on the first Monday evening in April. What follows is all that relates to China:—

The annual report from the Mission in Canton, states that the difficulty which has hitherto existed in obtaining houses, is now much less, and it is hoped that the unwillingness shown by the natives to have foreigners reside among them, will before long be entirely overcome. The Hospital has received in all over 25,000 persons; and within the past year about 3,000. The gospel is regularly preached at the Hospital. During the first eight months, the average attendance was from 75 to 100; at present the number is not so large, but more select than formerly; and instead of the casual, transient attendance, the greater part of the audience come steadily, and some from a considerable distance. There is also preaching in private houses, sustained by the several missionaries. Large numbers of books, pamphlets, tracts, &c., have been distributed during the year, in the shops and streets of the city, and in almost every instance they have been well received. Owing to circumstances, the intercourse between the missionaries and the people is less free and unrestrained at Canton, than in the more northern ports.

The journal of Mr. Johnson, of Fuchau, has also been received. This is a large place, numbering about 600,000 people, with whom there exists no obstacle to missionary labor—and Mr. J. states that there is here more religious liberty than in a large part of the Christian world. He speaks also of the dialect of the place, which he says is by no means so difficult to acquire as has been represented.

STRANGE DOINGS AT WASHINGTON.

The Capital of the United States has been the scene of some rather curious transactions within a week or two past. First came the great meeting and torch-light procession to rejoice over the French Revolution, by which slavery was abolished, and the press declared free. This was followed by an unsuccessful attempt of some seventy or eighty slaves to secure their freedom by taking passage on board a vessel from Washington which was expected to land them in Philadelphia. Then came a great mob, some 3,000 strong, threatening to destroy the office of the National Era, on account of a groundless suspicion that that paper was an indirect cause of the attempt on the part of the slaves to run away. For three nights that senseless mob collected before the unprotected printing office, listened to flaming speeches and lectures on law and order, hurled some stones and brickbats, and adjourned regularly to a certain hour the following evening. We believe no material damage has yet been done to the National Era establishment. But there is reason to believe that great damage has been done to the interests of slavery, and great good to the cause of freedom, by the discussion which has been provoked.

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Protestant Books in Italy.—An English traveler in Tuscany writes to a London paper, that a translation from the French, of a series of religious addresses, chiefly from the pen of Mrs. Vinet, widow of the late distinguished preacher, had just received the sanction of the public censor at Florence. This work he thinks is calculated to awaken the attention of the sceptic and the thoughtless, and regrets that he has not the means to put numerous copies in circulation among a people beginning to inquire after the truth. He says, "Protestant travelers in that beautiful land would do great good if they should each expend only a few shillings in the distribution of religious books."

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An Example to be Imitated.—On Sunday morning, 16th inst., Missionary Addresses of stirring interest was made to Dr. Skinner's congregation in Mercer-st., New York, by Rev. Mr. Calhoun, from Syria, and Dr. Anderson, Secretary of the American Board, after which, it is stated, a collection was taken up to the amount of about *ten thousand dollars*, which is expected to be much increased by some absent members of the congregation. This course, if generally imitated by the churches, would soon effectually meet the appalling fact, stated by Dr. Anderson, that in sustaining 500 missionary laborers they had been compelled to incur a debt of $60,000

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Scarcity of Religious Books in Iowa.—A German colporteur in Iowa gives the following account of the state of things in that Territory: "I have found my countrymen widely scattered, but yet I sold them a good many books. Their means of grace and sources of knowledge are very small; not only Romanists, but Protestants—Americans as well as Germans—with whom I met, had no Bibles, Testaments, or any other religious books, except occasionally an old hymn book, until I supplied them. Many of these people have lived in this spiritual wilderness already over ten years."

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Bibles and Republics.—A correspondent of the N. Y. Journal of Commerce calls attention to the fact that "France is groaning for the Bible," and needs a large supply in order to insure her settling down as an orderly Republic. He says that the first American Congress passed a resolution for purchasing or obtaining a large number of Bibles, some thirty thousand, for circulation among the people—an example which he thinks deserving of the consideration and imitation of the new French Government.

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Bequests.—The late Samuel Harvey, of Germantown, Pennsylvania, has made the following legacies: $1,000 to the Chartered Fund of the Methodist Episcopal Church; $1,000 to the Bible Society of Philadelphia; $1,000 to the Magdalen Society of Philadelphia; $1,000 to the Missionary Society of the Methodist Episcopal Church within the bounds of the Philadelphia Conference.

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Blackwood's Edinburgh Magazine for April comes to us in advance of the English edition. It opens with a long article, said to be by Alison, on the "Fall of the Throne of the Barricades." This is followed by "A German Ditty," "Two Sonnets," "My Route into Canada," "The Conquest of Naples," "Traveling in Taffyland," "Life and Times of Lord Hardwicke," "How we got possession of the Tuilleries," "The Caxtons—a Family Picture."

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The Parlor Magazine commences its Fifth Volume with the May number. It appears in an entire new dress, and is really one of the neatest periodicals of the kind published. This magazine, as many of our readers already know, was commenced with the view of furnishing a periodical literature free from the trash so generally diffused in similar channels. It is only necessary to say, that the effort has succeeded. It is issued monthly, containing thirty-two super-royal pages of original matter, printed on fine paper, with a splendid steel engraving and colored flower in each number, with occasional wood-cuts and music, making a beautiful volume of over 400 pages. Price $2, in advance; 3 copies for $5. E. E. Miles, 135 Nassau-st., N. Y.

LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

In the Senate, Mr. Allen presented a resolution from the Legislature of the State of Ohio, in favor of adopting Whitney's plan of a railroad to the Pacific, which was ordered printed. Mr. Douglass, of Ill., from the Committee on Territories, reported a bill providing for the organization of the Territory of Minesota; also one for the organization of Nebraska. These, together with the Oregon bill, were made the special order of the day for Wednesday, April 26. Mr. John M. Niles, of Ct., submitted a resolution instructing the Committee on Finance to inquire into the expediency of coining quarter dimes, and to discontinue the coining of of cents, which was adopted.

But the principal discussions last week, in both Houses, related to the subject of slavery and the mob in Washington. It was brought up in the Senate by Mr. Hale, of N. H., who asked leave to introduce a bill in relation to riots and unlawful assemblages in the District of Columbia, and made a few brief and general remarks upon the subject of the bill. He was followed by Bagby of Alabama, Benton of Mo., Calhoun of S. C., Wescott of Fla., all of whom discussed the slavery question with considerable warmth. The exciting debate was continued by Messrs. Mangum, Calhoun, Douglas, Foote, Jefferson Davis, Hannegan, John Davis, Butler, and Cameron. The subject was under consideration when the Senate adjourned over till Monday.

In the House of Representatives, on Tuesday, Mr. Giddings of Ohio, moved to suspend the rules, in order that he might offer a resolution for the appointment of a Select Committee to inquire why the seventy men, women, and children, were cast into prison this morning for attempting to escape from the bondage in which they were held, and who were found in the schooner Pearl down the Potomac River. Objections were made, and the motion lost amid great laughter. On Thursday, Mr. Palfrey of Mass., wished to offer a resolution setting forth the whole proceedings of the recent mob raised in consequence of the capture and imprisonment of the runaway slaves, and proposed to raise a Select Committee to report what action the House should take to secure its members from personal threats and attacks. This led to a heated discussion, which continued through that day. On the following day, after some sparring, Mr. Palfrey was permitted to read a statement from Mr. Giddings, detailing threats to lynch him, and when he had concluded Mr. Wick, of Indiana, obtained the floor, and the House adjourned till Monday.

IMPORTANT NEWS FROM EUROPE.

The Steamship Sarah Sands arrived at New York on the 21st inst., bringing foreign news to the 3d. The intelligence is highly important, and shows that the revolutionary movement has not yet reached its height. It is impossible to prepare a connected and systematic account of things, but what follows will give the reader a tolerably good idea.

England, Ireland, and Scotland.

England is beginning to feel the effects of the revolution on the continent. Much discontent is manifested among the people, and men of coolness and judgment are not without fears of an outbreak. The great body of Chartists were to present a petition to the House of Commons on the 10th of April, calling for "The Charter." At a recent large meeting of Chartists in London, it was stated that when their petition was presented from two to three hundred thousand Chartists would walk to the House of Commons. One speaker said it was all a mockery and a farce to petition at all, as they very well knew that the Government would never grant the People's Charter, and therefore just one hour ought to be appointed for the House of Commons to consider their petition. If they said "No," then 100,000 persons would form a compact body, understand each other by signs, unite in a procession, and upset the Government!

In Ireland, the evidences of disaffection are multiplying. A large portion of the working classes in Dublin are arming themselves with rifles, muskets, and pikes, to be ready for any emergency. Clubs are formed to practice firing, and large numbers regularly congregate for drills. Some of the leading newspapers boldly recommend a resort to the utmost extremities if necessary. Meanwhile the Government is taking every precaution against an outbreak, and furnishing arms and ammunition to loyal subjects.

Scotland is comparatively quiet. Still, in consequence of the recent disturbances in Edinburg and Glasgow, the companies stationed at Leith and Glasgow are to be strengthened.

France.

The Provisional Government has postponed the elections for the General Assembly to Sunday the 23d of April, and the meeting of that body to the 4th of May.

Many of the Poles residing in Paris have determined to visit their own country and assist in overthrowing its present rulers and establishing its independence. On the 26th of March, about three thousand Poles waited on the Provisional Government at the Hotel de Ville, to express their sympathy.

A very numerous deputation of the Italian Association went on the 27th to Hotel de Ville. M. Mazzini, the President, read an address, expressing their sympathy for the Provisional Government, and announcing that the association had been definitely constituted.

The Provisional Government has issued orders for the immediate formation of a camp of between thirty and thirty-five thousand men between Vienne and Grenoble. The measure is said to be adopted in consequence of the news from Italy. Another corps of observation is to be stationed at Nancy.

One of the most striking effects of the late political catastrophe is exhibited in journalism. Not only is the circulation of all the established journals enormously increased, that of *La Presse* alone having risen from 36,000 to nearly 80,000, but a swarm of smaller journals have come into existence. A sort of spurious race of newspapers distributed by hawkers in all quarters of Paris, and sold usually for one sou, the profit being two-fifths of a sou, has begun.

A decree of the Government modifies the law of libel, and enacts that henceforward no officer of the Government can prosecute a journalist for criticising his public conduct.

The disturbances in Lyons still continue. On the 25th, 2,000 workmen attacked the military stores of Perrache, and plundered them of several thousand carbines.

On Wednesday, M. Cremieux received a deputation of the Colonists of Algeria, who demanded that a decree should immediately pronounce the incorporation of that country with France. The Provisional Government has issued a decree authorizing Algeria to return Deputies to the National Assembly.

Napoleon Bonaparte, son of Prince Jerome, has offered himself as a candidate for the representation of Corsica.

The Jesuits have been expelled from Avignon.

Prussia.

The revolution which has been effected in Berlin, is said to have restored to the citizens the right to assemble and speak freely, of which they have so long been deprived. Farther particulars are given relative to the encounter of the people and military at Berlin, which show that there was sharp fighting, and many lives lost.

The magnificent residence of the Prince de Croy, in Westphalia, and several other noble mansions, have been totally destroyed by bands of peasantry. The hot-houses alone of the Prince de Croy cost 50,000 thalers.

Denmark.

There has been a successful movement among the people of Schleswig and Holstein. At a large demonstration meeting, they adopted an address to the King, stating that his Ministers had not the confidence of the people. They were accordingly dismissed by the King soon after receiving the address. Before this result was announced, however, some depredations had been committed.

Bavaria.

King Louis abdicated in favor of his son Maximilian on the 20th of March. The retiring sovereign was born on the 25th of August, 1786, and is now in his 62d year. He succeeded his father on the 13th of October, 1825, and has therefore reigned rather more than 22 years. The new monarch, King Maximilian, entered his office with a proclamation full of good promises, which was well received.

Austria.

The Emperor of Austria has issued a proclamation granting complete amnesty for all political criminals confined in the different prisons and fortresses. It had not been fully complied with at last accounts, and there was consequently considerable uneasiness.

Poland and Russia.

Dispatches had been received at Paris, stating that an insurrection had broken out in the southern provinces of Russia. It was also rumored, although the rumor was not generally credited, that Warsaw was in open revolution. The Emperor of Russia is concentrating a large body of troops on the frontier of Galicia, some leagues from Cracow. He has already 50,000 soldiers in Russian Poland. The danger of a collision between Germany and Russia is spoken of as imminent. All the political prisoners at Cracow, amounting to 400 students, priests, and nobles, were set free on the 17th of March, by Count Degun, who was accompanied to the prison by 15,000 men, assembled to insist upon their release.

Italy.

A movement began at Milan immediately on the reception of news of the outbreak and triumph at Vienna. On the 18th, the Emperor issued a proclamation abolishing the censorship, and convoking the States for July 3d. But these concessions were too late. The people attacked the Austrian soldiers on the 22d, and drove them from the citadel on the 23d, after killing many, and taking a large number of prisoners. The King of Sardinia issued on the same day, the 23d, and therefore without knowledge of the retirement of the Austrians, a proclamation, declaring war against Austria, and announcing his intention of aiding the Italian population of Lombardy.

Advices from Parma bring the confirmation of the revolution there. At the first news of the insurrection at Milan, the inhabitants filled the streets, and fell upon the Austrians; the latter had recourse to grape. The Grand Duke, however, alarmed at the situation of affairs, published a proclamation, in which he announced his wish to withdraw with his family, and named a regency, to which he transferred supreme power, with full liberty to adopt such measures and establish such laws as they might think fit under existing circumstances. A Provisional Government, composed of the most illustrious personages of the city, has been formed, among them Count San Vitale and Pellegrini.

The Florence journals announce that a revolution took place at Modena on the 20th. One hundred young men sallied forth, shouting in favor of the revolutions at Paris and Vienna. The Hungarians refused to act against the people. At 2 o'clock in the afternoon, a soldier, who fired on the people, was stoned to death.

FIVE DAYS LATER FROM EUROPE.

The steamer Acadia arrived at Boston on Sunday evening last, bringing Liverpool dates to the 8th inst. The following intelligence was sent to the New York papers by telegraph :—

In England and Ireland the greatest excitement exists. Lord John Russell has repeated in the House of Commons his previous declaration that the whole weight of the Government should be applied to the maintenance of order and to put down disaffection and rebellion.

The accounts from Ireland are more menacing than ever. The students in Trinity College are arming in defence of the Government, and the members of the Royal Dublin Society are following their example. Additional troops have arrived from England. The Repealers in the City are equally energetic, and are being warmly supported throughout the provinces.

The great demonstration of the Chartists, which was to come off in London on the 10th inst., has been forbidden by the English Government. All the arrangements for the procession were going on satisfactorily—the route laid down, the carriage for conveying the petition built, and the banners, insignia, &c. decided on, when Sir G. Gray, the Home Secretary, announced to Parliament on the 6th instant, the determination of Government, not to allow the assemblage or procession to take place. The Chartists have passed resolutions declaring that the meeting and procession shall take place despite the threats of the Government.

The general commotion on the continent has gone on increasing. The intelligence respecting the insurrection in Lombardy has been confirmed, with the farther important feature that the King of Sardinia, at the head of an army of 30,000 troops, crossed from the Piedmontese territory into Lombardy, issuing, as he passed the frontiers, a formal declaration of war against Austria, and marched direct to Milan. The Austrians, defeated at every point, fled as he approached, and having successfully been driven from Parma, Brescia, and Des Seuzano, have endeavored to establish themselves on the line of the Mincio.

It is said that a disposable force will be shortly at the command of Charles Albert of not less than 250,000. With such an army not only will all Lombardy be liberated, but Austria may be threatened, even at the gates of Vienna.

Savoy has declared itself a Republic.

In Switzerland a strict neutrality seems to be aimed at, and the levying troops is discountenanced by the Vorort. All the countries on the right bank of the Rhine have been violently convulsed.

At Baden, Wurtemberg, and Saxony, liberal Governments have been conceded to the people.

In Hanover the triumph of popular feeling has been complete.

In Prussia, after the bloody scenes which took place in Berlin, the King has put himself at the head of the German Confederation and promises extensive Constitutional reforms.

All Silesia, Breslau, and even Lithuania appears to be in an alarming state of convulsion. It is rumored that 50,000 Cossacks have suddenly appeared at Tilsit, and in the state of excitement in which the Emperor is at the moment, should the King of Prussia waver, the consequences may be serious. The Emperor himself is vigorous and decided. He is said to have ordered every man in Russian Poland between 18 and 35 to be removed into the interior of Russia.

Nicholas is concentrating a vast army in Southern Russia which we should deem sufficient to crush any attempt to erect a Republic in that division of the Empire.

Belgium and Holland are comparatively tranquil.

It is reported that the Turkish Government, under the influence of the Russian Ambassador, refuses to acknowledge the French Republic.

A violent *emeute* took place at Madrid on the evening of the 26th. The people and the soldiery fought in the streets from 7 in the evening until 3 or 4 in the morning, and a considerable number were slain on both sides. The cause was said to be a republican movement. Court-martials have been held on many of the prisoners, but no executions took place. Queen Christina is said to have fled.

SINGULAR CIRCUMSTANCE.—A man residing in Boston, who has always maintained an unblemished character for sobriety and regular habits, the other day drew $500 from a bank, put the money in his pocket, took a cab and drove away. He was absent two or three days, when he returned, covered with mud and filth, but could give no account of where he had been, and the money which he took from the bank was gone. Within a day or two he has received a letter from a relative in Maine, acknowledging the receipt of $500, and inquiring what disposition is to be made of the money. The only plausible explanation of the affair is that while in an insane state of mind he sent the money to his uncle; and, as he was, soon after his return, attacked with brain fever, it may, perhaps, be supposed with some degree of plausibility that he was all the while under the effect of the fever, which had not then developed itself.

A WEALTHY COUNTY.—The Cincinnati Commercial publishes a table showing the names and worth, in part, of the rich men of that city and of Hamilton County, being the list of persons whose taxes for State and county purposes the past year have amounted to five hundred dollars and upward. The taxes of N. Longworth alone are $11,500 The total amount paid by 105 persons and firms $110,105, averaging upward of one hundred each. The same table has also added a few interesting particulars in regard to the aggregate amounts paid in several previous years, which includes the total receipts of the County Treasury, for direct taxes, licenses, &c. the year ending in June of each year.

In 1810, Rev. L. J. Wilson, Treasurer	$2,594 54
In 1820, D. Wade, Treasurer	12,972 77
In 1830, R. Fosdick, do	57,057 44
In 1840, S. Martin, do	222,222 53
In 1847, W. Holmes, do about	475,000 00

The receipts of the Society for the Propagation of the Gospel in Foreign Parts, during the year 1847, amounted to £84,068 7s. 3d. Of this sum £40,253 3s. 3d. belongs to the funds for new and special purposes.

SUMMARY.

Three young men of Fulton, above Cincinnati, lost their lives in a gale, while sailing on the river, by the capsizing of the boat. The boat was light and delicately built, and was ballasted with iron bloom, which were fastened down to the keel. When the boat capsized in the gust, it went immediately to the bottom, carried down by the weight of the iron which could not be displaced in consequence of the fastenings, taking with it two of the young men, who, doubtless became entangled in the rigging. The other came to surface, but perished before assistance ance could reach him. *All three were drowned.*

On the night of the 15th inst., a band of slaves attempted to escape from Washington in a Jersey schooner which was to take them to Philadelphia. But a steamer having been chartered and armed, pursuit was given, and they were overtaken near the mouth of the Potomac river, where they were captured without resistance. They were brought back to the wharf, when the whole party, captain, crew, and seventy-seven negroes, were lodged in jail.

At a meeting of the Great Western Steamship Company at Bristol, England, the expenses attending the recovery of the steamship Great Britain were stated to amount, after deducting the proceeds of materials, to £12,670 14s. 1d. The estimates for restoring her to the condition she was in previously to her stranding, amounted to £21,694 5s. The directors stated that, after a settlement had been come to with the underwriters at Liverpool and Glasgow, negotiations for her sale would have their best attentions.

The circumstances under which a child of Mr. Hopkins of Northampton was scalded to death, are stated in the Worcester Journal as follows: Previous to putting him to bed, the girl having charge of the nursery put a quantity of boiling water in the bathing tub, preparatory to the accustomed ablution of the children, and left the room without qualifying its temperature. The little naked boy, supposing the water ready for his use, *jumped into the tub, and was immersed in the boiling water!*

Clarence, a son of Hon. David Wilmot, aged about eleven years, came to his death on Monday evening last, says the Bradford Reporter, by eating of the wild parsnip. He was attending Mrs. Robbs' school at Athens, and in company with another lad, in the fields, ate of the root, which caused his death after much suffering, in about two hours. The other lad was not so badly poisened and is expected to survive.

On the 15th inst., John H. Smith, one of the Deputies of the Sheriff of Columbia Co., N. Y., was shot by two men while returning from an attempt to sell some property of Geo. I. Finkle on a judgment obtained against him a few weeks since, by Geo. Weeks, for damages done said Weeks by having his harness and farming implements destroyed last season. The Governor offered a large reward for the perpetrators of the act, and it is believed that they have been taken.

A Washington letter writer states that the Select Committee appointed by the House of Representatives, will report unanimously in favor of the railroad project of Mr. Whitney, and in favor of granting him whatever portion of the public domain may be necessary for the completion of the enterprise.

The Governor of New York has offered a reward of $1,000 for the apprehension of Miller and Wheeler, charged with having shot J. H. Smith, a deputy sheriff of Columbia County. Also, a like sum for the arrest of one John Mosher, of the same County, charged with the crimes of burglary, arson, and conspiracy.

The farmers of Northern Indiana have formed an association for the purpose of building warehouses to store their grain in, and vessels to ship it in. They are dissatisfied with the rates of the forwarders and shippers.

Dr. Ford, the chaplain of Newgate, told the narrator, that when a reprieve came for one man under sentence of death, he returned a Bible and Prayer-book which the doctor had given him, with his thanks, remarking that he had then "no farther use for them."

The Sun says that the under-ground abolition railway, for stealing slaves, is said to have been exceedingly busy for a few weeks past, as many as ten or fifteen runaways having passed through this city daily.

The London University College has received from an unknown source, the munificent donation of £5000. The only condition of the gift is that it be called "The Andrews Fund."

The Rev. James O'Sullivan, late a Parish Priest of the Diocese of Kerry, and John Fitzgerald, Esq., with several other respectable persons, renounced tho errors of popery on the 5th ult., in St. Thomas's Church, Dublin.

On Thursday evening, April 13, six prisoners made their escape from the Clinton prison. Though their flight was immediately known, and the most prompt measures were taken to secure their arrest, they eluded all efforts to recapture them. A reward of $50 is offered for each.

Russell Cady, and his mother, Nancy Cady, who have been confined nearly eighteen months in the prison of Chenango Co., N. Y., on a charge of murdering George Manwaring, Jr., in October, 1846, have been acquitted at a second trial, and released from imprisonment.

A letter has been received at Washington, dated Mexico, 4th inst., which states that the prospect of peace is very uncertain. The writer is an intelligent gentleman, who has hitherto been sanguine of peace, but now considers the ratification of the Treaty extremely doubtful.

The Buffalo Courier of the 19th, says that the water in the lake at that point was about fifteen inches lower than it had ever been known to be by a gentleman who had resided there for thirty years.

The steamer Niagara was wrecked on the 18th inst., near the mouth of the Genesee River, on her regular trip from Oswego to Rochester. She was valued at $60,000. No lives were lost.

Clapp's Pavilion, at Whitestown, N. Y., was burnt on the 19th inst., together with the out-houses.

The Hampshire Herald contains a letter from a patient of the water-cure Dr. Ruggles, who went through a course of five months' treatment, during which he was thought to be a certain victim. He says that his weight at the commencement of the treatment was 127 pounds, and that he was relieved of thirty-three pounds of bad flesh and morbid secretions, and now feels that he has been made over, even to his finger nails. He had been the prey of dyspepsia, liver-complaint, and erysipelas, for fourteen years, but is now sound and hearty.

Dr. Simpson, of Scotland, has computed that of 300 surgical operations performed with ether and chloroform, fewer proved fatal than is usual in the same cases without these agents. Of 1088 cases of amputation of the thigh, without an anæsthetic agent, 44 in 100 died; out of 135 cases, with ether or chloroform, 33 only died, or 24 in 100.

The agricultural stock of Great Britain is estimated at the value of £330,870,000, or about $1,600,000,000—consisting of horses, cattle, sheep, and pigs. The implements of husbandry and the labors bestowed on the agriculture of that country would increase the total value to £500,000,000, or about two thirds of the public debt.

The history of the later kings of France shows a remarkable succession of misfortunes: Louis XVI. guillotined. Louis XVII. died of want. Louis XVIII. twice exiled. Napoleon exiled. His son died in a foreign land. Charles X. dethroned. Henry V. proscribed. Louis Philippe put to flight. The Count of Paris rejected.

Large quantities of lumber have arrived at Pittsburg from the lumber regions up the Allegany. The shore of the Allegany is crowded with it almost as far as the eye can reach. If we continue to be distressed, says a Pittsburg paper, with the destruction of buildings by fire as we have been of late, lumber will be in good demand for some time to come.

The Concord (N. H.) Patriot of the 13th says: "The Grand Jury found thirty-nine indictments for violations of the License Laws, at the session of the court here. The whole amount of the fines adjudged by the court is just $950. The cost amounts to about $4 on each indictment."

The Mobile Tribune of the 8th inst. says that the British Charge d'Affaires at Washington has remonstrated in very strong terms, under instructions from his government, against the enforcement by the authorities of Mobile, of the laws of Alabama on the subject of the arrival of free persons of color in her ports. The cases of the British ships "Queen" and "Portland" are made the foundation of the complaint.

Simpson, in his Overland Journey Round the World, says: "During my visit, there was living on Woahoo, Sandwich Islands, a woman of twelve years of age, who had already presented to an English husband three thriving pledges of connubial love."

The Concord (N. H.) Freeman says that the vote on the question submitted by the Legislature, in respect to the expediency of a law prohibiting the sale of intoxicating liquors except for mechanical and medicinal purposes, seems to indicate that a majority of the people approve such a law.

The West Harwich correspondent of the Yarmouth Register says that two sisters in that village a short time since, on the same day, each presented her liege lord a pair of fine, healthy twins, two boys and two girls. The interesting young strangers were doing well at the last accounts.

The printers of Rome have a way of manifesting joy peculiar to themselves. We notice from an English paper that on the day after intelligence of the new Sardinian, Tuscan, and Neapolitan constitutions was received, all the Roman newspapers were printed with *red ink*, as a sign of rejoicing.

Four girls were recently arrested in the village of Odell, Bedfordshire, Eng., for sticking a cat full of pins and then burning her alive. The cruel deed was performed as a *charm*, to ascertain the constancy of a lover of one of the girls.

The Trenton (N. J.) State Gazette, says, "More than 1,600 persons have been added to the Methodist Church, in New Jersey, during the protracted meetings of the present season—and probably many more which have not been reported."

A case was decided last week, in Fairfax County, Va., which has been in Chancery for twenty years. The decision was for the plaintiff, and the defendant appeals! So the end is not yet.

Jane Moody advertises in Boston that her husband has abandoned her, although she has 'borne him twelve children, and never gave him an angry word, notwithstanding his frequent ill usage.' Jane has acted fully up to the old injunction, 'bear and forbear.'

Father Mathew having been required by his superior to go to Rome prior to his departure for this country, will not visit the United States until September.

The Detroit (Mich.) Advertiser states that a million barrels of flour and nearly 2,000,000 bushels of wheat were exported from that State last year, besides 1,000,000 pounds of wool, and other products.

The Legislature of Virginia has voted swords to some ninety officers for their services in the Mexican campaigns. The same Legislature *refused* to pass a resolution of respect to the memory of the venerated Adams.

A bill has passed the Senate of New York for a railroad from Auburn to Ithaca, also a bill to preserve a fair competition between the Troy the Schenectady, and the Albany and Schenectady railroads.

The Duke of Wellington has received, from the time he entered the public service, up to the present, the enormous sum of £1,800,000 sterling from the public crib.

The New York Assembly has passed an act to abolish imprisonment for debt and limit imprisonment for fines; allowing each day's imprisonment to liquidate $8 of the fine.

Fifteen hundred shad and five thousand herring were recently taken at a haul at Bryan's Landing, on the Potomac.

The Sun avers that it is currently reported, and that great credence is given to the report, that John Jacob Astor has never been naturalized. It is said that upon examination of the books of the United States Court from 1784 to the present time his name does not appear. If such is the case, adds the Sun, his immense property must revert to the State, a sum which would amply provide for the liquidation of the State Debt and provide for the School Fund. "Currently *reported*," perhaps, but not believed.

Several acres of woods, on the line of the Worcester (Mass.) Railroad, were burnt on the 14th by a spark from the locomotive.

The Commissioners of the New York Canals have officially announced that the water will be let into the canals of the State on the first day of May.

A captain of a vessel from Constantinople to Wexford, and several of the crew, died from eating pork that was preserved in a leaden cistern.

A well at Mondrof is 2,200 feet deep, said to be the deepest in the whole world. The well of Greenville, Paris, is 1,794 feet deep.

A man was arrested in New Orleans recently at the suit of his wife, for using indecent and improper language to her.

Dr. Coolidge, under sentence of death in the Maine State Prison, has been set to learn the trade of a shoemaker.

"We praise men for fighting," says a caustic writer, "and punish children for doing the same."

Guizot and his family have joined the congregation of the French Protestant Church at St. Martin's le Grand, in London.

An elephant connected with a menagerie, supposed to be one hundred years old, recently died at Norwich, England.

The two Methodist official papers at New York and Cincinnati lately reported in a single week about 3,000 conversions.

A Philadelphia Jury, lately awarded $10,000 damages in a suit for breach of promise of marriage.

They cart flour to Milwaukie 65 miles. One team of six horses draws forty barrels.

Two hundred and sixty-eight canal boats were built in Rochester during the last year.

Review of New York Market.

MONDAY, APRIL 24.

ASHES—Pots $6 00; Pearls 7 75.——FLOUR AND MEAL—Flour ranges from 6 12 to 6 37, the latter price being for pure Genesee. Rye Flour 3 70. Jersey Meal 3 37. ——GRAIN—Ohio Wheat 1 35; Genesee 1 37 a 1 40. Corn 50 a 53c. Rye 75c. Oats, Northern, 45c.; Southern, 41c.——PROVISIONS—The market for Pork is heavy; it is held at 8 50 a 10 00. Country Beef 5 00 a 8 00. Beef Hams 12 50 per bbl. Butter is scarce; western dairy selling for 18 a 20c.; Orange County 20 a 28c.

MARRIED,

In Waterford, Ct, on the 18th inst., by the public declaration of the parties, PAUL STILLMAN, of New York, to LYDIA E., daughter of David Rogers, Esq.

At Independence, N. Y., on the 13th inst., by John P. Livermore, Esq., ERASTUS GREEN, Esq., of Alfred, to Miss NANCY GREEN, of Independence.

In Genesee, Allegany Co., N. Y., March 25, 1848, by John Edwards, Esq., Mr. ENOS PAGE, of Green, Chenango Co., N. Y., to Mrs. LYDIA HALL, of the former place.

DIED,

In Genesee, Allegany Co., N. Y., March 19, 1848, of a complication of diseases, ROWLAND COON. He was a member of the 3d Seventh-day Baptist Church in Genesee, and expressed confidence in the application of the atoning blood of the Saviour.

At Unadilla Forks, N. Y., on the 9th inst., HELEN T. BABCOCK, daughter of Henry H. Babcock, aged 16 years.

LETTERS.

S. S. Griswold, C. S. Hall, P. C. Burdick, R. G. Burdick, E. R. Gallup, James Hubbard, D. Clarke, J. P Livermore, Lauren H. Babcock, John Edwards, Asa West (yes.)

RECEIPTS.

O. Maxson, Jr., Waterford, Ct.	$2 00	pays to vol. 5	No. 44
J. S. Martin, Metouchin, N. J.	2 00	" 5	" 44
Ezekiel Thomas, Shiloh, N. J.	2 00	" 4	" 52
M. T. Davis, "	2 00	" 4	" 52
J. O. Frazeur's est. "	2 00	" 4	" 52
B. F. Stoddard's est., Portersv'e	4 00	" 4	" 40
Benj. Collins, Fulton, W. T.	4 00	" 4	" 52
Jesse Saunders, Albion, W. T.	2 00	" 4	" 52
Chas. Maxson, "	2 00	" 5	" 14
J. H. Potter, "	2 00	" 3	" 52
Barzilla Randolph, Berlin	2 00	" 5	" 52
Lauren H. Babcock, DeRuyter	2 00	" 4	" 52
H. C. Babcock, Brookfield	2 00	" 5	" 52
A. West for J. Button, Leonardsv'e	3 00	" 5	" 52

NOTICE—BILLS.—Several weeks ago we gave notice of our desire to settle up all old accounts for the Recorder, so as to begin the fifth volume, in June next, with clean books. To encourage promptness, and to secure as complete a settlement as possible, we proposed to receive $2 per year on old accounts, if paid previous to the close of the present vol.; while all accounts remaining unsettled at the time, we gave notice, would be kept separate from future accounts, and charged at the rate of $2 50 per year, according to our published terms. Within a few weeks past we have sent bills to nearly all of our subscribers who owe us more than $1, reckoning to the close of the present volume. This will enable each one to understand exactly how his account stands, and to avail himself of our offer to receive the advance price, even on old accounts. If our bills are incorrect in any respect, we will cheerfully correct them on a representation of the case. If they are correct, we hope the money will be immediately forwarded, either through our agents or directly to us. You may send money by mail at our risk, provided you inform the postmaster what the letter contains, and retain a description of the bills.

NOTICE.

The Publishing Committee of the Sabbath Recorder request a full meeting of the subscribers to the Publishing Fund, at Plainfield, N. J., on the evening of fifth-day, May 25. The Committee are desirous of submitting, at this meeting, a report of their past labors, that such arrangements may be made for the future publication of the paper as may be deemed advisable. Those who can not attend personally, are requested to appoint a representative, who shall have discretion to act for them, as it will be important to have a full vote of all interested.

T. B. STILLMAN,
GEO. GREENMAN, } Pub. Com.
DAVID DUNN,

EASTERN ASSOCIATION.

This body will hold its annual session with the Seventh-day Baptist Church in Plainfield, N. J., on the fifth day of the week before the fourth Sabbath in May, 1848, at 10 o'clock A. M. Introductory Sermon by T. B. Brown, of N. Y.; alternate A. B. Burdick, of R. I.

The Executive Board of the Association holds its second semi-annual session at the same place, on the fourth day of said week, at 10 o'clock A. M. The following persons compose the Board: A. D. Titsworth, Chairman; T. B. Brown, Secretary; S. S. Griswold, Corresponding Secretary; H. S. Berry, Treasurer; Daniel Coon, Josiah W. Langworthy, A. B. Burdick, Wm. A. Weeden, I. Moore, C. T. Champlin, Lucius Crandall, W. B. Gillett, S Davison, P. L. Berry, Paul Stillman.

S. S GRISWOLD, Cor. Sec.

HOPKINTON, R. I., April 19, 1848.

P. S. Missionaries in the employ of the Association are requested to forward their reports to the Corresponding Secretary previous to the 15th of May; also any suggestions relative to eligible fields of labor.

THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, Including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By WILLIAM HENRY BLACK, Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records. London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

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26tf. E. H. WILCOX, PROPRIETOR.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

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The editor, Robert Chambers, is distinguished as the author of several historical works connected with Scotland, and as joint editor of Chambers' Edinburgh Journal.

As an evidence of the great popularity of the work in England, it may be stated that more than *forty thousand copies have been sold in less than three years;* and this almost without advertising or being indebted to any notice from literary Reviews.

In addition to the great number of pictorial illustrations in the English edition, the American publishers have greatly enriched the work by *the addition of fine steel and mezzotint engravings* of the heads of Shakspeare, Addison, Byron, a full length portrait of Dr. Johnson, and a beautiful scenic representation of Oliver Goldsmith and Dr. Johnson.

These important additions to the American edition, together with a better paper and binding than the English, must give this a decided preference with the American reader.

GOULD, KENDALL & LINCOLN, Publishers, Boston.

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Miscellaneous.

THE MARSEILLAISE HYMN,

Was first sung by the Marseillaise confederates, in 1792, from whom it received its name. It was composed by M. Joseph Rougeu de L'Isle, while an officer in the engineer corps at Strasburg, early in the French Revolution, with a view of supplanting the vulgar songs then in vogue, relative to the struggle then in progress. He composed the song and music in one night. It was first called "L'Offrande a la Liberte," (an Offering to Liberty.) It became the national song of the French patriots and warriors, and was famous in Europe and America. The air is peculiarly exciting. It was suppressed, of course, under the Empire and the Bourbons—but the Revolution of 1830 called it up anew, and it has since become again the national song of the French patriots. The ex-King of the French, Louis Philippe, bestowed on its composer, who was about seventy years old at the time of the last Revolution, (having been born in 1760,) a pension of 1500 francs from his private purse. The following is an old but admirable translation of this splendid national lyric:

Ye sons of France, awake to glory,
Hark, hark, what myriads bid you rise;
Your children, wives, and grandsires hoary,
Behold their tears and hear their cries.
Shall hateful tyrants, mischief breeding,
With hireling hosts, a ruffian band,
Affright and desolate the land,
While Peace and Liberty lie bleeding?
(*Chorus.*)—To arms! to arms, ye brave!
Th' avenging sword unsheath!
March on, march on—all hearts resolved
On Liberty or Death!

Now, now the dangerous storm is rolling,
Which treach'rous kings confederate raise;
The dogs of war let loose are howling,
And, lo! our fields and cities blaze.
And shall we basely view the ruin,
While lawless force with guilty stride
Spreads desolation far and wide,
With crime and blood his hands embruing?
(*Chorus.*)—To arms, &c.

With luxury and pride surrounded,
The vile insatiate despots dare—
Their thirst of gold and power unbounded—
To mete and vend the light and air.
Like beasts of burden would they load us,
Like tyrants bid their slaves adore;
But man is man, and who is more?
Nor shall they longer lash and goad us.
(*Chorus.*)—To arms, &c.

O, Liberty! can man resign thee,
Once having felt the gen'rous flame!
Can dungeons, bolts and bars confine thee,
Or whips thy noble spirit tame?
Too long the world has wept, bewailing
That falsehood's dagger tyrants wield;
But Freedom is our sword and shield,
And all their arts are unavailing.
(*Chorus.*)—To arms, &c.

THE MUTINEERS.

BY REV. J. GREENLEAF.

Do you see that little speck on the map of the Pacific Ocean, at about twenty-five degrees South latitude, and one hundred degrees West longitude? It is Pitcairn's Island, a little spot of not more than fifteen miles in circumference, rising out of the sea, alone, in mid-ocean, and around its rocky shores the sea roared for centuries, with no human being there to hearken to the sound. Within sixty years past that little spot has been the scene of a most wonderful drama, or rather a romance in real life, which puts fiction in the shade, and illustrates in a remarkable manner, the overruling hand of Divine Providence in educing good from evil.

In the year 1787, the ship Bounty, under the command of Capt. Bligh, was sent to the Pacific by the British government for the purpose of carrying the bread-fruit tree from the Society Islands to the West Indies. Having procured a stock of plants, and transacted all the necessary business, the ship left Tahiti, April 4th, 1789, navigated by forty-five men. Some difficulties had occurred between Capt. Bligh and Fletcher Christian his mate, previously to this, but the infection now spread rapidly, and in about twenty days broke out in open mutiny; when the mutineers, headed by the mate, seized the ship, and putting the captain and eighteen men who adhered to him into an open boat, with a small stock of provisions, set them adrift. The mutineers, twenty-five persons in all, then directed their course to the Society Islands, where they cruised about for some months, abandoning themselves to all sorts of licentiousness. As might well be expected, quarrels arose among them; and at length, sixteen of the crew, taking their share of the property from the vessel, landed at Tahiti, with the avowed design of spending their lives on the Island; while the remainder decoyed on board thirty-five natives, men, women and boys, set sail in the Pacific and were supposed to be lost.

Captain Bligh and his little company suffered incredible hardships, being forty-two days in an open boat, with no more provisions than would have lasted the company for five days; but after rowing and sailing more than three thousand six hundred miles, with the loss of one man only, they arrived at the island of Timor, in the East Indies, from whence they obtained a passage home. On the return of Captain Bligh to England, the frigate Pandora was dispatched to the Society Islands, to arrest the mutineers, if they could be found. At Tahiti, they succeeded in arresting fourteen of those who landed there, two having been killed previously in a quarrel with the natives. On the passage home the Pandora was wrecked, and four of the mutineers were drowned. The remaining ten were put on trial in England; four were acquitted, one was discharged for some informality in the proceedings, and five were convicted. Two of these were afterwards pardoned, and three were executed. No further inquiries were made. Twenty years passed away, and the thing was almost forgotten.

About the year 1810, Captain Folger, in the ship Topaz, of Boston, was cruising in the Pacific for whales; and sailing a little out of the common track, made Pitcairn's Island. To his great astonishment, as he neared the shore, he perceived the appearance not only of inhabitants, but of a regular settlement. This information noised abroad; and not long after this, the English ship Briton, Sir Thomas Staines commander, in making a voyage from the Marquesas to Valparaiso, fell in, unexpectedly, with the same lone spot. It being night when he arrived in the offing, he "hove to," that he might ascertain by daylight whether the Island was inhabited. In the morning he was surprised to see the land laid out in regular plantations, the huts neatly built, and the whole appearance indicating industry and civilization. Presently he saw the natives bringing a canoe to the beach, which being launched, two stepped into it, and dashing through the surf, were soon along-side of the ship. If Captain Staines was surprised at the appearance of the Island, he was perfectly astonished on being hailed from the boat in good English. The natives, two young men, were taken on board, and the mystery was soon explained. They were *Thursday October Christian*, the son of Fletcher Christian, the leader of the mutineers, and *George Young*, the son of another leading man among them. Captain Staines landed, and found only a single survivor left of the crew of the Bounty, and from this man, named John Adams, learned the following history.

Fletcher Christian had some knowledge of Pitcairn's Island. He knew it to be a fertile spot, uninhabited, far remote from any others, and out of the general track of vessels passing through those seas. Thither he directed his course; and having made the Island, run the ship into a little bay—stripped it of everything valuable, and broke it up, the whole company resolving there to spend their days. They divided the Island among themselves, took the native women that they brought with them as their wives, and made slaves of the native men. Thus things went on for nearly two years, and these wicked men began to feel secure in their iniquity. But a day of awful reckoning was at hand, and the vengeance of Heaven did not slumber forever. The native men, being cruelly oppressed by these lawless seamen, rose upon them, and in one night massacred all but four, who contrived to escape their hands. Nor did the deeds of blood stop here. The native women had become attached to their English husbands, wicked as they were; and when they saw them fall by the hand of violence, they banded together, and watching an opportunity, rose upon the native men, and in one night murdered the whole. Of the four Englishmen who were left, two were exceedingly bad men. One had some knowledge of distilling, and by repeated experiments had succeeded in manufacturing an intoxicating liquor. This he used so freely that he shortly after became insane; and throwing himself from a cliff was dashed to pieces. The other was a monster in wickedness, threatening the lives of his companions, and became at length so dangerous to the whole community that the public safety demanded his execution—and they shot him.

The whole population of the Island was now about twenty-five souls, John Adams and George Young, their wives, eight other native women, with some ten or twelve children. Such was the state of things at Pitcairn's Island, at the close of the year 1793. John Adams and George Young looked on the scene of carnage and death before them, and their hearts sunk with anguish. Their wickedness stared them in the face—their sin had found them out—and they lifted up their hearts to God for pardon and cleansing. Nor did their penitence end in words. They saw a work before them—a mighty work indeed—but one which Divine Providence had most evidently placed in their path; and they hoped that by a life of usefulness, the sincerity of their repentance might be made evident.

Here were ten native women, untaught pagans, who knew nothing of the true God or of eternal life; and here, also, were children growing up—their own and their companions'—without any suitable instruction pertaining to this world or the world to come. They resolved to attempt this great work. They were both naturally of a sedate turn of mind, and Young had a tolerable education. With untiring assiduity they applied themselves to the instruction of their little colony, teaching them the arts of civilized life, as well as the truths of the gospel, and establishing the observance of the Sabbath and regular worship.

The death of George Young, in the year 1800, left Adams sole patriarch of the community. A blessing had evidently attended their labors; a large portion of the heathen women had hopefully become christians, and the children were growing up an intelligent and civilized race.

* * * * *

Adams died in March, 1829, at the age of sixty-nine years, leaving a colony of nearly seventy persons, including five widows of the original mutineers—many of the others young married people with rising families—a large portion of the whole being intelligent, sober, religious.

Pitcairn's Island is still, as ever, the little speck on the bosom of the great Pacific, and its waves dash in vain against the wall of adamant by which it is surrounded; but the roar of its waters is now heard by a christian community, who, though the offspring of vile men, yet, by the blessing of Heaven on the well-meant endeavors of two reformed mutineers, have been elevated in the scale of humanity far above many in positions of far greater privilege.

[Columbian Magazine.

THE QUEEN AND THE PARROT.

The following morsel of gossip appears in a recent No. of the Bristol Mercury: "A noted bird fancier, living in the neighborhood of the Great Western terminus in Bristol, lately reared a parrot of uncommon beauty, and moreover of a disposition to talk. Poll was duly instructed, and, as will be seen in the sequel, in time more than repaid her tutor for the pains he had taken. Her teacher was so much pleased with Poll's progress, that he determined to present her at Court, and she was accordingly started upon the journey. Poll, upon her arrival, was somewhat abashed at the new scenes of splendor in which she found herself, and exhibited an unwonted uncouthness, aud would not speak to any one. At length, however, she was introduced to the Queen, who, struck with the beautiful plumage and fine symmetry of the newly arrived guest, entered with great condescension into conversation with her. Poll's shyness wore off, and before the Queen left her she said, 'If you don't send 20*l*. I'll go back.' The Queen inquired to whom she was indebted for this new acquisition to her aviary, ascertained the circumstances connected with the affair, and gave orders for the transmission of 20*l*. to the rearer of Poll, who accordingly was paid that sum a few days since at the West of England Bank in this city—an inducement to all teachers to impart profitable instruction to their pupils.'

Wonderful Instincts of Coral Insects.—Most of the coral reefs are built in the form of a cresent or the segment of a circle, with the back to the sea, as if the little architects were aware of the properties of the arch, and knew that it would resist the dashing of the waves better than a straight line. The back of the coral crescent is generally directed towards the quarter from which storms frequently come. The care taken to work perpendicularly in the early stages of their operations would also mark a surprising instinct in these diminutive creatures. Their wall of coral, for the most part built in situations where the winds are constant, having arrived at the surface, affords a shelter to leeward from which their infant colonies may be safely sent forth; to this their instinctive foresight, it seems to be owing, that the windward side of a coral reef exposed to the open sea, is generally, if not always, the highest part, rising almost perpendicularly, sometimes from the depth of 200 fathoms.

TALENT ALWAYS WORTH A PRICE.

No men are more justly entitled to fair prices, than truly qualified and competent teachers. And this, not barely because of the value of what they give in return, but because of the great outlay of time and money necessary to prepare for their profession. Some teachers have spent a dozen years in preparation, and have laid out many thousand dollars; a capital of time and money sufficient to have made them rich, in merchandize, or at any mechanical art. Few persons can estimate the value of things, where results are produced with ease, and in a moment. They must see the labor performed. Most can readily believe that a railroad, a canal, or a ship, is worth all the money asked for it; but they cannot understand why a painting or a statue should be held at many thousand dollars. Nor can they but be amazed that Paganini should expect twenty guineas for a single "tune" performed on the violin! A plain, but frank-hearted and sensible farmer, once called at the office of a celebrated Chief Justice in the South, and asked him a very important question, that could be answered in an instant, categorically—yes or no. "No," was promptly returned. The farmer was well satisfied. The decision was worth to him many thousand dollars. And now the client, about to retire, asked the lawyer the charge for the information. "Ten dollars," replied he. "Ten dollars!" ejaculated the astonished farmer, "ten dollars!! for saying, no?" "Do you see these rows of books, my friend?" rejoined the Chief Justice; "I have spent many years in reading them, and studying their contents, to answer No." "Right! right! responded the honest farmer, "right! I cheerfully pay the ten dollars. ["Teaching a Science."

CALL OF AMERICAN BIRDS.

If superstition takes alarm at our familiar and simple species, what then would be thought by the ignorant of a South American kind, large as the Wood Owl, which, in the lonely forests of Demerara, about midnight, breaks out, lamenting like one in deep distress, and in a tone more dismal even than the painful hexachord of the slothful Ai? The sounds, like the expiring sighs of some agonizing victim, begin with a high loud note, *ha, ha, ha ha ha! ha!* each tone falling lower and lower, till the last syllable is scarcely heard, pausing a minute or two between this reiterated tale of seeming sadness. Four other species of the Goat-sucker, according to Waterton, also inhabit this tropical wilderness, among which also is included the *Whip-poor-Will*. Figure to yourself the surprise and wonder of the stranger who takes up his solitary abode for the first night amidst those awful and interminable forests, when, at twilight, he begins to be assailed familiarly with a spectral equivocal bird, approaching within a few yards, and then accosting him with *who-are-you, who-who-who-are-you?* Another approaches and bids him, as if a slave under the lash, *work-away, work-work-work-away!* a third mournfully cries, *willy-come-go! willy-willy-willy-come-go!* and as you get among the highlands, our old acquaintance vociferates *whip poor-will, whip-whip-whip-poor-will!* It is, therefore, not surprising that such unearthly sounds should be considered in the light of supernatural forebodings issuing from spectres in the guise of birds.

[Nuttal's Manual.

File Cutting.—Files, though in common use, and apparently of easy manufacture, have until recently been made by hand. Three-fourths of the files made in the world are made in Sheffield, England. Germany makes a few, but of inferior workmanship and steel. France is dependent upon England for files. They have been made by chisel and mallet, used in the same way as by a sculptor. Machinery can accomplish the cutting, but left the edges too smooth to be of any more use than the worn-out English file. Machinery is now in operation at the Ballard Vale machine shop at Andover, which succeeds in giving the rough edge to the teeth, and will make a material reduction in the price of an article found to be indispensably requisite in the shop of every mechanic.

The piece of steel to be cut is placed in a socket, and then carried gradually under a sort of hammer chisel, which moves with a motion similar to that of a toggle joint reversed, and which not only cuts the teeth, but at the same time turns up the edges so as to make them rough, like the teeth of the best English files. The apparatus is very simple, and shows that Yankee ingenuity can overcome almost all obstacles.

Artificial Iceing.—An invention for generating ice by artificial means has just been discovered by Messrs. Lings & Keith, of London, the patentees of the ice-safe, &c. The ice is produced by means of a powder composed of salts, ammonia, and various chemical mixtures. This powder is placed in a simple apparatus, something in the shape of a churn, but smaller in size, and, being mixed with water, is kept in motion by a rotary process around the bottle of wine to be cooled. In a few minutes, at a very trifling expense, the wine is sufficiently cooled, and if kept a few minutes longer in the vessel would be actually frozen. A bottle of water may be frozen to a solid, by this prolonged motion, but, of course it is not requisite to reduce the temperature of wine below a certain degree of coolness.

Asparagus.—A correspondent of the Farmer and Mechanic raised asparagus very successfully as follows: "I selected a warm, sunny spot, and mixed in freely sand and coarse manure, saturating it with brine to the depth of two feet. On the top, I put three inches of fine loam and vegetable mold; planting my seeds after steeping them in warm water 24 hours, the seeds about 8 inches apart, and the rows one foot." Every autumn fine manure is mixed with the surface soil, and a coat of coarse manure protects the whole through the winter. Two quarts of salt on a bed 5 feet by 30, are sprinkled every spring, and water freely applied every evening in dry weather.

Consumption and Ventilation.—Sir Jacob Starks, physician to the Queen of England, enumerates as the exciting cause of consumption, "long confinement in close ill-ventilated rooms, whether nurseries, or school-rooms, or manufactories;" he also says, "if an infant, born in perfect health, and of the healthiest parents, be kept in close rooms, in which free ventilation and cleanliness are neglected, a few months will often suffice to induce tuberculous chachexia"—the beginning of consumption. Persons engaged in confined close rooms, or work-shops, are the chief sufferers from consumption; thus, of the 233 tailors who died in one district in London, in 1839, 133 died of diseases of the lungs, of whom ninety-two died of consumption. Of fifty-two milliners dying in the same year, thirty-three died of diseases of the lungs, of whom 28 died of consumption. Dr. Guy reports, that in a close printers' room, he found seventeen men at work, of whom three had spitting of blood, two had affections of the lungs, and five had constant and severe colds. After reading these sad facts, who can deny that the chief cause of consumption is the respiration of bad air?

A few Words for Children.—You were made to be kind, says Horace Mann, generous and magnanimous. If there is a boy in the school who has a club foot, don't let him know that you ever saw it. If there is a boy with ragged clothes, don't talk about rags when he is in hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs and no more talents than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him and request the teacher not to punish him. All the school will show by their countenances how much better it is to have a great soul than a great fist.

Alexander Dumas.—The Boston Atlas has a sketch of this famous novelist from the pen of Mr. Poore. He says: Dumas is a mulatto, with thick lips, a frizzled woolly head, and all the peculiarities of the negro race. "There is only one country I wish to see," said Dumas last spring, as we were taking a cup of coffee together, one day, on the Boulevard. "And what country is that?" I asked. "America." "Come over, then, it is but a fornight's journey." "The distance is nothing, but the idea that I might be insulted on the account of my complexion, is a sufficient barrier to keep me away. Why, sir, I was on my way to St. Germain one day in the cars, and though my knowledge of English is imperfect, I distinctly understood a lady to say that in the United States I would be expelled from the cars."

How Spiders make Bridges.—Some of the most distinguished naturalists of the world believe that spiders have the art of crossing streams on bridges of their own making. Mr Spencer relates the following carious fact:—"Having placed a large, full-grown spider on a cane upright in the midst of a stream of water, he saw it descend the cane several times, and remount when it arrived at the surface of the water. Suddenly he lost sight of it wholly; but a few minutes afterwards, to his great astonishment, he perceived it quietly pursuing its own way on the other side of the stream. Having spun two threads along the cane, it had cut one of them, which, carried by the wind, had become attached to some object on the bank, and so served the spider as a bridge across the water.

A Good Temper in a Wife.—This is a very difficult thing to ascertain beforehand. Smiles are easily put on for the occasion; and besides, the frowns are, according to the lover's whim, interpreted into the contrary. By "good temper," we do not mean an easy temper, a serenity which nothing disturbs; for that is a mark of laziness. Sullenness, if you be not too blind to perceive it, is a temper to be avoided, by all means. A sullen man is bad enough; what then, must be a sullen woman, and that woman a wife; a constant intimate; a companion day and night? Only think of the delight of sitting at the same table, and occupying the same chamber for a week, without exchanging a work the whole while! Very bad to be scolding for that length of time; but this is far better than "the sulks."

VARIETY.

Among the various inventions which have recently been patented, is one termed a Traveler's Door Fastener, which is composed of two small metal plates formed into a wedge by the insertion of a piece of wood between them, while the under plate is fitted with two small spikes that catch the floor. The sharp end of the fastener is thrust under the door, and is more firmly fixed by every attempt to enter the room, while a cord carried to the bedside enables a person lying in bed to withdraw the wedge, and thus admit a visitor.

A root and stalk of celery, weighing fourteen pounds without the leaves, and measuring fourteen inches in circumference, was exhibited at a recent meeting of the Cincinnati Horticultural Society. It was exhibited to show the value of salt as a manure for this plant, the gentleman who raised the article having made the experiment of treating a portion of his plants in the ordinary way, and manuring a part of them with salt. The former were, of ordinary size and quality, the latter being both larger and of finer flavor, of which the specimen exhibited was an exemplification.

When the French Minister at Washington heard the revolutionary news from Paris, he immediately left Speaker Winthrop's table where he was dining, "went out and wept bitterly." The announcement had such an effect on the nerves of the little queen of Spain, that it was found necessary to bleed her; and the Count de Flahault, the French ambassador at the Court of Vienna, is reported to have fainted.

Whitfield's habits were singularly nice and cleanly, upon the principle that everything about a minister should be "spotless." He was known to say that he could not die easy if his gloves were out of place. He had the gentlemanly love of order, which required his table to be elegantly spread, even if only a loaf, or his favorite dish, a cow-heel, were to be seen upon it.

DERUYTER INSTITUTE.

JAMES R. IRISH, Principal.
AURELLA F. ROGERS, Preceptress.

Other experienced Teachers are employed in the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:
First commencing Wednesday, Aug. 25, and ending Dec. 1
Second " " Dec. 15, " March 22
Third " " April 5, " July 12

Tuition, per term of fourteen weeks, from	$3 00 to $5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

The Sabbath Recorder,

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☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

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George B. Utter, No. 9 Spruce St., New York

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EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

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The Sabbath Recorder.

A TOUCHING STORY.

BY PROFESSOR WILSON.

The coffin was let down to the bottom of the grave, the planks were removed from the heaped up brink, the first rattling clods had struck their knell, the quick shoveling was over, and the long, broad, skillfully-cut pieces of turf were aptly joined together, and trimly laid by the beating spade, so that the newest mound in the church-yard was scarcely distinguished from those that were grown over by the undisturbed grass and daisies of a luxuriant spring. The burial was soon over, and the party, with one consenting motion, having uncovered their heads in decent reverence of the place and occasion, were beginning to separate, and about to leave the church-yard. Here some acquaintances from different parts of the parish, who had not had an opportunity of addressing each other in the house that belonged to the deceased, nor in the course of the hundred yards the little procession had to move, from his bed to his grave, were shaking hands quietly, but cheerfully, and inquiring after the welfare of each others' families. There a knot of neighbors were speaking without exaggeration of the respectable character which the deceased had borne, and mentioning one to another the little incidents of his life, some of them so remote as to be known only to the grey-headed persons of the group. While a few yards further removed from the spot, were standing together parties who discussed ordinary concerns, altogether unconnected with the funeral; such as the state of the markets, the promise of the season, or change of tenants; but still with a sobriety of manner and voice that was insensibly produced by the influence of the simple ceremony now closed, by the quiet graves around, and the shadow of the spire and grey walls of the house of God.

Two men yet stood together at the head of the grave, with severe and unimpassioned grief. They were brothers—the only sons of him who had been buried; and there was something in their situation that naturally kept the eyes of many directed upon them for a long time, and more intently than would have been the case, had there been nothing more observable than the common symptoms of common sorrow. But these two brothers, who were standing at the head of their father's grave, had for some years been totally estranged from each other, and the only words that had passed between them, during all that time, had been uttered within a few days past, during the necessary preparations for the old man's funeral.

No deep and deadly quarrel was between these brothers, and neither of them could distinctly tell the cause of this unnatural estrangement. Perhaps dim jealousies of their father's favor; selfish thoughts, that will sometimes force themselves into poor men's hearts, respecting temporal expectations; unaccommodating manners on both sides; taunting words that mean little when uttered, but which rankle and fester in remembrance; imaginary opposition of interest, that, duly considered, would have been one and the same—these and many other causes, slight when single, but strong when rising up in one baneful band, had gradually and fatally infected their hearts, till at last they who in youth had been seldom separate, and truly attached, now met at market, and, miserable to say, at church, with dark and averted faces, like different clansmen during a feud.

Surely, if any thing could have softened their hearts towards each other, it must have been to stand silently side by side, while earth, stones, and clods, were falling down upon their father's coffin. And doubtless their hearts were so softened; but pride, that destroyer of man's peace, prevented the holy affections of nature from being shown. And thus these two brothers stood there together, determined not to let each other know the mutual tenderness that in spite of them was gushing up in their hearts, and teaching them the unconfessed folly and wickedness of their causeless quarrel.

A headstone had been prepared, and a person came forward to plant it—a plain stone, with a sandglass, skull, and cross bones, chiseled not rudely, and a few words inscribed. The younger brother, regarding the operation with a troubled eye, said, loud enough to be heard by several of the bystanders—

"William, this is not kind in you—you should have told me this. I loved my father as well as you could have loved him. You were the elder, and, it may be, the favorite son; but I had a right in nature to have joined you in ordering this headstone, had I not?"

During these words, the stone was sinking into the earth, and many persons who were on their way from the grave returned. For a while, the elder brother said nothing, for he had a consciousness in his heart that he ought to have consulted his father's son, in designing this last mark of affection and respect to his memory; so the stone was planted in silence, and now stood erect, decent and simple, among the other unostentatious memorials of the humble dead.

The inscription merely gave the name and age of the deceased, and told that the stone had been erected by his "affectionate sons." The sight of these words seemed to soften the angry man, and he said, somewhat more mildly, "Yes, we are his affectionate sons; and, since my name is on the stone, I am satisfied, brother. We have not drawn together kindly of late years, and perhaps never may, but I acknowledge and respect your worth; and here, before our friends, and before the friends of our father, with my foot above his head, I express my willingness to be on other and better terms with you; and if we cannot command our hearts, let us at least bar out all unkindness."

The minister who attended the funeral, and had something intrusted to him to say publicly before he left the church-yard, now came forward, and asked the elder brother why he spoke not regarding this matter. He saw that there was something of a cold and sullen pride rising up in his heart; but not easily may any man hope to dismiss from the chamber of his heart even the vilest guest, if once cherished there. With a solemn and almost severe air, he looked upon the relenting man, and then, changing his countenance into serenity, said gently—

> Behold how good a thing it is,
> And how becoming well,
> Together, such as brethren are,
> In unity to dwell.

The time, the place, and this beautiful expression of a natural sentiment, quite overcame a heart in which many kind if not warm affections dwelt; and the man, thus appealed to, bowed down his head and wept.

"Give me your hand, brother;" and it was given, while a murmur of satisfaction arose from all present, and all hearts felt kindlier and more humanely towards each other.

As the brothers stood, fervently but composedly grasping each other's hands, in the little hollow that lay between the grave of their mother, long since dead, and their father, whose shroud was haply not yet still, from the fall of dust to dust, the minister stood beside them, with a pleasant countenance, and said—

"I must fulfil the promise I made to your father on his death bed. I must read to you a few words which his hand wrote at an hour when his tongue denied its office. I need not say that you did your duty to your old father, for did he not often beseech you, apart from one another, for your own sakes as Christians, for the sake of the mother who bore you, and Stephen, who died that you might be born, to be reconciled to one another? When the palsy struck him for the last time, you were both absent; nor was it your fault that you were not beside the old man when he died. As long as sense continued with him here, did he think of you two, and you alone. Tears were in his eyes—I saw them there—and on his cheek, too, when no breath came from his lips. But of this no more. He died with this paper in his hand, and he made me know that I was to read it to you over his grave. I now obey him:

"'MY SONS: If you will let my bones lie quiet in the grave, near the dust of your mother, depart not from my burial till, in the name of God and Christ, you promise to love one another as you used to do. Dear boys, receive my blessing.'"

Some turned their heads away to hide their tears that needed not to be hidden; and when the brothers had released each other from a long and sobbing embrace, many went up to them, and, in a single word or two, expressed their joy at this perfect reconcilement. The brothers themselves walked away from the church-yard, with the minister, to the Manse. On the following Sabbath they were seen sitting, with their families, in the same pew, and it was observed that they read out of the same Bible, when the minister gave out the text; and that they sang together, taking hold of the same psalm book. The psalm was sung, (given out at their request,) of which one verse had been repeated at their father's grave; a larger sum than usual was on that Sabbath found on the plate for the poor, for Love and Charity are sisters. And ever after, both during the peace and troubles of this life, the hearts of the brothers were as one, and in nothing were they divided.

MINISTRY TO THE POOR.

You must love the poor; you must also respect them; and in truth, respect is the very soul of the love which I have enjoined. Honor the poor man. Let not his poverty for a moment hide you from his participation of your own nature and of the divine image. Never let the man be lost in the beggar. If you have not power to penetrate to the spirit within him, and to reverence that divine principle more than all outward magnificence, you are unfit for your office. If there seem to you exaggeration, or a false sentimentality, in the language which pronounces the soul of one poor man worth more than the wealth of worlds, or than all material nature, then you want the spirit of your function, and cannot lay it aside too soon. Go to the poor, to awaken in them the consciousness of their relation to God, and of their immortality. Do not go as the representative of the richer classes, to keep them in order; but go in the name of Christians, to make them partakers of the highest distinctions and blessings in which any of us rejoice. Carry to them the Gospel, not for purposes of worldly policy, but as a life-giving truth, imparted by God to lift them above all worldly greatness, to subject them to a nobler law than that of the state—to make them citizens of heaven. Present religion to them in a generous form. Carry to them the very truths you would bear to the most prosperous and enlightened. Stir up the poor man to be active for his own improvement, and teach him that the power of improvement is communicated to him as liberally as to his prosperous neighbor. Because he is poor, do not think that he is put into your hands as a passive material, to be shaped at your pleasure. Remember that he is as free as yourselves, and can only be carried forward by a spring of improvement in his own soul. [Dr. Channing.

TALKING AFTER CHURCH.

"Well, Laura, give me a short sketch of the sermon. Where was the text?"

"Oh, I don't know—I have forgotten it. But would you believe it? Mrs. A. wore that horrid bonnet of hers. I couldn't keep my eyes off it, all meeting time. Miss P. had on a lovely pink one. Miss T. wore a new shawl that must have cost fifty dollars; I wonder her folks don't see the folly of extravagance. And there was Mrs. H. with her pelisse. It's astonishing what a want of taste some folks exhibit."

"Well, if you have forgotten the sermon, you have not the audience. But which preacher do you prefer, this one or Mr. A.?"

"Oh, Mr. A. He's so handsome and so graceful! What an eye, and what a set of teeth!"

THE LOVE OF LATER YEARS.

BY BERNARD BARTON.

They err who deem Love's brightest hour in blooming youth is known;
Its purest, tenderest, holiest power, in after life is shown,
When passions, chastened and subdued, to riper years are given,
And earth and earthly things are viewed in light that breaks from heaven.

It is not in the flush of youth, or days of cloudless mirth,
We feel the tenderness and truth of Love's devoted worth;
Life then is like a tranquil stream which flows in sunshine bright,
And objects mirrored in it seem to share its sparkling light.

'T is when the howling winds arise, and life is like the ocean,
Whose mountain billows brave the skies, lashed by the storm's commotion;
When lightning cleaves the murky cloud, and thunder-bolts astound us,
'T is then we feel our spirits bowed by loneliness around us.

Oh! then, as to the seaman's sight the beacon's twinkling ray
Surpasses far the lustre bright of summer's cloudless day,
E'en such, to tried and wounded hearts in manhood's darker years,
The gentle light true love imparts, 'mid sorrows, cares, and tears.

Its beams on minds of joy bereft, their fresh'ning brightness fling,
And show that life has somewhat left to which their hopes may cling;
It steals upon the sick at heart, the desolate in soul,
To bid their doubts and fears depart, and point a brighter goal

If such be Love's triumphant power, o'er spirits touched by time,
Oh! who shall doubt its loveliest hour of happiness sublime?
In youth, 't is like the meteor's gleam which dazzles and sweeps by;
In after life its splendors seem linked with eternity!

THE PILGRIM'S PROGRESS.

The Hanserd Kyolly's Society has recently sent forth a fine impression of the Pilgrim's Progress, accurately printed, from the *first edition*, with notices of all the subsequent additions and alterations made by the author. Mr. Offer, the editor, well observes, that "the greatest characteristic of original genius, is its spontaneous exertion,—the evidence of having written without labor and without the consciousness of doing anything remarkable, or the ambitious aim of doing a great work. The greatest efforts of genius flow as naturally as it is for common men to breathe. In this view, Bunyan's work comes nearer to the inspired poetry of the Hebrews in its character than any other human composition. He wrote from the impulse of his genius, sanctified and illuminated by a heavenly influence: as if, indeed, he had exerted no voluntary supervision over its exercise. Everything is as natural and unconstrained as if it had not been intended for public inspection. There has not been found any model with which it can even be compared. It is a beautiful transparency seen as the heavenly light shines through—the renewed spirit alone enjoys the picture in its perfection, with all its chaste, but glowing colors. It can be fully appreciated only by him who possessess that spiritual light without which the things of God and heaven cannot be discerned."

With what artless simplicity does Bunyan tell all this:—

* * * "I only thought to make
I knew not what; nor did I undertake
Thereby to please my neighbor: no, not I;
I did it my own self to gratify.
Neither did I but vacant seasons spend
In this my scribble; nor did I intend
But to divert myself in doing this,
From worser thoughts, which make me do amiss.
Thus I set pen to paper with delight,
And quickly had my thoughts in black and white;
For having now my method by the end,
Still, as I pull'd, it came; and so I penn'd
It down; until it came at last to be,
For length and breadth, the bigness that you see."

When thus finished, Mr. Bunyan showed it to a number of his friends, to obtain their opinion of its probable usefulness. No words can better give the result of the inquiry than his own.

"Some said, John, print it; others said, Not so;
Some said, it might do good; others said, No."

The former judged rightly, and John acted wisely in resolving to leave it as a legacy to the world. Posterity has sealed its verdict, and there is every probability of the work continuing to be read by the pilgrim travelers to the New Jerusalem until the blast of the archangel shall summon the living and the dead in Christ, to meet their Lord in the air.

Without referring to numerous editions published by booksellers, by private individuals, and by various religious and literary societies, we will confine the reader's attention to the operations of one Society established in London.

Among the languages into which the Committee of the London Tract Society have aided to print the Pilgrim's Progress, as stated in their report, are these:

	Languages.	For the people of
Europe.—	English	England, America, and other parts.
	Dutch	Holland and S. Africa.
	French	France and Switzerland.
	Spanish	Spain and S. America.
	Portuguese	Portugal, Madeira, and other islands.
	German	Germany.
	Esthonian	Esthonia, in Russia.
	Armenian	Armenia, in Turkey.
Asia.—	Burmese	Burmah.
	Singhalese	Ceylon.
	Oriya	Orissa.
	Hindostanee	East Indies.
	Bengalee	Bengal.
	Tamil	Madras.
	Marathi	Bombay.
	Cararese	Bombay.
	Gujaratti	Surat.
	Malay	Malacca, and other places in the East Indies.
	Arabic	Arabia.
South Seas.	Samoan	Samoan Islands.
	Tahitian	Tahiti.
Africa.—	Sichuana	South Africa.
	Malagasy	Madagascar.

Who can tell how much good the *Pilgrim* has done already in heathen lands? We might fill many pages with accounts of the blessing which has come on his labors of love. Let us look to China. "In our Chinese schools," says a missionary, "the little girls are taught to read in English," and the book which delights them, and for which they gladly leave their play that they may read it, is the *Pilgrim's Progress.*"

"It was partly through reading that book," said a Hindoo, "that I began to feel that the Christian religion was the only truly religion, and that Christ was the only Saviour."

"I feel encouraged," writes a missionary in the east, "from the very civil reception the *Pilgrim* has already met with. Several respectable Mohammedans have read it, and have asked for more copies for their friends. One native sent me a pleasing letter, thanking me with all his heart. He states, that he read the book for three nights together, without stopping; that he never saw such a beautiful book, and he prays that the Holy Spirit may enlighten the hearts of the Malays to understand it."

A missionary in Ceylon sought the aid of a pundit, or native teacher, in translating the *Pilgrim* into the Singhalese language. The pundit, who had been a heathen priest, was a learned and clever man. As he sat writing out the tale, he was often so affected by it that he could scarcely proceed. The account of Christian leaving the City of Destruction very much pleased him. When he found that Christian got into the Slough of Despond, he really began to feel much pity for him; but on the pilgrim arriving at Mount Sinai, he looked very sad, and said to the missionary, "Sir, what man can be saved?" The missionary replied, "Let us go on a little farther." He then came to the place where Christian got in at the Wicket Gate, and lost his burden at the foot of the cross. The pundit was so overcome with delight, that he laughed, clapped his hands, shouted, and danced for joy, crying out, "Delightful! delightful! When the *Pilgrim* was printed, and bound in marble paper, with gilt edges, the children of Ceylon were seen carrying it to their homes as the best prize they could obtain in the missionary school.

If we look to other parts of the world, we shall still see the same kindly reception given to the Pilgrim's book. "The young converts in South Africa," writes a Christian teacher, "are much profited by it." If such books as this be printed," said a Russian, "who can any longer put off his repentance?"

But with mingled sadness and joy we turn to Madagascar. When the cruel queen of that Island drove the missionaries from their stations, this book, which had been printed by the Committee of the Religious Tract Society, was sent to comfort and instruct the native Christians, who were shut up in prison, or hid in the caves of the earth, or escaping for their lives through the dark forests of the country. And even when some of them were led forth to die as martyrs, they were firm, saying, "Now we are in the situation of Christian and Faithful, when they were led into Vanity Fair;" and others said, "When Christinn entered the Valley of the Shadow of Death he could say, Though it be a gloomy valley, yet it is the way to the Celestial City." [Religious Tract Society's Report.

LORD BROUGHAM ON LIBERTY OF CONSCIENCE.—As men will no longer suffer themselves to be led blindfolded in ignorance, so will they no more yield to the vile principle of judging and treating their fellow-creatures, not according to the intrinsic merit of their actions, but according to the accidental and involuntary coincidence of their opinions. The great truth has finally gone forth to the end of the earth, that man shall no more render account to man for his belief, over which he has no control. Henceforward, nothing shall prevail upon us to praise or to blame any for that which he can no more change than the hue of his skin, or the height of his stature. Henceforward, treating with entire respect those who conscientiously differ from ourselves, the only practical effect of the difference will be to make us enlighten the ignorance on one side or the other from which it springs by instructing them, if it be theirs—ourselves if it be our own; to the end, that the only kind of unanimity may be produced which is desirable among rational beings—the agreement proceeding from full conviction, after the freest discussion.

LUTHER BURNING THE POPE'S BULL.—When the intelligence arrived, that in some place the authorities had begun to execute the bull, and to burn Luther's books, the monk felt himself sufficiently strong to revenge this arbitrary act on the Pope's writings. On the 10th of December, 1520, the academic youth, summoned by a formal proclamation posted on a black board, assembled in unwonted numbers before the Elster Gate of Wittemberg; a pile of wood was collected, to which a master of acts of the University set fire; in the full feeling of the orthodoxy of his secession, the mighty Augustine, clad in his cowl, advanced to the fire, holding in his hand the Pope's bull and decretals; "Because thou hast vexed the Lord's saints," exclaimed he, "mayest thou be consumed in eternal fire!" and threw it into the flames. Never was rebellion more resolutely proclaimed. "Highly needful were it," said Luther, another day, "that the Pope (that is the papacy) with all his doctrines and abominations should be burnt."

[Ranke's History of the Reformation.

FAITHFUL CHRISTIAN.—On the day of his death, in his eightieth year, Elliott, "the apostle of the Indians," was found teaching the alphabet to an Indian child at his bed-side. "Why not rest from your labors now?" "Because," said the venerable man, "I have prayed to God to render me useful in my sphere; and he has heard my prayer; for now that I can no longer preach, he leaves me strength enough to teach this poor child his alphabet."

SIMPLE STORIES FOR LITTLE FOLKS.

The Echo.

George did not know in the least what an echo was. One day when he was out in the fields shouting and singing, he was surprised to hear his words repeated, as if they came from some one in the neighboring wood. The little boy then called out, "Who are you?" and immediately he heard the same words repeated by some mysterious voice. George then called out again, as loud as he could, "You must be some foolish boy." "Foolish boy!" replied the voice from the wood. George now began to get angry, and said some very ill-natured things in reply, which were all faithfully repeated by the echo. George then began looking about for the little boy, who he thought was mocking him, in order to give him a beating; but all his search was in vain. So he ran home and told his mother how some naughty boy had hid himself in the wood, and mocked him by repeating his words. "My dear boy," she replied, "you are quite mistaken. It was only your own words which you heard, just as, when you look into a mirror or piece of water, you see your own face reflected back; and if you had spoken kindly, you would have received back kind words in reply. And so it is in the world, in our dealings with our fellow-creatures. Their conduct to us is in general an echo of ours to them; and if we behave civilly to them, they will do the same to us. But if we are rude and ill-mannered, we must expect to be treated in the same way."

The Cuckoo.

George and Michael, on a fine morning in May, were passing through a wood, and heard for the first time the song of the joyous cuckoo. "That bird forebodes good luck," said George; "I expect I shall have a pocket full of money at least!" "And why should the good luck be to you?" replied Michael, who was as weak minded as his companion; "I don 't know why the cuckoo should be so particularly fond of you. For my part, I rather think her favors will fall to my share." So, in place of enjoying the beauty of the morning, and listening with delight to the pleasing notes of the cuckoo, these foolish, bad-tempered boys began to quarrel and fight, until at last they parted, both well thrashed and bruised, and in the worst humor possible with each other. Next day our two combatants met at the doctor's; and, while he bandaged their wounds and bruises, they told him how the quarrel had arisen, and asked him for which of them he thought the cuckoo intended her favors. "Why, neither, to be sure," replied the doctor,—"fools that you are,—but for me; for has she not sent you to me with broken heads, and a long bill to pay, and thus put money in *my* purse?"

The Lily.

Louisa had a fine garden; and in one of its walks a lily bloomed in snow-white purity, whose brilliancy was still farther heightened by the green turf around it, in the midst of which it was planted. Louisa was an amiable girl, scarcely taller than the lily, and took great pleasure every morning to see the dew lying on its beautiful leaves in the bright rays of the sun; while, at the same time, she had been taught to raise her thoughts above in pious admiration and gratitude to the great Creator of the sun, the dew, and the lily. Her parents took part in her pure and devout joy, and said to themselves, "She is herself like the lily in purity and grace." But before the end of the year she died; and when the lily bloomed again, her mother thought of her daughter with grief, and shed bitter tears. The father then said, "When this beautiful lily was quite young, and grew in a corner of the garden, I took it up; and Louisa was sorry, and said I would hurt it. But when she saw me plant it in a more favorable spot, where it became the ornament of the garden, she was very glad, and thanked me for having removed it. And just so, dear mother, do not weep and lament that Louisa has left us for a better world; for as she was like the lily in innocence and beauty while she lived, so now she blooms far from this bleak and stormy earth in the ever-calm and happy skies of heaven."

The precious Plant.

Betty and Mary, two maid-servants, were going to a town not far off, each with a well-filled basket of fruit on her arm. Betty did nothing but groan and complain beneath her burden, while Mary was as merry as a lark. 'How can you laugh so?' said Betty; 'your basket is at least as heavy as mine, and you are not stronger than I am; how, then, can you trot along so gaily?' 'Oh,' replied Mary, 'I put a certain plant into my basket, which makes it seem quite light; and if you had done the same, yours would have been as light too.' 'Well,' replied Betty, 'that must be a very useful plant, and I should like, above all things, that I had it just now; do tell me the name of it.' 'Its name is *patience*,' replied Mary; 'and nothing but it can lighten our burdens.'

CURIOUS MANUSCRIPT OF THE HEBREW BIBLE.—There is, in the Royal Library, a curious manuscript, containing the whole Hebrew Bible, which belonged to a synagogue in Jerusalem. A very celebrated rabbi, who was born in Spain, in the year 1194, built a synagogue in Jerusalem, and in that synagogue it was preserved with the utmost veneration till that city was taken by the Emperor Solim, in 1517. The manuscript was then seized by a Turkish officer, who carried it to Aleppo, where, in 1683, it came into the hands of the celebrated D'Arvieux, and it was afterwards purchased by an English gentleman, who brought it home to enrich his own country. In this manuscript the Psalms and Proverbs are written in hemistiches, as Hebrew poetry should be. Though it has suffered by erasures, it has still many various readings, and several of consequence; in particular it has two verses in one place which are clearly genuine, though the Masorah has pronounced them spurious.

The Sabbath Recorder.

New York, May 4, 1848.

THE ADMINISTRATOR OF BAPTISM.

It sometimes happens, that a member of a pedobaptist church asks and receives baptism by immersion at the hands of a minister who himself has never been immersed. In consequence of this mode of proceeding, the question has been raised in certain Baptist churches, and we believe in one or two instances among the Seventh-day Baptists, whether such baptism is valid; or whether, in case the person should afterwards wish to join a regular Baptist church, he ought to be reïmmersed by a regular Baptist minister. Circumstances may be conceived in which this question would be one of considerable practical importance. It ought, therefore, to be calmly considered, and answered as definitely as possible.

Those who advocate the reïmmersion of the candidate in question, do so of course on the ground that in order to render baptism valid the administrator himself must have been regularly immersed. But to this it is objected—and the objection is a very natural and weighty one—that if a regularly-baptized administrator is necessary *now*, it was *always* necessary; and hence, to establish the validity of baptisms now-a-days we must be able to trace the line of administrators back to the apostles, which is believed to be impossible. There has been no new law given in relation to baptism since the canon of Scripture was closed; nor has God seen fit since that time to point out any particular man or class of men in whom authority was vested to commence a new series of regular administrators. If but one link in the chain has been broken, we are left completely in the dark as to who are the proper administrators. An improper administrator, even if he lived twenty generations ago, would be as fatal to the genuineness of the ordinance as if he were but one generation removed from us. From such considerations it is evident, that many difficulties attend the notion of baptism being invalid unless administered by a person "regularly" immersed. Even those who advocate the notion admit, that cases may arise in which a properly-qualified administrator cannot be obtained, and that then an improper one is allowable. But this admission, when analized, is equivalent to acknowledging that certain deficiencies on the part of the administrator do not necessarily invalidate the ordinance. There are cases in which persons administer the ordinance of baptism to numerous candidates, and afterwards give evidence that they themselves were never made partakers of the grace of God. Yet who doubts that the persons who, through their instrumentality, have made a public profession of faith in Christ, and been buried with Him in baptism, may be accepted of God, and entitled to the confidence of Christians? No one, surely. Why, then, should the immersion of the administrator be insisted upon as indispensably necessary to valid baptism, and the person who has not received baptism from such an administrator be required to submit to the ordinance again? It is desirable, no doubt, that the administrator should be qualified for his office to the fullest extent. Still the question remains whether his deficiency necessarily invalidates the ordinance.

It is easy to see that serious and perplexing consequences might flow from the notion to which we have alluded. If the supposed regularity in the administrator is necessary to the validity of baptism, who can tell whether he has been baptized or not? We may be able to trace back the line of administrators for a few generations, but Baptists generally believe that to trace it back to the apostles is impossible. Even if the chain could be traced back to the apostles, and every link found, still there have doubtless been many improper administrators; and who knows whether the person from whom he received the ordinance, is a descendant from the proper or the improper administrators. Numerous questions of this kind would naturally arise to the mind of the inquirer, serving to perplex rather than to edify and build him up. This circumstance alone is strong presumptive evidence that the notion is unsound. At any rate, we must have more light before we shall be prepared to adopt it.

STEALING A THEOLOGICAL INSTITUTE.

Rather a startling title, that; but we cannot think of a more appropriate one to indicate the character of a transaction which is now under discussion in several of our exchange papers. It seems that the Baptists of the West, feeling the need of a theological and collegiate institution there, established one in Covington, Kentucky, the "whole effected almost entirely by citizens of Cincinnati." The profits on land purchased in Covington went far to establish the institution. The charter was granted in 1840, with four trustees in Ohio, two in Kentucky, one in Indiana, with power to increase the number to 36. After various unsuccessful attempts to secure a majority of the trustees by new elections, in other words, to get the institution into their own hands, demanding pro-slavery pledges from the president, &c., the Kentucky trustees applied secretly to their legislature which granted the charter, for such a change as would allow the addition of sixteen more trustees, *all to be from that State, and so are to be all future trustees!* The first knowledge of this abroad was the public announcement that *the charter was altered!* What better than stealing is such a transaction? Some of the Western Baptists think it is about the same thing, and are therefore greatly incensed. Whether they will be able to help themselves, remains to be seen.

SUNDAY LAWS AND ANTI-SABBATH CONVENTIONS.

"For our part, we reverence the Lord's Day, and observe it strictly, never traveling, sending to the post office, or attending to any other secular business, on that day. But we reverence it as a Christian institution. We cannot consistently with what we understand of the genius of Christianity, invoke the aid of civil government to preserve it from desecration. Religion may safely be left to rest upon its own merits. There is sound philosophy in the admonition of the Court Fool to Henry VIII., Defender of the Faith—'Let thee and me defend the crown, and let the faith defend itself.' When such sentiments become universal among Christians, we shall not hear of many infidel Anti-Sabbath Conventions."

The above is from the Baptist Guardian. The idea which it suggests, that Anti-Sabbath Conventions are the legitimate offspring of Sunday Laws, ought to be seriously pondered. By most of the "orthodox" religious papers, it is strangely overlooked or carefully concealed—we fear the latter. Since the publication of the Call for the Anti-Sabbath Convention at Boston, nearly every paper in the country has had something to say upon the subject; yet only a very few of them have represented the case as it was set forth by the Call, in which it was distinctly stated, that an important object of the meeting would be to devise means for the overthrow of Sunday Laws. This fact indicates that there is a disposition to conceal the real occasion of the Convention. There is another fact equally significant, namely, that in nearly all of the accounts of the Convention published by the orthodox papers, its action in relation to Sunday Laws is either entirely overlooked or only incidentally mentioned, although that was the prominent topic before it. We have now on our table editorial notices of the Convention from Episcopalian, Presbyterian, Congregational, Baptist, Methodist, and Universalist papers. But in scarcely one of them can we find an allusion to the Sunday Laws as having given rise to the Convention, and occupied a large place in its resolutions and discussions. Now we do not undertake to say positively, that there is a desire on the part of the editors of these papers to conceal from the public the fact that this Anti-Sabbath movement was provoked mainly by the unnecessary and unconstitutional Sunday Laws. Still we cannot help having thoughts upon the subject, and serious fears that such is the case. We believe, with the writer of the above paragraph, that Sunday Laws and Anti-Sabbath Conventions are intimately connected, and that the latter will continue to be held so long as the former exist. What advantages are proposed from concealing this truth, is more than we can tell.

TO THE S. D. B. CENTRAL ASSOCIATION.

"Have we all done our duty the past year in the missionary field, both Home and Foreign?" is a question that might perhaps with propriety be asked every member of the denomination, but in particular every member of each church in the Central Association, which has essayed to promulgate our peculiar truths at home as well as abroad. Now if we have all done our duty, there must be some evidence of it; if not in the coming up of converts, there must be an increasing glow of warmth in our own bosoms, which must manifest itself in increased activity in our exertions in the cause. We have the sure promise that he that labors shall be paid—he that sows shall reap. Have we received any pay? Have we reaped a crop? If we have not, then may we be pretty well assured that the labor has not been performed, or, if performed, not acceptable to the Master of the vineyard, or most certainly should we have received our pay. But where is the evidence that we have done all our duty? Is it in the almost universal declension of religious feeling? This pevails at present. It is evidence, strong evidence, that the work has not been done. And where is the remedy? Go to work, and act as if we believed what we professed. Be as consistent spiritually as we are temporally, and a change will come over us like a "mighty rushing wind." No man expects to prosper in the things of this world without attention to his business. He does not think of entrusting it all to another. He applies himself to the work personally, and his labors are rewarded. Just so in the work inquired after. It cannot be performed to acceptance by an agent. It is a work our Father demands of us personally, individually, and unless we perform it we shall receive his frown. What but his frown are we now receiving in the state of barrenness, coldness, and doubt, that pervades our bounds? How much has been done for the promotion of Bible truth during the past year, will be asked us at the day of Judgment; and are we prepared to say that we have done all that we could with a truthfulness that will be credited in that awful day. If we have, it is well. If not, how important that we repent and obtain forgiveness for the past, and strive for the future to come up to the performance of the task required of us. More labor in the field, more giving, more inquiry after the wants of the destitute, cannot help awakening our zeal, strengthening our hope, increasing our happiness, diffusing a knowledge of the truth, and consequently augmenting the happiness of all who come within its blessed influence. May we not find here a direct and certain channel to an increase of true happiness, that will not satiate, that will ever increase the more zealously it is pursued, and leading us onward to that perfection of happiness and righteousness found only in Heaven. We may rest assured, that this point will never be attained without effort, without toil, without expenditure of earthly treasure. The annual return of the session of our Association will soon be upon us, and are we satisfied with what we have done in an associated capacity the past year? Have we done all that we could? Have we done all that we should? If we have not, now is the time to begin to think and to act—to act in a manner that will give proof positive that we are in earnest in the work in which we are engaged. Our zeal is only truly manifested by what we do. Tested by this, has not our zeal been wanting and our faith weak the past year? Shall they not be expanded and strengthened for the year to come? Let us try the experiment, and when the Association shall meet, let us put forth one strong effort, try the veracity of the God of Heaven, and see if he will not bless us. If God is for us, who can be against us? I trust, if we believe this, that a stronger effort than heretofore will be put forth, that we shall all be ready to take hold, that "the temple may go up." Send or bring all that is needful, for the Lord requires it at our hands, and great indeed is the risk of delay. Let us all act as for the judgment, without reference to one another, keeping in view only what the eternal God requires of us.

A. L. S.

BROOKFIELD, 23d April, 1848.

THE LATE POPE GREGORY.

Professor Cassali recently delivered, in Brooklyn, N. Y., a lecture on Italy and the Popes, in which he brought to light many curious stories and interesting facts. According to him there is a striking contrast between the present Pope Pius and his predecessor Gregory. The latter, it is well known, never attempted to ameliorate the condition of his subjects, his main object seeming to be to enjoy himself and keep society where he found it. Hence he filled his cellars with wines, discountenanced the construction of railroads, steamboats, and magnetic telegraphs, and endeavored as much as possible to abridge the freedom of the press. But Pope Pius pursued entirely a different course. He ordered that the twelve thousand bottles of wine which he found in the palace of his predecessor should be sold, and the money given to the poor. He also encouraged the introduction of those facilities for communication and improvement which had before been proscribed. Among the many caricatures of Gregory, got up at Rome after his death, was one representing him on his way to Paradise in company with St. Peter. The journey being hard and tedious for an aged man like the Pope, he complained to St. Peter thus:—

"How is it, St. Peter, that our journey is so long? I did not know that Paradise was *so far from the Vatican.*" St. Peter replied, "If you had allowed the construction of railways and steamers in your State, we should have arrived long ago. But now you must stop for a while in purgatory."

After having remained some months in purgatory, where he met his friend, O'Connell, (the story goes,) Gregory set out with St. Peter again on his eternal journey. Coming in view of Paradise, the Pope asked St. Peter why the angels and his late predecessors in the papal chair did not come out to meet him?

"Dear Gregory," replied St. Peter, "as for the Popes, there are few of them in heaven, and the news of your death has not yet reached there; as it would have done, if you had established *telegraphs* and granted the *freedom of the Press.*"

When the Saint and the Pope arrived at the gates of Paradise, St. Peter asked Gregory for his key, which, after some time, the Pope found, and handed it to him; but it proved to be the *key of his wine cellar.*

St. Peter was admitted within the gates, but Gregory was lost in the fog.

MISSIONARIES AT SHANGHAI.

A letter of Rev. J. L. Shuck, dated at Shanghai, China, Dec. 26, 1847, gives the following account of that place and its missionaries:—

"The city of Shanghai contains as large a population without the walls as within. The wall is four miles in circumference, has a parapet with port-holes on its outer side or edge, and bastions at regular intervals. There are four grand gates and two subordinate ones, viz: the North gate, South gate, East gate, and West gate, with the little East gate and the little South gate. We have access to the inner city at all the gates and at all times; and not only so, but can make missionary tours, unmolested, in all the region round about. The people are very friendly and affable, so very different in these respects from their countrymen at some other places. The climate here at present is very cold and bracing. We have now plenty of frost and ice, and are looking out for snow. It is most fortunate we all brought a supply of stoves with us from America.

When Dr. and Mrs. James arrive, the number of missionaries at Shanghai will be, male and female, 31; 19 from America and 12 from England. This is indeed a small number compared with the extensive field submitted to our culture, for this whole region is most densely populated. Our mission here has commenced under favorable circumstances, and we trust the Master will condescend to make us useful among this great people. A wide and interesting sphere of action is spread out before us. May God grant His grace, that we may be faithful and efficient laborers.

COMPARATIVE EXPENSE OF RELIGION AND FOLLY.—Dr. Baird, in his book on the Religion of America, estimates the whole sum expended to support religious arrangements in the United States at five and a half millions of dollars. The amount contributed by the various benevolent societies for the advancement of religion abroad, is about one million more; making a total of six and a half millions. This appears like a large sum, and there are many persons who find fault because it is so large. But surely *they* can have no just idea of the advantages of this expenditure, who complain at its amount; nor can they have estimated their expenses for other and useless articles, when they express doubts of their ability to meet this. At the lowest estimate, we now pay one-third more for tea and coffee than we do for the support of religion at home and abroad. For tobacco, we pay about *six* times as much; for alcohol *ten* times as much; and for war *fourteen* times as much. Let these facts be considered, and retrenchment made in respect to these things, before we begin to complain about the expense of religion, and attempt to make retrenchment in that respect.

THE GRAND LIGNE MISSION.—This mission, which has done so much to enlighten the benighted in Canada, has for some time past been supported principally by Baptists. Madame Feller, the founder of it, was originally from Switzerland. Before leaving that country, she became convinced of the propriety and importance of baptism *as her own act;* and knowing no other mode at the time than that which was practiced around her, she demanded of her pastor the privilege of professing openly her faith and obedience as a Christian disciple. After considerable delay, her request was granted, and she found great satisfaction in doing her duty according to the light she then had. Since then her mind has been led into farther inquiries, which have resulted in a conviction that she ought to be *immersed*—a duty with which she is determined to comply at as early a day as practicable.

A SPORTING CLERGYMAN.—A late English paper says:—"On Friday last, about 9 A. M., a party assembled on the race-course to witness a match made between one of the successors of the Apostles, and a son of Galen, on the merits of their respective horses, which were ridden by their professors, attired in full jockey costume. The divine proved himself as good a jockey as a theologian, and won the match, thereby reflecting great credit on his ancestors, the Apostles." But this was not all. "The hounds were in attendance, and in less than an hour the whole assemblage were in hot pursuit of a poor fox, which, after running nearly 40 miles, was killed. One of the horses died the same evening, and all the others are so ill, that their recovery, if not hopeless, is, at least, very doubtful." We should be glad to know which of the Apostles that racing, fox-hunting divine succeeded?

JOHN JACOB ASTOR.—The N. Y. Churchman, speaking of the recent decease of this man, the richest individual in America, who bequeathed his whole estate, with a slight exception, to his relatives, most of it to one son, says, "Although, strictly speaking, he was not a member of the Protestant Episcopal Church, yet he nominally belonged to it, as he many years since purchased a pew in one of our city churches, and his children were brought up in that faith. He was, also, a long time intimately acquainted with several of the clergy, and the great majority of his intimate friends belonged to that church, and many of them were of its most influential and active members. It does not appear that any reproach can be cast upon them for improper influence or interested suggestions, in regard to the disposition of his estate. *Not one cent is given to any church or religious institution here or elsewhere.*"

A MISSIONARY ISLAND.—Capt. Brown from New London, in a recent letter to a Sandwich Island paper, dated at Stewart's Island, says:—"The people on this Island, chiefly natives of New Zealand, are nearly all *missionaries,* as they call themselves, that is Christians. They have no white missionary, but there is one who lives on Rolukar, an island in Foveaux's Straits, but the weather is always so bad that there is no chance, scarcely, of having communication with Stewart's Island. They gladly attended religious services on board our ship, sometimes even walking ten miles to enjoy the privilege. I gave them all the religious books I had, and a large bundle of tracts, which they gladly received. They much need Bibles, and I was very sorry I had none to give them."

UNOSTENTATIOUS BENEVOLENCE.—The Boston Traveler says that some time ago an unknown individual in Massachusetts gave $10,000 toward founding a State Reform School. The same gentleman afterward offered $10,000 more, on condition that the State would make a similar appropriation; which has been done; and now, within a few days, the same princely benevolence has furnished the additional sum of $2,500 to this State Institution, for the purpose of enlarging the farm accommodations of the school. The name of this princely giver is entirely unknown, except to the gentleman through whom the gifts are presented. In these days of greedy accumulation, and lust for holding property to the last gasp of life, and handing it down to children's children, such an instance of munificence is worthy of all commendation.

AMERICAN TRACT SOCIETY.—The financial year of the American Tract Society has just closed. It is said that they have printed within a year seven and a half millions of books and tract publications, averaging more than 27,600 per day. Of these, 737,800 were handsome bound volumes of instructive reading, from the pens of gifted minds, whose works have been approved by good men of various denominations. In addition to the large number of colporteurs now in the employ of the Society, 29 new laborers were commissioned recently for various States, including Texas. During the year past, the Society have circulated 40,000,000 pages gratuitously, valued at $27,000.

GOOD EXAMPLE.—The editor of the Christian Chronicle has received from Dr. Dawson, late of India, an extract of a private letter from Madras. It states that a Baptist minister, Mr. Page, was expected soon from England, to be settled at Madras. His salary for seven years is paid by Major Russell of the 84th Regiment. He is a Baptist, and was formerly a member of the little church at Maulmain. Mr. Page's outfit and passage are alse provided for by him. A very praiseworthy example, Are there none in our land who will imitate it?

LATE FROM CHINA.—The editor of the N. Y. Recorder has received a note from Rev. W. Dean, dated Jan. 28th, from which he learns that the Rev. Mr. Loomis, Seaman's chaplain to Whampoa, reached Hong Kong Jan. 27th, in the Candace. Governor Bonham of Singapore is to succeed Sir John Davis as Governor of Hong Kong. All was quiet at Canton, but some predicted a war with the English. Mr. and Mrs. Johnson, missionaries of the American Baptist Missionary Union had commenced the study of Chinese at Hong Kong. Mr. and Mrs. Jones, and Miss Morse, were to sail for Bangkok direct, the following week. Four Chinese were baptized Jan 23d,—one Chinese woman from Chik Choo received as a candidate for baptism. Dr. Magowan and Mr. Lord at Ningpo, and the firiends at Shanghai, were as well as usual, Jan. 15. A-Bak has recovered and resumed his work. Mr. Dean had advanced with his notes on Matthew to the 17th chapter; Acts, coming from the press. 'All well and prosperous.'

LATEST FROM CHINA.—The ship Samuel Russell, Capt. Palmer, which sailed from Canton Feb. 5, arrived at New York on the 28th of April. She brings intelligence of a pacific character. Negotiations were in progress, which, it was believed, would lead to a satisfactory settlement of the difficulties connected with the murder of the Englishmen. Capt. Palmer heard from our missionaries while at Canton—all well. Mrs. A. H. Everett and Mrs. Clopton, whose husbands died at Canton, returned in the Samuel Russell.

HORRORS OF SLAVERY!

Correspondence of the Albany Evening Journal.

WASHINGTON, April 22.

FRIEND WEED—Last evening, in passing the Railroad Depot, I saw quite a large number of colored persons gathered round one of the cars, and from manifestations of grief among some of them, I was induced to draw near and ascertain the cause. I found in the car toward which they were so eagerly gazing, *fifty colored persons,* some of whom were nearly as white as myself. A large majority of the number were those who attempted to gain their liberty last week, in the schooner Pearl. About half of them were females, a few of whom had but a slight tinge of African blood in their veins; they were finely formed and beautiful.

The men were fronted together, and the whole group looked sad and dejected. At each end of the car stood a ruffian-looking guard, with large canes in their hands. In the middle of the car stood the notorious slave-dealer of Baltimore, who is a member of the Methodist church, in good and regular standing. He had purchased the men and women around him, and was taking his departure for Georgia. While observing this old gray-headed dealer in the bodies and souls of men, the Chaplain of the Senate—a Methodist brother—entered the car, took his brother Methodist by the hand, chatted with him for a short time, and seemed to view the heart-rending scene before him with as little concern as we would look upon cattle! I know not whether he came with a view to sanctify the act, or pronounce the parting blessing; but this I do know, that he justifies slavery.

A Presbyterian minister, who owned one of the fugitives, was the first to strike a bargain with the slave-dealer, and make merchandize of God's image. Some of the colored people outside, as well as in the car, were weeping most bitterly. I learned that many families were separated. Wives were there to take leave of their husbands, and husbands of their wives; children of their parents, and parents of their children. Friends parting with friends, and the tenderest ties of humanity severed at a single bid of the inhuman slave-broker before them. A husband, in the meridian of life, begged to see the partner of his bosom. He protested that she was free—that she had free papers, and was torn away from him, and shut up in the jail. He clambered up to one of the windows of the car to see his wife, and, as she was reaching forward her hand to him, the black-hearted slave-dealer ordered him down. He did not obey.

The husband and wife, with tears streaming down their cheeks, besought him to let them speak to each other. But no; he was knocked down from the car, and ordered away! The bystanders could hardly restrain themselves from laying violent hands upon the brute. This is but a faint description of the scene which took place within a few rods of the Capitol, and under enactments recognized by Congress. Oh, what a revolting scene to a feeling heart, and what a retribution awaits the actors. Will not their wailings of anguish reach the ears of the Most High? "Vengeance is mine—I will repay, saith the Lord."

General Intelligence.

SEVEN DAYS LATER FROM EUROPE.

The new steamship America arrived at New York on Sabbath last, bringing seven days later news from Europe. The general character of the continental advices is much more pacific than for some time past. Political affairs are generally quiet, except in Denmark and Prussia.

England.

The great Chartist Demonstration, from which so much was feared, did not turn out to be any thing very alarming. A large Convention was held on the 10th and 11th, but the Procession did not take place in consequence of the Government having forbidden it and taken possession of the bridges and principal thoroughfares for the purpose of breaking it up. The two monster petitions—one with 5,706,000 signatures attached, and the other with 30,000—in favor of the People's Charter, after being paraded at the Convention, were taken to the House of Commons, and presented by Mr. O'Connor. The Petitions pray for annual parliaments, universal suffrage, vote by ballot, equal electoral districts, the abolition of property qualification, and payment of members. They were laid on the table and a day fixed for their discussion.

France.

A collision took place on the 7th ult. at Marmoutier, (Bas-Rhin,) between the military and the people, in which three of the latter were killed.

Three of the Bonaparte family are now candidates in Corsica for seats in the National Assembly, viz., Louis Napoleon; Napoleon, son of Jerome Bonaparte; and Pierre, son of Lucien.

All the Kalifas and other Arab chiefs of the province of Algiers, have presented their homage to the new Governor-General, and made their submission to the French Republic.

M. Lamartine has received from the Ministers of Spain and Russia respectively, assurances of the most friendly dispositions towards the French Republic.

Austria.

The Austrian Government has resolved to relinquish Lombardy on reasonable conditions.

The Berlin *Zeitungs-Halle*, of the 6th, announces in a correspondence from Pesth, dated the 31st, that Hungary declares herself independent, and that Archduke Stephen had been chosen King. A feeling of strong discontent had long existed at Pesth, which has at last shown itself.

War has been declared against the Pope and Tuscany, and both the Nuncio and the Tuscan ambassador have left Vienna.

The Poles of Gallicia have presented an address to the Emperor of Austria, in which they declare their desire to remain united with Austria, but on certain conditions.

Prussia.

The accounts from Silesia are most unsatisfactory. The greatest alarm prevails among the resident noblemen and the landed proprietors. The atrocious scenes that were enacted two years past in Gallicia by the peasants have been carried into effect in several districts. Bands of incendiaries have traversed the country, burning, maltreating, pillaging and destroying property of every denomination. The authorities of Breslau have been compelled to send out detachments of troops, and free corps have been formed for general and individual protection.

The accounts from Westphalia are alarming in the extreme. All is complete anarchy there. Popular tribunals are erected, before which persons in authority are summoned or conducted, and by which they are not unfrequently deposed from their office. The rich Jews and nobles are the chief victims of popular vengeance.

Italy.

The Pope of Rome has determined to disperse the order of Jesuits, and has appointed a person to take charge of and administer their property.

Denmark.

Hostilities have seriously commenced between the forces of Denmark and those of Schleswig Holstein. A very fierce battle has been fought near Rendsburg, in which the Danes had a decided superiority in numbers, as well as in their cavalry and artillery. The Schleswig Holstein army was defeated, and compelled to retreat toward Rendsburg. The loss of life has been very great on both sides.

Russia.

The Emperor, it is stated, in letters from St. Petersburg of the 28th March, in consequence of the receipt of dispatches from Berlin and Vienna, had suddenly countermanded the war-like preparations which were on foot all over the Russian Empire.

APPROPRIATIONS FOR COLORED SCHOOLS.—The following appropriation of money to defray the expense in part of schools for the exclusive instruction of colored children, was made by the Legislature of New York on the 12th of May, 1847. It is said that only three schools have availed themselves of the appropriation. The reason must be, that the colored people are not generally informed upon the subject:

"There shall be paid from the income of the United States deposite fund, to the trustees of every incorporated village which shall, during one year from the passage of this act, support for three months or more a school for the exclusive instruction of colored children, the sum of twelve dollars a month during the time such school shall be kept, not to exceed six months, to be applied to defraying expenses thereof; but no money shall be paid, as aforesaid, for any month during which the number of scholars attending such school shall be, on an average, less than ten; and for this purpose the sum of five thousand dollars of the said income is hereby appropriated."

A man named Boyer, in Bucks Co., Pa., on being committed for stealing a coat, blew out his brains with a pistol, on the 21st ult.

LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

Senate.

The California claim bill was under consideration more or less throughout the week.

Mr. Clarke, of R. I., submitted a resolution instructing the Committee on the Library to inquire whether Washington's Library was for sale, and if so, on what terms; and as to the expediency of the Government purchasing the same, which was adopted.

Mr. Hale, of N. H., presented a petition from citizens of New York, praying for an investigation of the conduct of Col. Childs requiring American soldiers under his command at the town of Jalapa, to kneel before the Catholic host, which was received and referred to the Committee on Military Affairs.

Mr. Clayton, of Delaware, presented petitions from citizens of Philadelphia, praying for the establishment of a Post Route by Railroad between Philadelphia and New York, in opposition to the Camden and Amboy Railroad.

Mr. Cass, Chairman of the Committee on Military Affairs, reported a bill directing the Secretary of War to purchase 5,000 of Colt's Repeating Pistols for the use of the Army.

House of Representatives.

The House had under consideration, and finally laid on the table, the resolutions of Mr. Palfrey respecting the privileges of members. A bill to grant bounty lands to soldiers gave rise to a lengthy discussion. The bill for the admission of Wisconsin as a State was taken up and made the special order of the day for Tuesday, May 2d.

FREEDOM OF THE PRESS.

From the Frankfort (Ky.) Commonwealth, April 18th.

Jessamine Circuit Court, March term, 1848—Before Hon. Samuel Lusk, Circuit Judge; CASSIUS M. CLAY, plaintiff, *vs.* JAMES B. CLAY and THOMAS H. WATERS, defendants.

This was an act of trespass *vi et armis*, brought by plaintiff against the defendants, for entering the printing office of the "*True American*," in the city of Lexington, and taking and carrying away the printing presses, types and other fixtures belonging thereto, and converting the same to the use of defendants; damages $10,000.

Defendants filed a special plea, in which they alledged in substance, that the plaintiff established said press and issued therefrom a newspaper called the "*True American*," with the view, and for the purpose of operating on the public mind, and thereby inducing the owners of slaves to emancipate them. That the plaintiff did not discuss the subject of slavery in a temperate and prudent manner, but on the contrary, the tendency of his articles was to inflame the public mind, and hold out hopes to the slaves for unconstitutional emancipation; and also created insubordination among the slaves, and an inclination to insurrection: That the value of slave property became less secure and depreciated, whereby the said printing establisnment became and was a nuisance, which the citizens of Lexington and Lafayette counties had the lawful right to abate. And that in pursuance to the requent of a large public meeting of the citizens of Fayette and other counties, held the 18th of August, 1845, the defendants and fifty-eight others, acting as a Committee of said meeting, repaired to the office of the "*True American*," took down the presses, types, &c., carefully packed them, and caused the same to be shipped to Cincinnati, subject to the order of the plaintiff.

To this plea the plaintiff demurred. After an elaborate argument as to what constituted a nuisance, and the sanctity of the press, the court sustained the demurrer.

Defendants then offered a second plea similar to the first, but more in detail, embodying therein portions of the articles supposed by them to be intemperate and inflammatory. The court refused permission to file it, and the defendants declining any further defence, the jury were sworn to inquire of damages, and rendered a verdict for $2,500. The defendants appealed, and the only question which the record presents, is as to the validity of the pleas. And that involves the question, whether a printing press can become a *moral nuisance* in consequence of promulgating opinions which a majority of the people in the vicinity in which it may be situated, deem injurious to the peace and good order of society.

MARRIED WOMEN'S RIGHT IN PROPERTY.

The Legislature of Pennsylvania at their late session passed a law to secure to married women the right to their own property, of which the following is a section:

"Be it enacted, &c., That every species and description of property, whether consisting of real, personal, or mixed, which may be owned by, or belong to, any single woman, shall continue to be the property of such woman as fully after her marriage as before, and all such property, of whatever name or kind, which shall accrue to any married woman during coverture by will, descent, deed of conveyance, or otherwise, shall be owned, used, and enjoyed by such married woman as her own separate property; and the said property, whether owned by her before marriage, or which shall accrue to her afterwards, shall not be subject to levy and execution for the debts or liabilities of her husband, nor shall such property be sold, conveyed, mortgaged, transferred, or in any manner encumbered by her husband without her written consent first had and obtained and duly acknowledged before one of the Judges of the Court of Common Pleas of this Commonwealth, that such consent was not the result of coercion on the part of her said husband, but that the same was given voluntarily and of her own free will.

"That any married woman may dispose by her last will and testament of her separate property. real, personal, or mixed, whether the same accrues to her before or during coverture. Provided, The said last will and testament be executed in the presence of two or more witnesses, neither of whom shall be her husband."

The Scientific American says that a company is about to commence the manufacture of flax at Northampton, Mass. They are ready to contract with farmers in that vicinity for the supply of the raw material. They will furnish seed to be returned after harvest, and will purchase the flax after being threshed, at $12 per ton. It is their intention to prepare the flax for spinning, to erect a mill with machinery, and to manufacture thread, twine, or whatever will meet with demand in the market.

SUMMARY.

The Shelby (Ky.) News of April 19, says that on the Wednesday afternoon previous, at a party at Mr. Pierce Griffin's, between forty-five and fifty persons were poisoned—several quite dangerously—by eating boiled custard. The first report was that the custard had been prepared in a brass kettle. This, we learn, is not the fact, and the general impression now is, that the poison had been placed in the custard by some wretch for the purpose of destroying the lives of the company. We learn that every one of Mr. G.'s family, black and white, were among the poisoned; no suspicion attaches to any of his negroes. As far as we can learn, death has resulted in none of the cases, although several are dangerously ill.

The Cleveland Plaindealer tells of a young man who left Kingston for that place on the 17th ult., on board the Niagara; was wrecked, and after 12 hours of great peril, escaped to the shore by means of a rope. He then took the cars at Rochester—the same train that ran off the track, upset in a smash, and killed two men. By an extra train he arrived at Buffalo and took the steamer Ohio for Cleveland. The Ohio broke her crank off Erie and was towed back to Buffalo. He then took passage on the Saratoga, which met with an accident, and was detained several hours in Erie for repairs.

A man named Pierre Ramonial was arrested in New Orleans for shooting a man named Virgillio Sellares. After quarreling some time, the former drew a pistol and shot the other. The ball struck him in the forehead between the two eyes, and glancing upwards along the right side of the forehead, traveled right round under the skin, and came out at the back of the neck, doing little or no injury. The surgeon who examined the wound, said that he never knew or heard of such an escape.

The editor of the Chronotype has seen a letter from a young man not eighteen, who enlisted into one of the new regiments of military in Boston, and is now on Governor's Island, New York. He says, "Here we are, five hundred of us, some with the small pox, and some with coughs and colds, &c., &c. Bitterly have I repented of the rash step I took the day I enlisted, and bitterly do I repent of not following your advice, when you told me to go and pay back what I had received and go about some honest employment."

A child at Monteville, near Rouen, not long since, swallowed a few pinches of asenic, thinking it to be flour. It was soon seized with dreadful convulsions, and little hope was entertained of saving its life, when a physician administered hydrated peroxide of iron, which immediately overcame the effects of the poison.

Mr. Henderson has discovered in New Siberia, the claws of a bird, measuring each a yard in length; and the Yakuts assured him they had frequently, in their hunting excursions, met with skeletons, and even feathers of this bird, the quills of which were large enough to admit a man's arm.

By telegraph from St. Louis to the Pittsburgh papers, we have confirmatory accounts of the battle fought at Roselia, sixty miles from Chihuahua. The Americans were victorious, and the Governor of Chihuahua, fourteen pieces of artillery, and a large number of prisoners, were taken by our forces. The loss in killed and wounded on both sides is represented as heavy.

Mrs. James C. Washington, of Mount Vernon, has authorized a contradiction of the current report that Mr. Stephens has purchased the library of General Washington, or 3,000 volumes of it, for $5,000. She says that there is not the slightest foundation for it. The family have never entertained the thought of selling that property, and five times the sum named could not purchase it.

The University of Mississippi advertises for five Professors, one of them to be President of the University. The salary of the President will be $2,000, of the Professors $1,500, and houses will be provided for them free of charge.

The *Journal des Debats* states that the experiments made for introducing the culture of the tea plant in France have fully succeeded, the climate, in the coldest part of the country, being fully adapted to it. The experiments made in Algeria have not been so successful; all the plants were killed by the heat, notwithstanding every precaution.

Two war steamers, the Rattler and Alecto, the one a screw and the other a paddle steamer, were lashed together, stern to stern, recently in England, and both their engines put to their full speed, when it was found that the screw towed the paddle steamer backwards.

Mrs. Cowden Clarke dedicated her volume of Proverbs from the works of Shakspeare, in the following style:—"To Douglas Jerrold, the first wit of the present age, these Proverbs of Shakspeare, the first wit of any age, are inscribed by Mary Cowden Clarke, of a certain age, and no wit at all."

The robbers of Darlington, the President of the Chester (Pa.) Co. Bank, have been arrested at Matamoros, Texas, and it is thought that $40,000 of the money will be recovered. [Mr. Darlington was robbed of a carpet-bag, containing about $50,000, several months since.]

Mr. Silas Rice, of Ashby, was seriously if not fatally injured on Saturday, April 22, while making some repairs near the water-wheel of his saw-mill, by the accidental starting of the wheel. His right leg was broken in several places, and his left arm nearly torn from his shoulder.

Hon. Mr. Vinton, of Ohio, chairman of the Committee of Ways and Means in the U. S. House of Representatives, is now the occupant of the chair which was for so many years filled by the lamented Adams.

John Mann died at the Almshouse, Germantown, a few days ago, after being an inmate of the institution nearly fifty years. At the time of his death he was supposed to be *one hundred years old!*

The abolition of slavery in the French Islands is to be superintended by Gen. Rostoland, the new Governor, who has arrived out with full powers from the Provisional Government.

Richard Burns was arrested in New Orleans recently, for having bitten off the nose of George Trainer.

According to information received from England by the last steamer, it is anticipated that the daughter of Justice Pierce, of Brooklyn, will shortly come into possession of about $350,000, as a legatee of Sir Joseph Banks, who died about 20 years ago, and who left the principal portion of his wealth to persons in this country, but owing to some fraud practiced by the brother of the testator, the claims of the heirs of Sir Joseph have been withheld until recently, when the brother, on his death-bed, acknowledged the wrong he had done, and took measures to make restitution.

It is stated in the Rochester papers, that Mr. Zachary Potter, and his father, of that city, have left home for England, under the well founded expectation of entering upon the speedy possession of an estate, in the county of Durham, England, valued at £3,000,000 sterling, or $15,000,000. If it comes, even in part, it will be a "windfall" for the country as well as for the fortunate inheritor.

A meeting was held in Boston on Tuesday of last week, to aid the captain and men of the schooner Pearl, now in prison at Washington. Addresses were delivered by W. H. Channing, Elizur Wright, Dr. W. Channing and others. It was proposed to procure the $75,000 bail asked for the prisoner, and to raise funds for trying the constitutionality of the imprisonment before the Supreme Court.

In a letter to a friend dated March 1, and published in the *Courrier des Etats Unis*, Lamartine says—"For seven days I have hardly had breathing time. I have passed three without ceasing to harangue and combat in the midst of 60,000 men, more agitated than the waves of the sea, but it was a sea of fire and of iron. God has protected me; now may he protect the mother of ideas and great hearts—la France!"

The joint committee on colleges in the Massachusetts Legislature, have reported in favor of allowing the school fund, now limited to $1,000,000, to accumulate to $1,500,000, and to divide the surplus interest, $30,000, among Cambridge, Amherst, and William's Colleges. The school fund is derived from the sale of public lands in Maine.

Fourteen hundred houses were erected in Philadelphia last year. This was surpassed by Baltimore, where nineteen hundred and fifty-nine houses were erected in that short space of time.

The Pike County (Ill.) Free Press states that a justice of that county voted against the new Constitution on the ground that he had taken an oath to support the old one!

A report from the land office shows that the State of New York still owns more than four hundred thousand acres of uncultivated land.

There are 40 churches in Providence, one to every 1,000 inhabitants.

Only one hundred and seventy victims of the revolution have been publicly buried in Paris. 1300 were killed when Charles X. was driven forth.

Whenever you meet a man particularly spiteful toward a paper, a magazine or a publisher, just look at him significantly, and ask if he is not a *rejected contributor.*

Mr. Head, of Durham, Greene Co., recovered $1,000 in a suit against Ransom Tanner, for the seduction of Miss Effa Elizabeth, daughter of Mr. Head.

The Gloucester Telegraph states that over 40,000 barrels of mackerel have arrived at Boston from the British Provinces, since the last of September last.

Two hundred officers, who have served with distinction in the Mexican War, have been nominated to the Senate for brevet appointments.

Deputy Sheriff Smith, of Hudson, is said to be recovering from his wounds.

MARRIED,

In Berlin, N. Y., April 22, by Eld. J. L. Scott, Mr. WILLIAM P. GREEN, to Miss CAROLINE P. LANPHEAR, all of Berlin.

In Hartford, Ky., March 20th, by Rev. Robert Fisk, Mr. SALEM A. LEWIS, of Almond, N. Y., to Miss REBECCA BOYCAN, of Lindley's, Ky.

At Alfred Academy, April 13, by Eld. N. V. Hull, Mr. ASA W. SMITH, of Coudesport, Pa., to Miss CAROLINE M. HUGHS, of Almond, N. Y.

DIED,

In Plainfield, Otsego Co., N. Y., on the 14th of April, Mrs. ANNIS BASSETT, widow of the late William Bassett, aged 94 years. The subject of this notice was a devoted disciple of Jesus. She had long been connected with the 1st Seventh-day Baptist Church in Brookfield, and died full of faith, good works, and with hope full of glory, as a shock of corn fully ripe. She appeared ripe for immortality, and has been called home to enjoy her heavenly inheritance.

In Brookfield, Madison Co, N. Y., April 14th, Mrs. MARIA BURDICK, wife of Mr. Benjamin Burdick, aged 28 years. Sister B. was a member of the 1st Seventh-day Baptist Church in Brookfield. She was patient in her distressing illness—peaceful and joyful in her death. W. B. M.

In Petersburg, N. Y., March 7th, SOPHRONIA FISHER, relict of Wm. J. Fisher, in the 38th year of her age. Sister Fisher has been a worthy member of the Seventh-day Baptist Church in Petersburg for the last seven years, and died in full hope of an eternal inheritance above.

LETTERS.

Wm. B. Maxson, N. V. Hull, M. Green, B. Church, G. Hoxsey, R. W. Utter, I. D. Titsworth, J. L. Scott, N. Gilbert, G. W. Hinkley, J. A. Randall, A. S. Davis, A. L. Saunders, A. Estee, I. C. Burdick, S. P. Stillman.

RECEIPTS.

A. B. Davis, Shiloh, N. J.	$9 00	pays to vol.	5	No. 52
H. A. Davis, "	2 00	"	5	" 8
A. S. Davis, Philadelphia,	2 00	"	5	" 40
G. Hoxsey, N. Scituate, R. I.	5 00	"	6	" 26
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S. Stillman, Alfred,	1 00	"	4	" 52
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A. Lanphear, "	2 00	"	5	" 13
C. Wheeler, "	2 00	"	4	" 52
N. Gilbert, E Rodman,	2 00	"	4	" 52
G. Trowbridge, "	2 00	"	4	" 26
E. Clarke, Leonardsville,	2 00	"	5	" 52
J. Wells, Petersburg,	2 00	"	4	" 52

NOTICE.

The Publishing Committee of the Sabbath Recorder request a full meeting of the subscribers to the Publishing Fund, at Plainfield, N. J., on the evening of fifth-day, May 25. The Committee are desirous of submitting, at this meeting, a report of their past labors, that such arrangements may be made for the future publication of the paper as may be deemed advisable. Those who can not attend personally, are requested to appoint a representative, who shall have discretion to act for them, as it will be important to have a full vote of all interested.

T. B. STILLMAN,
GEO. GREENMAN, } Pub. Com.
DAVID DUNN,

EASTERN ASSOCIATION.

This body will hold its annual session with the Seventh-day Baptist Church in Plainfield, N. J., on the fifth day of the week before the fourth Sabbath in May, 1848, at 10 o'clock A. M. Introductory Sermon by T. B. Brown, of N. Y.; alternate A. B. Burdick, of R. I.

The Executive Board of the Association holds its second semi-annual session at the same place, on the fourth day of said week, at 10 o'clock A. M. The following persons compose the Board: A. D. Titsworth, Chairman; T. B. Brown, Secretary; S. S. Griswold, Corresponding Secretary; H. S. Berry, Treasurer; Daniel Coon, Josiah W. Langworthy, A. B. Burdick, Wm. A. Weeden, I. Moore, C. T. Champlin, Lucius Crandall, W. B. Gillett, S. Davison, P. L. Berry, Paul Stillman.

S. S. GRISWOLD, Cor. Sec.

HOPKINTON, R. I., April 19, 1848.

P. S. Missionaries in the employ of the Association are requested to forward their reports to the Corresponding Secretary previous to the 15th of May; also any suggestions relative to eligible fields of labor.

CENTRAL ASSOCIATION.

Notice is hereby given, that the 13th Anniversary of the Seventh-day Baptist Central Association will be held with the Church in Lincklean, Chenango Co., N. Y., commencing on the fourth day of the week before the second Sabbath in June next, (June 7th,) at 11 o'clock A. M. Eld. James Bailey was appointed to preach the introductory discourse; Eld. Russel G. Burdick his alternate.

It is earnestly hoped, that a full delegation will be in attendance, with great hearts, strong arms, and a firm determination to push forward the car of *Bible truth*, with a resolution and consistency worthy of the cause. Brethren, ask yourselves before God your duty, and fear and tremble lest ye come short of what the judge requires of you. An eternity of happiness is at stake. Will ye risk it?

A. L. SAUNDERS, Ass't Sec.

BROOKFIELD, April 23, 1848.

Extract from the Minutes of the Session of 1847.

"Resolved, That the ministers of each church call the attention of their congregation to the Home Mission semi-annually, and take collections for its support at the time."

It will especially devolve on those who were present and voted for the resolution, to act in the matter immediately if they have heretofore delayed. I hope there will be no frivolous excuses offered by any for not complying, and I do not believe a valid one can be offered. A. L. S.

THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, Including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By WILLIAM HENRY BLACK, Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records. London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

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26tf. E. H. WILCOX, PROPRIETOR.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

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The editor, Robert Chambers, is distinguished as the author of several historical works connected with Scotland, and as joint editor of Chambers' Edinburgh Journal.

As an evidence of the great popularity of the work in England, it may be stated that more than *forty thousand copies have been sold in less than three years;* and this almost without advertising or being indebted to any notice from literary Reviews.

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" Stillman Coon.
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Miscellaneous.

WE ARE GROWING OLD.

BY FRANC[illegible] BROWN.

We are growing ol[illegible]how the thought will rise
When a glance is backward cast
On some long-remembered spot, that lies
In the silence of the past!
It may be the shrine of our early vows,
Or the tomb of early tears;
But it seems like a far-off isle to us,
In the stormy sea of years.

Oh! wide and wild are the waves that part
Our steps from its greenness now—
And we miss the joy of many a heart,
And the light of many a brow;
For deep o'er many a stately bark
Have the whelming billows rolled,
That steered with us from that early mark—
Oh! friends, we are growing old!

Old in the dimness and the dust
Of our daily toils and cares,
Old in the wrecks of love and trust
Which our burdened memory bears.
Each form may wear to the passing gaze
The bloom of life's freshness yet,
And beams may brighten our latter days
Which the morning never met.

But oh, the changes we have seen
In the far and winding way—
The graves in our path that have grown green,
And the locks that have grown gray!
The winters still on our own may spare
The sable or the gold;
But we saw their snows upon brighter hair—
And, friends, we are growing old!

We have gained the world's cold wisdom now,
We have learned to pause and fear—
But where are the living founts, whose flow
Was a joy of heart to hear?
We have won the wealth of many a clime,
And the lor[illegible] of many a page—
But where is the hope that saw in Time
But its boundless heritage?

Will it come again when the violet wakes,
And the woods their youth renew?
We have stood in the light of sunny brakes,
Where the bloom was deep and blue;
And our souls might joy in the spring-time then,
But the joy was faint and cold—
For it ne'er could give us the youth again
Of hearts that are growing old.

PRESERVING NEWSPAPERS.

The importance of preserving a file of some good newspaper is not generally understood. Here is a paragraph upon the subject by a correspondent of the British Banner, which ought to be not only read but heeded:—

"One of the many things which I have to regret, when I review my past life, is, that I did not, from earliest youth, at least as soon as I was able to do it, take and preserve—I believe the technical word is "file"—some good newspaper. How interesting would it be now to a sexagenarian to look into the papers which he read when he was twelve or sixteen, or twenty years old! How many events would this call to mind which he has entirely forgotten! How many interesting associations and feelings would it revive! What a view would it give of past years! What knowledge would it preserve by assisting the memory! And how many valuable purposes of a literary kind, even, might it be rendered subservient to! How much do I wish that I could look into such a record when composing this short article! But newspapers are quite different things now from what they were sixty, or even twenty years ago. They are unspeakably more interesting and valuable; in this respect, at least, (I believe in many others,) these times are better than the former. Formerly the editors of newspapers were obliged to strain their wits and exhaust their means, in order to obtain matter to fill their pages. Now, the great difficulty is, to insert all the valuable, interesting materials that are poured upon them from every part of the world, and from every grade and phase of society. Now, newspapers contain many of the best thoughts of the most highly gifted men, on the most momentous subjects, and their reports and statements are far more accurate than they formerly were or could be. They have repudiated the character for lying they once had, and have become records of truth."

ISLAND OF CHUSAN.

The Island of Chusan is seven miles from the mainland, and forty miles distant from the city of Ningpo, and lies in the vicinity of all the great and valuable marts of commerce on the eastern coast. It is 150 miles in circumference. The chief bay, that of Tinghae, is capable of accommodating, in perfect security, a hundred sail of square-rigged vessels, and possesses the most admirable facilities for the establishment of docks. Good water abounds, not only at the capital, but throughout the Island. Chusan consists of a succession of hills and dales, which present one unbroken scene of rich cultivation, and exhibit the most lovely scenery. Wheat, rice, tea, grass-cloth, sweet potatoes, cotton, tobacco, and other articles, grow in luxuriance. The Island is intersected with roads—not intended for wheeled conveyances—from five to seven feet broad, and paved and flagged throughout; and it is thickly studded with villages. Those who have the best opportunity of forming an opinion on the subject, believe that a hundred well populated and superior villages would be found on it, containing from one to five thousand inhabitants. The whole population is estimated at 270,000. The people are industrious and comfortable, and appear to have no want unsupplied; scarcely a beggar is to be seen, and there is a comparative absence of crime, which reflects no small credit on the Chinese character. Not a single homicide has occurred during the time in which it has been in British occupation; and the inmates of the jail, contributed by the whole island, have rarely exceeded twenty; and the majority have consisted of those who were confined for the illegal sale of its indigenous whiskey, the shamshoo.

The climate vies with that of the most favored regions in the world. There are but three months which can be called hot, June, July, and August. In this latter month, the thermometer stands on an average at 83 deg., but sinks at night to 73 deg. The next month it subsides to 74 deg. Then comes winter, with its bracing influences, and the ground is covered with hoar frost, and the ice lies half an inch thick. In January and February, the thermometer stands at 20 deg. of Fahrenheit. In March it rises to 28 deg., but the hills continue to be capped with snow and the cheerful fire is kept up until the commencement of June, so that it is only during three months of the year that woolen clothing is unnecessary. All the other places in China, where we have commercial stations, are hot, sultry, and unhealthy. The Island furnishes provisions of every description, of the best quality, at a very moderate price. Beef, pork, and poultry, may be obtained in the greatest abundance. Of geese, as large as those in America, there is no lack. Ducks are hatched by steam by thousands, and eggs are less than a halfpenny a piece. Game of every variety easily procured. Bread of good quality, is readily prepared by the Chinese. All kinds of vegetables may be obtained, and fruit grows with great luxuriance. Potatoes have now been introduced, and will probably become an article of great consumption throughout China. Indeed all kinds of provisions may be had at one-half the sum they cost at Hongkong. It is only for an American want to be known, to be immediately supplied from the Island or the continent. Fishing is universal around the Island, and it is calculated that no fewer than 7,000 vessels come from the continent, and remain for three months of Chusan, employed in fishing. They are attended with boats filled with ice, in which the fish are packed, and then dispatched to the neighboring coast.

THE SIMPLICITY OF GOLDSMITH.

One afternoon, as Colonel O'Moore and Mr. Burke were going to dine with Sir Joshua Reynolds, they observed Goldsmith (also on the way to Sir Joshua's) standing near a crowd of people who were staring and shouting at some foreign women in the windows of one of the houses in Leicester Square. 'Observe Goldsmith,' said Burke to O'Moore, 'and mark what passes between him and me by-and-bye at Sir Joshua's.' They passed on and arrived before Goldsmith, who came soon after, and Mr. Burke affected to receive him very coolly. This seemed to vex poor Goldsmith, who begged Burke would tell him how he had had the misfortune to offend him. Burke appeared very reluctant to speak, but after a good deal of pressing said, 'that he was really ashamed to keep up an intimacy with one who could be guilty of such monstrous indescretion as Goldsmith had just exhibited in the square. Goldsmith, with great earnestness, protested that he was unconscious of what was meant. 'Why,' said Burke, 'did you not exclaim as you were looking up at those women, What stupid beasts the crowd must be for staring with such admiration at these painted Jezebels, while a man of your talents passed by unnoticed?' Goldsmith was horror-struck, and said, 'Surely, surely, my dear friend, I did not say so.' 'Nay,' replied Burke, 'if you had not said so, how should I have known it?' 'That's true,' answered Goldsmith with great humility, 'I am very sorry—it was very foolish. I do recollect that something of the kind passed through my mind, but I did not think I had uttered it.'

THE DOGE'S DUNGEONS, VENICE.

To the right, stands the Doge's palace, in all its barbaric splendor—it frowns down upon you in sullen grandeur—in style and architecture, alone of its kind, half Byzantine, half Saracenic. Within its walls sat the Great Council, in the days of the Republic, and the immense room is still there, with the portraits of all the Doges, save *Marino Faliero*, hung around its walls. A black cloth covers the frame intended for him, with a pithy Latin inscription, saying—"Here is the place for Marino Faliero, who, for his crimes, was executed." In another chamber sat the Council of Ten, and in a small one the *Council of Three.*

What stories could the walls of this latter apartment tell? They show you a door, and a dark stair-case in the wall, leading from the Bridge of Sighs, up which the prejudged prisoners were brought to be examined before this terrible Inquisition—and, on the other side, as a gloomy finale, another door, leading down to the dungeons under the palace; the poor prisoner was *sure* to bring up there to die by drowning, the silken cord, or the axe. And if you are curious, and do not fear the cold and damp, take guide and flambeau, and descend to these prisons, renowned for their horrible security.

The first floor contains eight, in a square, round which you can walk—the double doors of each dungeon opened upon the narrow corridor, and not a ray of light could possibly penetrate these massive stone prison-houses. The next floor is the same; only a narrow passage marks out the "strangling place," and by sundry fixtures, the mode in which it was done; a closed up door leads to the steps down which the prisoners destined to the "sack" were taken.

Two little vaulted chambers are side by side—the one for the confessor to absolve the doomed man; the other, the executioner's attiring room. Further on, a private door conducted to the apartments of the Doge. A staircase, now masoned up, led to a *third* dungeon, (underneath the two,) below the level of the water. If you tread heavy, the flooring gives back a hollow sound. It made me shudder to think of the horrible cruelties, sufferings, and secret murders of these poor victims of political tyranny and ecclesiastical bigotry. When Napoleon entered Venice in 1797, the people broke open these dungeons, scattered the doors, and locks, and bolts, to the four winds. In one, a prisoner was found—he had been confined for fifteen years, and during that time had never seen a human face, or a gleam of sunlight. The populace, with loud shouts, brought him out on the square. The sun's rays, breaking from behind a cloud, suddenly fell on his face, and he was struck blind. Poor fellow! he never saw more, and so accustomed had he become to a solitary life, that he acted like one bewildered, and soon died. He was the last victim to the Inquisition in Venice, thanks to Napoleon and his *grande armee.*

* * *

Horrible Death.—We translate the following from a French paper: A banditti, consisting of eight persons, were recently arrested during the night, in a village near Venice. As it was too late to transport them elsewhere, they were put into a dungeon, and the chief of the band, notorious for his cruelty, and the number of assassinations he had committed, was confined in an old tower, which had been uninhabited for some time. Towards midnight, the sentinel, who was near this tower, having heard at first oaths, and afterwards groans, reported this to the local authority. Little importance was attached to it, and they waited till morning to confirm the circumstances; but what was their astonishment when, at break of day, they repaired to the tower, they found the prisoner dead, and all his limbs mangled. In order to discover the cause of so terrible a death, they deposited in the same place several pieces of poisoned food. At the end of two days, thirty two serpents were found dead in the same place.

FACTS FOR PRINTER'S BOYS.

M. Thiers, the great French ex-Minister, seven years before the last revolution in France, was a poor boy, and distributor of newspapers, at the office of the "Constitutional." He afterwards supplied the editor's chair—he led on the popular mind to revolt, and finally contributed to seat Louis Phillippe on the throne of Charles X., and placed himself in possession of the portfolio of Polignac. Guizot, the Minister, was the editor of the Journal des Debats. The great Erskine was formerly a reporter to the London Chronicle. Brougham and Sir James Mackintosh were also reporters to the Times. Beranger, the lyrical poet of France, also graduated among types and ink. Being asked recently if he were really a printer, Beranger replied:—"That I was, and a famous one too, nor do I ever take up a book without scanning the title-page, for I always excelled in composing title-pages. Handbills, too, I used to like to work upon, and well remember one *blue Monday*, when all alone in the office, poring over an old volume of poetry, an old farmer came in with an order for some auction placards. Though I had not been in the office three months, I took the composing stick in hand, set up the type, then locked up the form, put it to press, and by stepping upon a frisket, worked off the job—presenting my master the next morning with a specimen, and the money I had received. He was so pleased, good man, that he gave me the money, and half a day to spend it in—and a happy half day it was."

AN ANECDOTE FOR ALMANAC MAKERS.

Every one remembers the pleasant anecdote told of Patridge, the celebrated almanac maker, about one hundred years since. In traveling on horseback into the country, he stopped for his dinner at an inn, and afterwards called for his horse, that he might reach the next town, where he intended to sleep. "If you would take my advice, sir," said the ostler, as he was about to mount his horse, "you will stay where you are for the night, as you will surely be overtaken by a pelting rain." "Nonsense, nonsense," exclaimed the almanac maker, "there is a sixpence for you, my honest fellow, and good afternoon to you." He proceeded on his journey, and sure enough, he was drenched in a heavy shower. Patridge was struck with the man's prediction, and being always intent on the interest of his almanac, he rode back on that instant, and was received by the ostler with a broad grin. "Well, sir, you see I was right after all." "Yes, my lad, you have been so, and here is a crown for you, on condition that you tell me how you knew of this rain." "To be sure, sir," replied the man; "why, the truth is we have an almanac at our house called 'Patridge's Almanac,' and the fellow is such a notorious liar, that whenever he promises us a fine day, we always know that it will be the direct contrary. Now, your honor, this day, the 21st of June, is put down in our almanac in doors, as settled, fine weather; no rain. I looked at that before I brought your honor's horse out, and so was enabled to put you on your guard."

PERSEVERANCE.

A Constantinople correspondent of the London Literary Gazette tells the following pleasant story of a Countess of 70 and her interview with Mehemet Ali:

"The Pacha has only once before received ladies. He did, however, receive the Countess Talbot, (not the Shrewsbury family.) She compelled him to do so. She went to the Kiosk or the Citadel, I am not sure which, and asked to see His Highness; she was refused, he could not be seen. She insisted on being announced; she was then told His Highness would see her at another time, he was sleeping; 'wake him, then, and tell him I'm only an old woman and won't eat him.' She was admitted. He was much amused with her. She told him she was going to Jerusalem. He inquired whether she had plenty of companions for such a journey; she told him she had, and enumerated her dragoman, seven camels, the drivers! She told him that she had been up in a balloon, down in a diving-bell, at the top of Pompey's Pillar, and now she had seen Mehemet Ali! She was entirely alone, and came from Vienna, not even a female servant with her. She had made a vow to be at Jerusalem on Christmas Eve, and she accomplished it *alone.* She was upwards of 70, but never appeared fatigued."

* * *

Confidence in the People.—When the Revolutionists who won the Republic for France had forced their way into the Palais Royal, and had reached the apartments of Gen. Athalin, one of Louis Phillippe's aid-de-camps, they encountered the General's lady, a woman of dignified deportment and stature, whom the General had espoused for her rare beauty, being but the daughter of a poor fisherman of Granville. "My friends," she exclaimed, "I trust you have not come here to offer any injury to myself or my husband. I am not one of your *fine ladies*, but a *daughter of the people;* I throw myself then confidently on your protection. But I will not leave my husband; he is confined to his bed by illness." The band were struck with the boldness of the appeal. They repaired to the General's chamber, placed him in an arm-chair, and, headed by this *daughter of the people*, they conveyed him to a friend's house in the neighborhood. On reaching his destination, the General recollected leaving a sum of 130,000f. (£5,200) in notes and gold in his desk. He handed the key of the desk to a working man in a blouse, whom he did not know. An hour after, the man returned with every sou of the money.

* * *

Ledyard the Traveler.—Mr. Beaufoy had an interview with Ledyard just as he was setting off on his last expedition, and repeats the following passage from his conversation:—"I am accustomed," said Ledyard, "to hardship. I have known both hunger and nakedness to the utmost extremity of human suffering. I have known what it is to have food given me as charity to a madman; and I have at times been obliged to shelter myself under the miseries of that character, to avoid a heavier calamity. My distresses have been greater than I have ever owned, or ever will own, to any man. Such evils are terrible to bear; but they never yet had power to turn me from my purpose. If I live, I will faithfully perform, in its utmost extent, my engagement to the society; and if I perish in the attempt, my honor will still be safe, for death cancels all bonds." [Ledyard's Life.

* * *

A New Mineral Useful in Arts.—Mr. Blake, lately a citizen of Alexandria, Va., and now of Akron, Ohio has discovered a mineral in the neighborhood of the latter place which promises to be of great value. He has visited Washington and obtained a patent for it. When first dug up it is of the consistence of tallow, and gradually hardens in a few days, so as to resemble slate; and, finally, it becomes as hard as rock. It is the color of indigo, is impervious both to water and fire, and admits of the finest polish. When reduced to powder, and mixed up with linseed oil, it has the appearance of black paint, and may be spread over wood, canvass, &c. Roofs have been guarded by it against fire; and as it does not absorb the rain, it protects the rafters from decay. It consists of about one-half of silica, one-fourth of alumina, with less proportions of magnesia, black oxide of iron, sulphate of iron, lime and carbon.

* * *

Remarkable Operation.—The Charleston Courier says, we have lately been permitted to see three casts of the nose and face of a young gentleman of this city who labored under a great natural deformity of the nose—what is vulgarly called the bridge being very much depressed, whilst the point was turned up. To relieve this deformity, Dr. N. D'Alvigny, dentist, invented an instrument not thicker than a good-sized needle flattened, and with cutting edges at the point, which made an incision so small, that since the healing of the wound it can scarcely be perceived—and yet, with this needle, the cartilages which connect the *ossa nasi* and the *nasal processes* of the *superior maxillary* bones were divided, and an apparatus steadily applied upon the bridge of the nose so as by constant pressure to keep the parts in a correct position, until the parts became permanently united. The nose by this means has been restored to a natural and comely shape.

VARIETY.

"Died, at her residence in Park street, Nottingham, England, on the 4th of March, Miss Mary Chambers, in the seventy-first year of her age. Although deprived of sight at the age of two years, she nevertheless was enabled, by close study and unremitting effort, to acquire a thorough knowledge of classical literature, being well versed in the Hebrew, Greek, and Latin languages, and was also skilled in arithmetic, geography, and the use of the globes. For upwards of thirty years she conducted a school in Nottingham, and was an invaluable friend to the blind, having taught gratuitously very many blind children, and assisted in founding an institution for that afflicted class."

Carlyle, in his quaint but rich work on the French Revolution, in speaking of the beautiful but unfortunate Marie Antoinette, says, 'There is no proof of evil against her character, save that she might have been a little inattentive to rules of etiquette. She acknowledges her enemies, even Mirabeau, when she becomes acquainted with them, to be much better men than she had been told they were. The instant recognition of worth and talent, wherever it be, is a fine trait. An incident that is told of her is very touching—the day before her execution she borrowed a needle of the jailor's wife to mend her clothes and die with decency, preserving a woman's love of neatness to the last.'

When Pope Pius VII. visited the Royal Printing Office at Paris, he was presented with the Lord's Prayer in one hundred and fifty different languages. There are more than 150 hand presses in it and two power presses. In one room there are forty thousand forms packed away. The hands employed in it work ten hours, and good compositors earn from five to six francs per day, and pressmen about the same. After thirty years' service in the establishment, a workman gets a pension of four hundred francs per annum. Authors can have works of real utility printed in it free of expense.

In the Place du Carrousel, says the Presse, after the municipal guards had ceased firing, some of the citizens, enraged by the conflict, wished to sacrifice these unfortunate men. One of the citizens exclaimed, "They killed my brother at the Palais Royal, and I in turn must kill one of them!" A National Guard, standing by him, immediately said, "Remember that if you kill one, you will also have caused the death of a brother." These sublime words at once extinguished every feeling of revenge.

An English agriculturalist paper gives the following method of destroying caterpillars, which was accidentally discovered, and is practiced by a gardener near Glasgow. A piece of woolen rag had been blown by the wind into a current bush, and when taken out was found covered with the leaf-devouring insects. Taking the hint, he immediately placed pieces of woolen cloth in every bush in his garden, and found the next day that the caterpillars had universally taken to them for shelter. In this way he destroys many thousands every morning.

It is now a well established truth, that when a young tree is in a vigorous state of growth, and the wood full of sap, just previous to its having made any hard wood, (say in June or July, in most parts of the United States,) any branch may be taken off, without injury. Therefore, at this stage of existence of the tree, pruning may be safely performed, giving its top that shape it is intended to assume when it attains its full size.

The great business of a city life, said one our city clergymen to his people recently, is that of *getting ready to live.* This is true to the letter. Nine-tenths, if not ninety-nine hundreths of our business men are toiling and fretting, planning and executing, with this single end in view—to get ready, at some future time, to enjoy life.

To cure bots and cholic in horses, take from a pint to a quart of castor oil, mixing in it as much fine table salt as it will take; bleed the horse in the mouth, and when bleeding freely, pour the above down, blood and all.

DERUYTER INSTITUTE.

JAMES R. IRISH, Principal.
AURELLA F. ROGERS, Preceptress.

Other experienced Teachers are employed in the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First	commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second	" "	Dec. 15,	"	March 22
Third	" "	April 5,	"	July 12

Tuition, per term of fourteen weeks, from	$3 00 to $5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold th reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties ot their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman New York, will be promptly attended to.

The Sabbath Recorder,

PUBLISHED WEEKLY AT

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☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

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The Sabbath Recorder.

CHARITY BOWERY.

BY L. M. CHILD.

The following story was told me by an aged colored woman in New York. I shall endeavor to relate it precisely in her own words, so oft repeated that they are tolerably well impressed on my memory. Some confusion of names, dates, and incidents, I may very naturally make. I profess only to give 'the pith and marrow' of Charity's story, deprived of the highly dramatic effect it received from her swelling emotions, her earnest looks and changing tones.

I am about sixty-five years old. I was born on an estate called Pembroke, about three miles from Edenton, North Carolina. My master was very kind to his slaves. If an overseer whipped them, he turned him away. He used to whip them himself sometimes, with hickory switches as large as my little finger. My mother suckled all his children. She was reckoned a very good servant, and our mistress made it a point to give one of my mother's children to each of hers. I fell to the lot of Elizabeth, her second daughter. It was my business to wait upon her. Oh, my old mistress was a kind woman. She was all the same as a mother to poor Charity. If Charity wanted to learn to spin, she let her learn; if Charity wanted to learn to knit, she let her learn; if Charity wanted to learn to weave, she let her learn. I had a wedding when I was married; for mistress didn't like to have her people take up with one another, without any minister to marry them. When my dear good mistress died, she charged her children never te separate me and my husband; 'For,' said she, 'if ever there was a match made in heaven, it was Charity and her husband.' My husband was a nice good man; and mistress knew we set stores by one another. Her children promised her they never would separate me from my husband and children. Indeed, they used to tell me they would never sell me at all; and I am sure they meant what they said. But my young master got into trouble. He used to come home and sit leaning his head on his hand by the hour together without speaking to any body. I see something was the matter, and begged him to tell me what made him look so worried. He told me he owed seventeen hundred dollars that he could not pay; and he was afraid he would have to go to prison. I begged him to sell me and my children rather than go to jail. I see the tears come to his eyes. 'I don't know, Charity,' said he, 'I'll see what can be done. One thing you may feel easy about, I'll never separate you from your husband and children, let what will come.'

Two or three days after, he came to me, and says he, 'Charity, how should you like to be sold to Mr. McKinley?' I told him I would rather be sold to him than any one else, because my husband belonged to him. My husband was a nice good man, and we set stores by one another. Mr. McKinley agreed to buy us; and so I and my child went there to live. He was a kind master, but as for Mrs. McKinley, she was a divil. Mr. McKinley died about a year after he bought us; and in his will he gave me and my husband free; but I never knowed any thing about it for years afterwards. I don't know how they managed it. My poor husband died and never knew he was free. But it's all one now. He's among the ransomed. He used to say, 'I thank God it's only a little way home; I shall soon be with Jesus.' Oh, he had a fine old Christian heart.

Here the old woman sighed deeply, and remained silent for a moment, while her right hand rose and fell, as if her thoughts were mournfully busy. At last she resumed:

Sixteen children I've had, first and last; and twelve I nursed for my mistress. From the time my first baby was born, I always set my heart upon buying freedom for some of my children. I thought it was of more consequence to them than to me; for I was old and used to being a slave. But mistress McKinley would n't let me have my children. One after another—one after another, she sold 'em away from me. Oh, how many times that woman broke my heart!

Here her voice choked, and tears began to flow. She wiped them quickly with the corner of her apron, and continued: I tried every way I could to lay up a copper, to buy my children; but I found it very hard; for mistress kept me at work all the time. It was 'Charity! Charity! Charity!' from morning till night. 'Charity do this, and Charity do that.'

I used to do the washings of the family; and large washings they were. The public road run right by my hut, and I thought to myself while I stood there at the washtub, I might as well be earning something to buy my children. So I set up a little oyster-board; and when any body came along that wanted a few oysters and a cracker, I left my washtub and waited upon him. When I got a little money laid up, I waited on my mistress and tried to buy one of my children. She knew not how long my heart had been set upon it, and how hard I worked for it. But she would not let me have one. At last what do you think that woman did? She sold me and five of my children to the speculators!

After a short pause, [illegible] face again brightened up, and her voice suddenly changed to a more gay and sprightly tone.

Surely, ma'am, there's always some good comes of being kind to folks. When I kept my oyster-board, there was a thin, peaked-looking man used to buy of me. Sometimes he would say, 'Aunt Charity, (he always called me Aunt Charity,) you must fix me up a nice little mess, for I feel poorly to-day.' I always made something good for him; and if he did n't happen to have any change, I always trusted him. He liked my messes mighty well. Now who do you think it turned out to be but the very speculator that bought me! He come to me, and says he, 'Aunt Charity, (he always called me Aunt Charity,) you have been very good to me, and fixed me up many a nice little mess when I've been poorly; and now you shall have your freedom for it; and I'll give you your youngest child.'

That was very kind, said I, but I wish he had given you all of them.

With a look of great simplicity, and in tones of expostulation, the slave-mother replied, 'Oh, he could n't afford that, you know.'

Well, continued she, after that I concluded I'd come to the free States. But mistress McKinley had one child of mine, a boy of about twelve years of age. I had always set my heart upon buying Richard. He was the image of his father; and my husband was a nice, good man, and we set stores by one another. Besides, I was always uneasy in my mind about Richard. He was a spirity lad; and I knew it was hard for him to be a slave. Many a time I have said to him, Richard, let what will happen, never lift your hand against your master.

But I knew it would always be hard work for him to bring his mind to be a slave. I carried to her all my money, and told her I had more due to me, and if all of it was n't enough to buy my poor boy, I'd work hard and send her all my earnings till she said I had paid enough. She knew she could trust me. She knew Charity always kept her word. But she was a hard-hearted woman. She would n't let me have my boy. With a heavy heart I went to work to earn more, in hopes I might one day be able to buy him. I did n't get much more time than I did when I was a slave; for my mistress was calling upon me, and I did n't like to disoblige her. I wanted to keep the right side of her, in hopes she would let me have my boy. One day she sent me on an errand. I had to wait some time. When I come back, mistress was counting a heap of bills in her lap. She was a rich woman; she rolled in gold. My little girl stood behind her chair; and as mistress counted the money, ten dollars, twenty dollars, fifty dollars, I see that she kept crying. I thought may be that mistress had struck her. But when I see the tears keep rolling down her cheeks all the time I went up to her and whispered, What's the matter? She pointed to mistress' lap, and said, Broder's money! Broder's money! Oh, then I understood it all! I said to mistress McKinley, Have you sold my boy? Without looking up from counting her money, she drawled out, Yes, Charity; and I got a great price for him! (Here the colored woman imitated to perfection the languid, indolent tones common to southern ladies.)

Oh, my heart was too full! She had sent me away on an errand because she did n't want to be troubled with our cries. I had n't any chance to see my poor boy. I shall never see him again in this world. My heart felt as if it was under a great load of lead. I could n't speak a word to reproach her. I never reproached her from that day to this. As I went out of the room all I could say was, Mistress, how could you do it?

The poor creature's voice had grown more and more tremulous, as she proceeded, and was at length stifled with sobs.

In a few moments she resumed her story:—When my boy was gone, I thought I might sure enough as well go to the free States. But mistress McKinley had a little grandchild of mine. His mother died when he was born. I thought it would be some comfort to me if I could buy little orphan Sammy. So I carried all the money I had to my mistress again, and asked her to let me buy my grandson. But she would n't let me have him. Then I had nothing more to wait for; so I come on to the free States. Here I often take in washing, and my daughter is smart at the needle, and we get a very comfortable living.'

'Do you ever hear from any of your children,' said I.

'Yes, ma'am, I hear from one of them. Mistress McKinley sold one to a lady that comes to the North every summer; and she brings my daughter along with her.'

'Don't she know that it's a good chance to take her freedom, when she comes to the North?'

'To be sure she knows that,' replied Charity, with significant emphasis, 'but my daughter is pious. She's a member of a church. Her mistress knows she would n't tell a lie for her right hand. She makes a promise on the Bible that she won't try to run away, and that she will go back to the South with her; and so, ma'am, for her honor and her Christianity's sake, she goes back into slavery.'

'Is her mistress very kind to her?' I asked.

'Yes, ma'am, but then every body likes to be free. Her mistress is very kind. She says I may buy her for four hundred dollars; and that's a low price for her; two hundred paid down, and the rest as we can earn it. Kitty and me are trying to lay up enough to buy her.'

'What has become of your mistress McKinley, do you ever hear from her?'

'Yes, ma'am, I often hear from her, and summer before last as I was walking up Broadway, with a basket of clean clothes, who should I meet but my old mistress McKinley! She gave a sort of a start and said in her drawling way: Oh, Charity, is it you? Her voice sounded deep and hollow, as if it came from under the ground; for she was far gone in a consumption. If I was n't mistaken there was a little something about here, (laying her hand on her heart,) that made her feel strangely when she met poor Charity. Said I, How do you do, mistress McKinley, and how does little Sammy do? (That was my grandson, you know, that she would n't let me buy.')

'I'm poorly, Charity,' says she; 'very poorly. Sammy's a smart boy. He's grown tall and tends table nicely. Every night I teach him his prayers.'

The indignant grandmother drawled out the last word in a tone that Garrick himself could not have surpassed. Then suddenly changing both voice and manner, she added, in tones of earnest dignity, 'Och! I could n't stand that! Good morning, ma'am, said I.'

I smiled, as I inquired whether she had ever heard from Mrs. KcKinley since.

'Yes, ma'am. The lady that brings my daughter to the North every summer, told me last fall she did 'nt think she could live long. When she went home, she asked me if I had any messages to send to my old mistress McKinley. I told her I had a message to send. Tell her, says I, to prepare to meet poor Charity at the judgment seat.'

About a year after this conversation, I again visited New York, and called to see Charity Bowery. I asked her if she had received any further tidings of her scattered children. The tears came to her eyes. 'You know I told you,' said she, 'that I found out my poor Richard was sold to a Mr. Mitchell of Alabama. A white gentleman who has been very kind to me went to them parts lately, and brought me back news of Richard. His master had ordered him to be flogged, and he would n't come up to be tied. If you don't come up, you black rascal, I'll shoot you, said his master. Shoot away, said Richard, I won't come to be flogged. His master pointed a pistol at him, and in two hours my poor boy was dead. Richard was a spirity lad. I always knew it was hard for him to be a slave. Well, he's free now. God be praised he's free; and I shall soon be with him.'

In the course of my conversation with this interesting woman, she told me much about the patrols, who, armed with arbitrary power, and frequently intoxicated, break into the houses of the colored people, and subject them to all manner of outrages. But nothing seemed to have excited her imagination so much as the insurrection of Nat Turner. The panic that prevailed throughout the Slave States of course reached her ear in repeated echoes, and the reasons are obvious why it should have awakened intense interest. It was, in fact, a sort of Hegira to her mind, from which she was prone to date all important events in the history of her limited world.

'On Sundays,' said she, 'I have seen the negroes up in the country, going away under large oaks or in secret places, sitting in the woods with spelling books. The brightest and best men were killed in Nat's time. Such ones are always suspected. All the colored folks were afraid to pray in the time of the old prophet Nat. There was no law about it, but the whites reported round among themselves, that if a note was heard we should have some dreadful punishment; and after that, the low whites would fall upon any slaves they heard praying or singing hymns, and often killed them before their masters or mistresses could get to them.'

I asked Charity to give me a specimen of their hymns. In a voice cracked with age, but still retaining considerable sweetness, she sang

> 'A few more beatings of the wind and rain
> Ere the winter will be over—
> Glory Hallelujah!
>
> Some friends have gone before me;
> I must try to go and meet them—
> Glory Hallelujah!
>
> A few more risings and settings of the sun,
> Ere the winter will be over—
> Glory Hallelujah!
>
> There's a better day a-coming—
> There's a better day a-coming—
> Glory Hallelujah!'

With a very arch expression she looked up as she concluded, and said, 'They would n't let us sing that. They thought we was going to rise because we sung, Better days are coming.'

It's now more than a year since poor Charity went where the 'wicked cease from troubling, and the weary are at rest.'

ANECDOTE OF SWEARING.

An anecdote of this description, which we read a few days ago, reminded us of one we had never seen in print, but which we have for a long time stored among our recollections of the Rev. Jos. Grafton of Newton. We know nothing of the truth of the story, and yet so perfectly characteristic is it, that we have always regarded it as the relation of a veritable incident. Father Grafton stood high in the public estimation, and was often present with other clergymen on great occasions. At one time he was dining with the Governor and Council, the Mayor and Aldermen, or some other body of magnates in Boston, and was excessively annoyed, as well as shocked, by the profanity of a young man who sat nearly opposite him at table. Having endured the odious vice as long as his patience would allow, the old gentleman arose and exclaimed, 'Mr. President,' in the sharp, energetic tone, which all who knew him will recollect. The President struck his knife handle on the table, to command attention, and replied, 'The Rev. Mr. Grafton.' Silence prevailed, and the old gentleman very coolly proceeded: 'I move you, sir,' that there be no swearing done at this table except by my friend the Rev. Dr. Homer.' The motion prevailed by acclamation, and the remedy was as thoroughly effectual as the mortification of the young swearer was complete. [N. Y. Recorder.

DR. BARROW IN THE PULPIT.

He was so careless in his person and manner, even in the pulpit, as by his slovenliness greatly to mar the effect of his fine compositions. "He had one fault more," observes Dr. Pope, "if it deserves that name—he was generally too long in his sermons; and now," adds this garrulous biographer, "I have spoken as ill of him as the worst of his enemies could, if ever he had any. He thought he had not said enough, if he omitted anything that belonged to the subject of his discourse; so that his sermons seemed rather complete treatises, than orations designed to be spoken in an hour. He spent three hours and a half in the delivery of his sermon 'on Bounty to the Poor,' before the Lord Mayor and Aldermen, 1671. Being asked, after he came down from the pulpit, whether he was not tired; 'Yes, indeed,' replied he, 'I began to be weary with standing so long.'"

EPITAPH OF SIR WM. JONES.

Here was deposited the mortal part of a man who feared God, but not death, and maintained independence, but sought not riches; who thought none below him but the base and unjust; none above him but the wise and virtuous; who loved his parents, kindred, friends, and country, with an ardor which was the chief source of all his pleasures, and all his pains; and who, having devoted his life to their service, and to the improvement of his mind, resigned it calmly, giving glory to his Creator, wishing peace on earth, and with good-will to all creatures, on the (twenty-seventh) day of (April,) in the year of our blessed Redeemer one thousand seven hundred (and ninety-four.)

He was acquainted with twenty-eight languages, and his opinion was, that all men are born with an equal capacity for improvement. Thomas Law, Esq., who entertained a different opinion, sent him the following:

> Sir William, you attempt in vain
> By depth of reason to maintain
> That all men's talents are the same,
> And they, not nature, are to blame.
> Whate'er you say, whate'er you write,
> Proves your opponents in the right.
> Lest genius should be ill-defined,
> I term it your superior mind,
> Hence to your friends 'tis plainly shown,
> You're ignorant of yourself alone.

SIR WM. JONES' ANSWER.

> Ah! but too well, dear friend, I know
> My fancy weak, my reason slow,
> My memory by art improved,
> My mind by baseless trifles moved.
> Give me (thus high my pride I raise)
> The ploughman's, or the gardner's praise,
> With patient and unceasing toil,
> To meliorate a stubborn soil,
> And say, no higher meed I ask,
> With zeal hast thou performed thy task.
> Praise of which virtuous minds may boast,
> They best confer who merit most.

TOUCHING REMINISCENCE.

The Hon. J. Quincy Adams concluded his argument before the United States Supreme Court, in the Amistad case, with the following touching reminiscence:—

May it please your Honors, on the 7th of February, 1804, now more than thirty-seven years past, my name was entered, and yet stands recorded on both rolls, as one of the attorneys and counsellors of this Court. Five years later, in February and March, 1809, I appeared for the last time before this court in defense of the cause of justice, and of important rights, in which many of my fellow-citizens had property of large amount at stake. Very shortly afterwards, I was called to the discharge of other duties; first in distant lands, and in later years, within our own country, but in different departments of our Government. Little did I imagine that I should ever be required to claim the right of appearing in the capacity of an officer in this Court. Yet such has been the dictate of my destiny; and I appear again to plead the cause of justice, and now of Liberty and life, and in behalf of many of my fellow-men, before that same Court, which, in a former age, I had addressed in support of rights of property. I stand again, I trust for the last time, before that same Court, "*hic cæstus artemque repono.*" I stand before the *same* Court, but not before the same judges, nor aided by the same associates, nor resisted by the same opponents. As I cast my eye along those seats of honor and of public trust, now occupied by you, they seek in vain for one of those honored and honorable persons whose indulgence listened then to my voice. Marshall, Cushing, Case, Washington, Johnson, Livingston, Todd; where are they? Where is that eloquent statesman and learned lawyer who was my associate counsel in the management of that cause—Robert Goodloe Harper? Where is that brilliant luminary, so long the pride of Maryland and of the American bar, then my opposing counsel—Luther Martin? Where is the excellent clerk of that day, whose name has been inscribed on the shores of Africa, as a monument of his abhorrence of the slave trade—Elias B. Caldwell? Where is the marshall? Where are the criers of the Court! Alas! where is one of the very judges of the Court, arbiters of life or death, before whom I commenced this anxious argument? Gone—gone from a world of sin and sorrow, I trust—to that blest abode, "where the wicked cease from troubling, and the weary are at rest." And it is my ardent wish, and fervent prayer, that each and every one of you may go to his final account with as little of earthly frailty to answer for, as these illustrious dead; and that you may every one, after a long and virtuous career in this world, be received at the portals of the next with the approving sentence; "Well done, good and faithful servant; enter into the joy of thy Lord."

THE RURAL POPULATION IN CHINA.

The farms are small, each consisting of from one to four or five acres; indeed, every cottager has his own little tea garden, the produce of which supplies the wants of his family, and the surplus brings him in a few dollars, which are spent on the other necessaries of life. The same system is practiced in every thing relating to Chinese agriculture. The cotton, silk, and rice farms, are generally all small, and managed upon the same plan. There are few sights more pleasing than a Chinese family in the interior, engaged in gathering the tea-leaves, or, indeed, in any of their other agricultural pursuits. There is the old man, it may be the grandfather, or, even the great-grandfather, patriarch-like, directing his descendants, many of whom are in their youth and prime, while others are in their childhood, in the labors of the field. He stands in the midst of them bowed down with age; but, to the honor of the Chinese as a nation, he is always looked up to by all with pride and affection, and his old age and gray hairs are honored, revered, and loved. When, after the labors of the day are over, they return to their happy homes, their fare consists chiefly of rice, fish, and vegetables, which they enjoy with great zest, and are happy and contented. I really believe that there is no country in the world where the agricultural population are better off than they are in the north of China. Labor with them is pleasure, for its fruits are eaten by themselves, and the rod of the oppressor is unfelt and unknown. [Fortune in China.

SHERIDAN'S PROCRASTINATION.

Much of the inconvenience to which Sheridan was subjected, arose from his procrastination; whether it was a deed to sign or a letter to frank, he would still put off doing it. Nothing was ever done in time or place. Letters containing money or bearing intelligence of importance remained unopened. Whether private or official business demanded his attention, still there was the same indolence, the same unwillingness to apply, which eventually led to the most serious results. Professor Smyth was waiting one morning for him in his ante-room, and happened to cast his eyes on a table that stood in the middle of the room covered with manuscripts, plays, pamphlets, and papers of every description. As he proceeded to tumble them over and look at the superscription, he observed that the letters were most of them unopened, and that some of them had coronets on the seal. He remarked to Mr. Westley, the treasurer of Drury Lane, who was sitting by the fire, having also for a long time danced attendance, that Mr. Sheridan treated all alike, wafer or coronet, pauper or peer, the letters seemed equally unopened. "Just so," was the treasurer's reply; "indeed, last winter I was occupying myself as you are doing, and for the same reason, and what should I see among these letters but one from myself, unopened like the rest—a letter that I knew contained a £10 note within it. The history, sir, was that I had received a note from Mr. Sheridan, dated Bath, and headed with the words 'money bound,' and entreating me to send the first £10 I could lay my hands upon. This I did. In the meantime I suppose some one had given him a cast in his carriage up to town, and his application to me had never more been thought of; and, therefore, there lay my letter, and would have continued to lie till the housemaid had swept it with the rest into the fire, if I had not accidentally seen it." Mr. Smyth could not help, on going down stairs, telling the story to his valet, Edwards, suggesting to him to look after the letters; to which he replied—"What can I do for such a master? The other morning I went to settle his room after he had gone out, and on throwing open the windows, found them stuffed up with paper of different kinds, and amongst them bank-notes; there had been a high wind in the night—the windows, I suppose, had rattled—he had come in quite intoxicated, and, in the dark, for want of something better, stuffed the bank-notes into the casement! and as he never knows what he has in his pocket, or what he has not, they were never afterwards missed." [Memoir of Richard Brinsley Sheridan.

INFIDELITY AND CHRISTIANITY.

The Abbe Boismont happily unites the powers of logic with the splendor of rhetoric, in his address to the infidel writers:

"I am ready to acknowledge the service you have rendered humanity; I am ready to acknowledge that you have checked the progress of fanaticism; that you have thrown down the flaming pyres of intolerance; and, as a minister of the gospel, I thank you in the name of religion. But let me ask, why you are so ardent for the annihilation of all worship? Why so anxious for the abolition of our solemnities? Were every temple of this metropolis leveled with the dust, to what sanctuary would the wretched resort to pour out their afflicted souls to Heaven? Were every minister of the gospel proscribed, where would be the hand to wipe the tear from the cheek of misfortune—where the voice to breathe the accents of consolation to the miserable? Renowned and exalted as your name may be, tell me, do you account it sufficiently powerful to summon avarice and opulence to unlock their treasures, and to respect the rights of the poor? Can the abstract images of humanity, of liberty, of equality, warm, soften, or subdue the heart? You every where represent mankind in your writings under the soothing imagery of a fraternal community; with an equal ardor we embrace this image, and hold it to our bosom. To you that image is a cold statue; to us it is warm, and throbbing with life! You declaim, and we perform; for it is in our temples only that this family of brotherhood is seen; it is in our temples only where passion, resentment, and vengeance sink into a calm; where separate interests congregate into one benevolent sentiment. You have your lyceums and institutions for the encouragement of literature, but you have no school for the science of humanity. You speak of her indeed in your discussions and academic harangues; but it is in our temples only that she speaks herself, acts, and commands! Because equality is only to be found at the foot of the altar, where birth, dignity, and talents disappear, and the Christian alone remains!"

SWIFT AND THE LADY'S DINNER.—A lady invited Dean Swift to a most sumptuous dinner. She said, 'Dear Dean, this fish is not as good as I could wish, though I sent for it half across the kingdom, and it cost me so much,' naming an incredible sum. 'And this thing is not such as I ought to have for such a guest, though it came from such a place and cost such a price.' Thus she went on decrying and underrating every article of her expensive and ostentatious dinner, and teasing her distinguished guest with apologies, only to find a chance to display her vanity in bringing her trouble and expense into view, until she exhausted his patience. He is reported to have risen in a passion, and to have said, 'True, madam, it is a miserable dinner, and I will not eat it, but go home and dine upon sixpence worth of herring.'

The Sabbath Recorder.

New York, May 11, 1848.

CHURCH AND STATE IN FRANCE.

A deep interest is now felt in the question, whether the Revolution in France will lead to a separation of the Church from the State. Many of the French people, among whom might be named several members of the new government, are decidedly in favor of such a measure. M. de Lamartine is said to have often expressed his opinion, that the *voluntary principle* ought to be adopted in France as it has been in the United States, thus leaving every religious society to pay its own pastor from the contributions of its individual members. But whether the representatives to be elected for the formation of a new Constitution will adopt this view, is somewhat doubtful. One argument in favor of it will be the lessening of the public expenditure to the extent of some eight millions of dollars; and this, at a time when the finances are so deranged, will undoubtedly be a very tempting consideration. But, on the other hand, it is feared that the measure would give offence to the rural population, who would think religion lost if the priests should not continue to receive their salaries from the State. Besides, it is not impossible that the new government may think the indirect authority they will retain over the Church, by affording to the clergy the means of support, will amply repay the expense of the system now in vogue. Under such circumstances, there is of course much uncertainty as to the course which will be taken in France relative to the separation of the Church from the State.

It is amusing, if not instructive, to notice the course of the Catholic bishops and clergy of France towards the new government. When Louis Philippe occupied the throne, they gladly availed themselves of the privileges and money he bestowed, and bowed humbly enough before him. But no sooner was he fallen, than they became equally obsequious to the Republic. The day after the Revolution, the Archbishop of Paris addressed a letter to the members of his flock, praising the revolutionists, offering the churches for temporary hospitals, and declaring that he would fervently implore the blessing of Heaven upon the French Republic. In a subsequent letter, he affirms that "if the bishops have flattered the kings for the last three hundred years, the fault must be imputed to heretics who endangered both Church and State." The Archbishop of Lyons has shown equal eagerness to salute the new government. In a letter to his cures he says:—"You have often felt a wish to enjoy that liberty which renders our brethren of the United States so happy; that liberty you will have. If the authorities desire to set up the national flag on religious edifices, hasten to comply with the desire of the magistrates." In another letter he writes farther:—"The citizens who were slain at Paris, in the struggle of February, have fallen gloriously in defending the principles of civil and religious liberty, which will be henceforth in France a reality; we shall no longer have occasion to envy North America." These extracts show how easy it is for Catholic bishops to transfer allegiance from an avaricious and selfish monarchy to a republic. They show also—what the world was not perhaps fully aware of before—how devoted these prelates are to religious liberty and the rights of the people. Should the new government decide to separate the Church from the State, it is not impossible that even they will side with it.

It is not easy to judge of the prevailing feeling in France relative to the separation of Church and State, although the London Patriot of April 6th sums up the latest information in a way to encourage the hope that the measure is pretty extensively favored. In some departments, that paper says, 'the clubs call for the suppression of payments for forms of worship. The clergy would seem to be alarmed, since they are accused of procuring the destruction of placards in support of this demand. The opponents of the connection between Church and State, have issued an "Appeal" to French Protestants. At a meeting of the eleventh legion, on occasion of the elections for the National Guards, it had been determined to demand from candidates for the grades of officer, sub-officer, and corporal, a declaration, one article of which will bind them to sustain "liberty of worship without burden to the State, the expenses of each creed to be defrayed by those citizens who profess it." A meeting of "United Socialists" has accepted the same programme. The *Courrier Francais*, the *Democratic Pacifique*, and the *Peuple Constituant*, all maintain this principle of separation. The *Presse*, on the contrary, proposes to pay all forms of worship which can give proof of ten years' existence. The *Universe* continues to observe a discreet silence. The *Republique Francaise* suggests, among other pieces of economy, the retrenchment of forty millions of francs from the ecclesiastical budget. The *Libre Echange* advocates the entire suppression of the Ministry of *Cultes*. The *Revue de l' Instruction Publique* urges that the clergy be paid, but on condition of their being entirely excluded from public instruction, colleges, seminaries, and schools, and that teaching fraternities be suppressed.'

THE ABYSSINIANS.

To the Editor of the Sabbath Recorder:—

In consideration of the Missionary Board's having changed the destination of our missionaries from the originally designated ground, and in consideration of the impression obtained that the Abyssinians are in the observance of the seventh day of the week for the Sabbath, I am induced to offer the following extract from James Bruce's Travels to discover the Sources of the Nile, together with some preliminary observations of my own, for the reflection of your readers.

In the first place, we should notice that Mr. Bruce had resided several years as Consul of the British Government in Barbary; had traveled extensively in Egypt, Syria, and Arabia; had become familiar with the habits, customs, and languages of those countries East and South, and was furnished with passports, firmans, and recommendations, from courts, officers, and merchants having intercourse with the Government of Abyssinia, together with a special written invitation from the King of that country to be his guest and physician; and yet, with all these precautions, his journey was the most perplexing, difficult, and dangerous; so much so, that in many instances he came near losing his life, and often all his effects. If the history of his travels had been known by our brethren, it seems to me they never would have thought of sending missionaries there, especially females.

Mr. Bruce arrived there in the year seventeen hundred and sixty-nine, was soon appointed an officer in the court and in the army, was made Governor of a province, was a soldier in the field, a physician in the city, and courtier every where, mingled in all circles, became familiar with all their habits, civil, social, and religious, gives a distinct account of their ceremonies, doctrine, and state of religion, frequently speaks of what was done on Sundays, but not a word of their observing the seventh day as the Sabbath until he starts on his return, which was about two years after his arrival, and that in the following language:—

"The Kemmont were a sect once the same as the Falasha, (Jews,) but were baptized in the reign of Facilidas, and ever since have continued separate from their ancient brethren. No great pains seems to have been taken with them since their admission to Christianity, for they retain most of their ancient customs. They eat the meat of cattle killed by Christians, but not of those slaughtered, either by Mohammedans or Falasha. They hold as a doctrine, that, being once baptized, and having once communicated, no sort of prayer, nor other attention to divine worship, is farther necessary. They wash themselves from head to foot when they come from market, or any public place where they may have touched any one of a sect different from their own, esteeming all such unclean. They abstain from all sorts of work on Saturday, keeping close at home; but they grind corn, and do many other such like works on Sunday. They have great abhorrence to fish, which they not only refrain from eating, but cannot bear the sight of; and assign as a reason, that Jonah (from whom they boast they are descended) was swallowed by a whale, or some other such great fish. They are hewers of wood and carriers of water for all Gondar, [the capital of Abyssinia,] and are held in great detestation by the Abyssinians." STILLMAN COON.

CHEAP RELIGIOUS NEWSPAPERS.

The editor of the Christian Index, published at Penfield, Ga., has proposed to reduce the price of his paper to one dollar per year, on condition of having guarantied to him ten thousand paying-in-advance subscribers. Rev. H. Keeling, assistant editor of the Religious Herald, notices the proposition, and makes the following common-sense remarks upon it:—

"Why is it, there is so much ado in all the land about the enormous price of religious newspapers? Is it not a well known fact, that even at present prices, those papers considered financially are scarcely able to breathe? And suppose the price be reduced 100 per cent., what is the vast gain to a subscriber? It is a dollar a year—a sum which, with a Georgia planter, equals an armful of cotton—which, to the poor husbandman, is faced by a bushel of potatoes or a pig—and which, to a journeyman mechanic, is equal to two evenings work at his trade.

And what is the sacrifice at which this vast good—viz. the saving of a dollar a year—is to be attained? It is simply this, that either the paper itself is to be submerged in ruin, with the bankruptcy of the editor and publisher; or that the editorial department of the work is to be wretchedly conducted, or perhaps both of these evils together.

We have had some little experience in these matters, and therefore speak the more freely. In saying what we do say, we have no motive on earth but the welfare of the great cause we all love.

Our advice is this: Get the ten thousand subscribers to the Index, and let the subscription price be two dollars. This would fairly pay such a compensation as to carry on the concern efficiently, and no more. The editorial labor bestowed upon a paper is indefinite. The editor may do his work in two hours, or he may labor six days in the week, and not be idle on the seventh. Give the editor time, and he may condense into one column what might otherwise be scattered over six. Hence the folly, too, of demanding *large papers*, instead of demanding *lage editorial labor*. A mammoth paper may be filled with articles carelessly selected, or, perhaps, not *selected* at all, while the columns of a very small paper may be exceedingly rich and varied.

Do we act thus sillily in any other matters? When sick, who sends to a quack, rather than to a regular physician, to save the regular fee? It were as wise to elect representatives and scholars—to employ teachers and pastors—to appoint judges and choose barristers, on condition that they serve for half price as it is to demand religious newspapers, at a price that does not fairly pay the publisher, and compensate the editor."

☞ The writer of the following article has spent much time in endeavors to simplify the Science of Geology, and bring it within the comprehension of the young—a work in which we wish him all success—and to aid which we cheerfully comply with his request to publish:

GEOLOGY.

BY JOSIAH HOLBROOK.

Geography, Geometry, and Geology, are all derived from the Greek word ge, signifying earth, or the world. Grapho, meaning to write or describe, added to ge, makes Geography, or a description of the earth. Logos, meaning a word or discourse added, forms Geology, or a discourse about the earth. Metron, meaning measure, added, forms Geometry, or the measure of the earth. The specific objects of these three sister sciences are to describe, analyze, and measure the earth. Geography tells the places, and Geology the ingredients, of mountains, islands and continents. The one tells where the Andes mountains are, the other what they are. Hence the one is essential to a full knowledge of the other.

The editor of the New York Tribune, after witnessing, by visits to the schools of the City of New York, the great interest and intelligence, even in very young children, in the specimens of Geology exhibited to them, inquires emphatically, "*What more rational or appropriate starting point in the race after knowledge, can be selected, than the elements of our globe?*" at the same time adding, "that every person in the world ought to know of what the world is made; especially as this information can be acquired at a very early age, and with the greatest ease and delight."

Ten simple minerals are the elements of all mountains, rocks, and soils; and hence are called the "*Geological Alphabet.*" These minerals variously combined form about twenty-five different kinds of rocks. The names of these minerals and the rocks which they compose, can be learned easily by children. The knowledge thus obtained is of the most substantial, as well as interesting character; and the more substantial and interesting, because very young children, not only may, but do, both learn and *prepare* this fundamental lesson of knowledge for themselves.

The first time a little child picks up a pebble, he learns the most important lesson that can be learned in this very interesting and useful science. This pebble is one of the most important letters in the Geological Alphabet. It is called quartz, and is the only mineral found every where. It enters more largely into rocks, mountains, and soils, than any other, and also forms, under different colors and textures, much the greatest portion of gems, used as ornaments, and articles of commerce, in all ages of the world. The twelve precious stones placed in the breast-plate of Aaron, the High Priest, were varieties of quartz, as were those named in the book of Revelations, as forming the streets of the New Jerusalem. Quartz is also essential in the manufacture of glass, of every variety.

As quartz, the first and most important letter in the Geological Alphabet, also one of the most instructive and interesting things in the world, is found every where, we invite *every child* in every school and family to look for it, as he will most certainly find it, and as certainly learn it. It is very hard, and scratches glass. It also has a great many colors, and is sometimes beautifully crystalized, with six sides. Frequently the middle of the crystal is a six-sided prism, and the two ends six-sided pyramids.

Great quantities of quartz crystals are collected by the children at Little Falls, New York, and sold to travelers under the name of "Diamonds." Red quartz, with a fine texture, is called jasper; when purple, it is called amethyst; if clouded, agate; if yellow, cornelian, or perhaps topaz; when of a pearly lustre, it is called opal.

MR. ABBOTT IN SANDOWAY.—An extract of a letter from Mr. Abbott, in the Macedonian, under date of Dec. 16, says; "We are to start for Ong Kyoung in a day or two, where there is to be a gathering of the people next full moon, and where I expect to meet those native preachers from whom I parted on that spot, under such gloomy apprehensions, three years ago. My health is really very good, with the exception of a slight cough, which may affect my throat so much as to render preaching in the evening and in the open air, to large assemblies, rather hazardous. Br. Beecher is with me, and will be able to relieve me from the necessity of constant preaching. I hear very satisfactory accounts from the Christian villages. But I can say nothing more until I have visited them."

LIBERAL BEQUEST.—Mrs. Sarah Hills, late of West Newbury, Mass., has made the following bequests in her Will:—To the American Home Missionary Society, $500; American Board of Commissioners for Foreign Missions, $500; American Bible Society, $500; American Tract Society, $500; American Education Society, $500; Second Parish in West Newbury, $1,800; Town of West Newbury, $1,500. She has also constituted the Home Missionary Society and Board of Foreign Missions, Residuary Legatees.

LATEST FROM OUR MISSIONARIES.—Since our last paper went to press, we have received letters from Br'n Carpenter and Wardner, dated Jan. 1, 1848. They seem to be pursuing their arduous work with cheerfulness and courage. Mrs. Carpenter, who was ill at the previous report, had nearly recovered her usual health, and the others were well.

HOUSE OF INDUSTRY AND HOME FOR THE FRIENDLESS.—The corner-stone of the buildings of this excellent institution, in the city of New York, was laid on the afternoon of May 5, in Thirtieth-st., between Fourth and Fifth avenues, in the presence of a good number of persons interested in its establishment and progress. E. W. Chester, Esq., presided at the ceremonies. The corner-stone was laid by Lewis Tappan, Esq., and an address was delivered by Rev. W. W. Everts. In the evening a public meeting in behalf of this charity took place at the Church of the Puritans, Union-Square, attended by a very large and deeply attentive audience. Addresses were made by Rev. H. W. Beecher, Rev. Dr. Tyng, and Dr. Dowling. It was stated, in the course of the exercises, that above $11,000 had already been raised for the proposed institution, of which $5,000 had been expended in the purchase of lots for the erection of buildings. The remaining $6,000, with about as much more, will be required to complete the buildings.

NEWSPAPERS IN ITALY.—A correspondent of the New England Puritan, writing from Italy, says that the newspapers in Rome, Florence, and Turin, and indeed every where, are losing concerns, though the editorial labor expended on them is mostly gratuitous. They are all got up from patriotic motives, by men rich in money or in intellect. Even the agents who receive a compensation, content themselves with a small remuneration for their services.

REVIVAL IN NEW JERSEY.—The New York Observer reports a revival in the church where Brainerd and Whitfield preached, and William Tennent and John Woodhull prayed and labored a century ago. A precious shower of divine influence has falled upon the congregation who still worship there. On the 9th ult., 110 new members were received, who have given pleasing evidence of having passed from death unto life. Religious meetings have been held in five different sections of the congregation.

REVIVAL.—There has been a great revival in the First Baptist Church at Zansville, Ohio, in the course of which one hundred and forty-one persons have been baptized, and four restored to fellowship, making a total increase of one hundred and forty-five.

STARTLING INTELLIGENCE.—The London Times has the credit of publishing the earliest and most reliable intelligence. Here is an item from that paper which will amuse, if it does not alarm, American readers:—

"Already is the dissolution of the Union considered a probable occurrence, and it is hard to avoid concluding that, before five years more have elapsed, the United States of America must necessarily have been either resolved or expanded into some political society vastly different from that represented now. The final decision of this vital question will, in all probability, be sealed by the next Presidential election, for which all parties are preparing."

INTERESTING RELIC.—The Boston Whig publishes the following extract of a letter written by John Adams to his son John Quincy, while the latter was Secretary at Petersburgh, in the year 1782:

"Your studies, I doubt not, you pursue, because I know you to be a studious youth; but above all, preserve a sacred regard to your own honor and reputation. Your morals are worth all the sciences. Your conscience is the minister plenipotentiary of God Almighty in your breast. See to it that this minister never negotiates in vain. Attend to him, in opposition to all the courts in the world.

"So charges your affectionate Father,
"JOHN ADAMS."

SCHOOLHOUSES VS. ARSENALS.—At a school meeting recently held in Boston, Hon. Josiah Quincy thus beautifully contrasted the defenses of the cities of Boston and Paris:—

"The late King of the French, one of the most sagacious and astute sovereigns of the world, had caused to be expended *forty millions* of dollars for the defence of Paris, and had placed his batteries in such positions that their shots might reach every house in the city. Yet, at the first movement of the people he fled from his country with but a five-franc piece in his pocket. In a similar manner our own city had erected its batteries on every hill top, and designed also to throw a shot into every dwelling house. In this kind of defense, a defense of moral power, consisted the welfare of the race, and the permanence of political institutions."

THE MISSIONARY WORK.—The American Tract Society has recently published a volume of stirring "Thought on Missions," by Rev. Mr. Dibble, late a missionary to the Sandwich Islands. Speaking of the expectation of some persons that God will convert the heathen with a mere handful of men, and a fraction of the resources of the Church, he says:—

"Be assured, God loves the church too well thus to pamper a luxurious and self-indulgent spirit: he will allow no cheap and easy way of accomplishing the work. The object is worth more: worthy not only of the combined wealth of Christendom, but worthy also of the energies, the toil, and the blood if necessary, of the greatest and holiest men. It will not be in consistence with God's usual providence, that a victory so noble should be achieved, till the treasures of the church shall be literally emptied in the contest, and the precious blood of thousands and tens of thousands of her ablest and best men poured out on the field. The work has already cost the blood of God's only Son; and the prosecution and finishing of it shall be through toil, self-denial, entire devotement, and obedience even unto death."

DEATH OF NATHAN MORGAN.—Many of our readers know something about Bro. Nathan Morgan, of West Springfield, Mass., who embraced our views of the Sabbath several years ago. We are pained to learn that he is no more. The following account of the circumstances connected with his death, is taken from a letter we have just received from Mrs. Morgan, the bereaved widow:—

"As he was crossing the Connecticut river, on Tuesday, April 11th, in a ferry-boat, with two yoke of oxen, when nearly across the cattle started, and in his haste to stop them, he slipped into a scuttle-hole about four feet square and six feet deep, and received the whole heft of the fall upon his left side, which caused his death the third day after the injury. It was found, on a post-mortem examination, that five ribs were broken, the middle rib split, which pierced the lower part of the lung, and which no medical aid could have relieved even if the extent of the injury had been known. He had his reason, but it was difficult for him to converse, and his physicians objected to his conversing, as it would increase the inflammation, and be a great hindrance to his recovery, if that should be possible. May the bereaved and afflicted widow, and three fatherless children, be remembered in the prayers of the friends and acquaintances of my deceased husband. Should the Seventh-day Baptist friends feel disposed to call upon me, it would give me pleasure to see them."

COMMUNICATION WITH MISSIONARIES.—When the question of locating our Foreign Mission at Shanghai was under consideration, one advantage of that location was said to be the facilities for communicating with the missionaries. The importance of that consideration may be inferred from the following account, given by Mr. Lord, of the difficulty of obtaining letters and papers at Ningpo, where he is stationed. We copy from the Christian Chronicle:—

"You can hardly imagine how entirely we who inhabit the Celestial Empire are cut off from you outside barbarians. We seldom have opportunities to send letters to you; and as for getting letters from you, that is hardly to be thought of. Once a month, perhaps, there is an opportunity to send letters as far as Lukoney, an opium station some twenty-five or thirty miles from this place, where vessels passing up and down the coast sometimes stop. But after our letters reach this place, they may lie there a month or two before they are shipped for Hongkong. But the delay and uncertainty attending our letters to you is nothing, when compared with that of yours, (that is, if you ever send any,) to us. I supposed that letters and papers would follow us to China, at least, but a month or two behind. But I have now been in China nearly seven months, and not a scrap of a paper has reached us. A few straggling letters have come to hand after much delay. Were I at Hongkong, I should not be so far out of the world, nor should I, were I at Shanghai, some two hundred miles farther North, for these places have constant intercourse with the rest of the world. But Ningpo has but little or no foreign trade, and consequently but little foreign intercourse."

DELEGATE FROM FRANCE.—Rev. Mr. Bridell, an eloquent young preacher, who has just arrived in this City, as Delegate from the Paris Tract Society, stated in a recent address, that those few Protestants with whom he was associated, had now the fullest liberty for spreading the Scriptures and Evangelical Tracts among the 34,000,000 of Catholics in France; and he fervently invoked American Christians, at this crisis, greatly to transcend all their former benefactions to that country; though these, he said, were remembered with devout gratitude to Heaven. Superstition and ignorance, and general thirst for privileges, as yet but little understood in France, now earnestly implored the means of light and true knowledge.

TO THE FRIENDS OF LIBERTY THROUGHOUT THE UNITED STATES.

The undersigned, at a public meeting of citizens of Boston, held at Faneuil Hall on the 25th inst., in relation to the recent arrest at Washington of three men charged with assisting the escape of fugitive slaves, were authorized to collect money and employ counsel, for the purpose of defending those men, and of bringing before the Supreme Court of the United States, the question of the legality of Slavery in the District of Columbia.

Our action in this matter can furnish no color of pretence to charge us with meddlesome interference. Whatever may be the case in the States, Slavery in the District of Columbia is a national affair—our affair. Over that District Congress possesses sole and exclusive jurisdiction. It is the citizens of the United States who are the jailors of these men.

We deny that the Constitution confers on Congress any power to establish or to maintain Slavery, in territory over which it possesses exclusive jurisdiction. This is a most important question, in reference not only to the District of Columbia, but to the territory about to be acquired from Mexico. We wish to bring it before the Supreme Court, and to have it presented there, along with some other closely-related questions, by the very ablest counsel. To do that, money is needed; and we call on you, friends of Liberty, to furnish it. Even pirates and murderers are entitled to counsel—how much more men, guilty only of an act of humanity, prisoners in the midst of a hostile community, surrounded by enemies thirsting for their blood! This call, we know, will not be in vain. We suggest the expediency of setting subscriptions on foot, in the principal towns. All remittances to our Treasurer, J. P. Blanchard, or to Samuel E. Sewall, 10 State-street, or Francis Jackson, 27 State-street, or to any member of the Committee, will be acknowledged through the public prints, and the expenditure duly accounted for. Editors friendly to Liberty are requested to give this a few insertions.

SAMUEL MAY,
SAMUEL G. HOWE,
SAMUEL E. SEWALL,
RICHARD HILDRETH,
ROBERT MORRIS, JR.,
FRANCIS JACKSON,
ELIZUR WRIGHT,
JOSEPH SOUTHWICK,
WALTER CHANNING,
J. W. BROWNE,
HENRY I. BOWDITCH,
WM. F. CHANNING,
JOSHUA P. BLANCHARD,
JAMES M. WHITON,
CHARLES LIST.

BOSTON, April 28, 1848.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

We find but little to report in the proceedings of Congress last week. In the Senate, on Monday, Mr. Borland, of Ark., announced the death of his colleague, Hon. Chester Ashley. The same was announced to the House by a message from the Senate. Both Houses attended the funeral on Tuesday. On Wednesday, in the Senate, Mr. Butler of S. C. from the Committee on the Judiciary, reported a bill in favor of facilitating the recovery of fugitive slaves, and imposing a penalty of $1,000 for aiding to rescue any slaves from the services of their owners. Mr. Butler also presented a report on the subject which was ordered to be printed. Mr. Hale of N. H. submitted a resolution, instructing the Committee on the Judiciary to inquire and report what legislation was necessary to protect colored citizens from non-slaveholding States in the enjoyment of their Constitutional rights, &c., which was adopted without debate. Mr. Underwood, of Ky., from the Committee on Claims, reported a bill for the relief of the Colonization Society. On the same day, in the House, Mr. McClelland, of Mich., from the Select Committee to which the subject had been referred, reported favorably on Whitney's Railroad proposing to connect Lake Michigan with the Pacific. The report was ordered to be printed. Besides the foregoing, the only subject of much interest was a bill, introduced by Mr. Hannegan, of Indiana, Chairman of the Committee on Foreign Relations, to enable the President to take military possession of Yucatan.

SEVEN DAYS LATER FROM EUROPE.

The steamship Britannia arrived at Boston on Sunday last, with seven days later intelligence from Europe.

In England and Ireland there has been no movement of special importance since last advices. The people of Ireland are said to be preparing for rebellion. There is also some uneasiness in Scotland. But it is not likely soon to amount to much.

In France there has been some commotion, which has happily subsided. It seems that at a sitting of the Provisional Goverment in Paris, M. Ledru Rollin, the ultra Communist, had some sharp words with M. Marrat, to whom he applied approbious epithets, which were repaid by a slap in the face. The other members interfered and prevented farther violence. On the following day, Sunday, at the summons of M. Ledrn Rollin, the *revolutionaires* met in the Champ de Mars to the number of 150,000, and afterwards directed their steps to the Hotel de Ville, to display their physical force for the intimidation of the Government. But the *rappel* was beat, and the National Guards and the Gaardes Mobile turned out under arms, by which the hostile demonstration was completely checked and peaceably dispersed. It is thought that this demonstration will strengthen immensely the power of the moderate members of the Provisional Government.

At Paris, the grand national festival to celebrate the fraternization of the army and the National Guards, took place as announced on the 20th, and was concluded by a grand military demonstration, the like of which has never before perhaps been witnessed. The whole of the force under arms, consisting of 330,000 National Guards and Gardes Mobiles, and 5,000 troops of the line, fell into line and marched round the Boulevards and through the city in military order, with drums beating and colors flying. The procession took eight hours in passing any given spot in the line of march.

The condition of Austria is the most stormy possible. Lombardy and Venice are irrecoverably lost. Hungary has already declared herself independent, and will soon dissolve all connection with Austria. Gallicia labors to the same end; and Bohemia makes unmeasured demands. Croatia, too, Liebenbürgen, Illyria, and even the Tyrol, now no longer true to the Emperor, speak a very decided language, and threaten a total separation at the least delay to grant their requirements.

There is an incendiary insurrection in the north of Saxony, which the Government has not been able to suppress.

Another battle has taken place in Schleswig, Holland, and the Germans had slightly the advantage.

In Hungary there is a strong movement to abolish the compulsory celibacy of the Romish Priesthood.

The Austrian Government has ordered the Jesuits to quit the Lintz to the satisfaction even of the Roman Catholics.

The King of Sardinia attacked Peschiera, a strong town held by the Austrians, on April 13, but did not carry it.

Verona has been taken by the Piedmontese army.

The King of Naples has been compelled to issue a proclamation in favor of the Italian Independence union.

A revolutionary demonstration has taken place in Egypt. The Pacha promised Reform and as soon as the people were quieted hanged the leaders.

RIGHTS OF MEN.—A Society has been formed in Paris, under the title of "*La Societe pour l'application du Christianisme aux Questions Sociales*," which is to embrace to following objects:

1. The application of the principles of Christianity to social questions.
2. The assertion of the rights of conscience and of private judgment in all cases in which they may require to be protested against the absorbent tendencies of the State.
3. The non-payment of ministers of religion by the State, as a primary application of the Christian principle.

SINGULAR FORGETFULNESS.—John Taylor, Esq. President of the Newark Banking and Insurance Company, came to this city on the 3d inst., and after making his exchanges, started on his return to Newark. Shortly after stepping on board the ferry-boat Arresseoh, he placed down on one of the seats a package tied in a silk hankerchief, containing bank notes and securities to the amount of about $49,000; and on arriving on the Jersey side, he walked ashore with the crowd, without the package of money. After walking a few steps he bethought himself of the package, and instantly returned to the boat for it, when, to his dismay, he discovered that it had disappeared. The package contained bills of the Newark Banking and Insurance Company of various denominations, from $500 down to $1, amounting to from $20,000 to $25,000. Also various checks and other securities, the payment of which has been stopped. A reward has been offered, and it is to be hoped that it has fallen into the hands of some one who may have honesty enough to return it, but of course that is doubtful. Mr. Taylor cannot be held responsible for the loss, as it occurred in the course of his regular duties as an officer of the Company. —

Twenty-seven thousand dollars of the money stolen from John Taylor, Esq., President of the Newark Banking Association and Insurance Company, has been recovered. Some of the money was offered for goods by a person who could not satisfactorily account for the possession of it. It was finally traced to a colored woman in Jersey City, who says it was left with her for safe keeping by a white man. The $27,000 was found concealed in a coal basket.

RIGHTS OF MARRIED WOMEN IN NEW YORK.—The Legislature of New York has passed a law which makes an entire change in the social position of the married. The first section provides that the real and personal property of any female who may hereafter marry, and which she shall own at the time of marriage, and the rents, issues, and profits thereof, shall not be subject to the disposal of her husband, nor be liable for his debts, and shall continue her sole and separate property.

§ 2. The real and personal property, and the rents, issues, and profits thereof, of any female now married, shall not be subject to the disposal of her husband, but shall be her sole and separate property, as if she were a single female, except so far as the same may be liable for the debts of her husband heretofore contracted.

§ 3. It shall be lawful for any married female to receive by gift, grant, devise, or bequest, from any person other than her husband, and hold to her sole and separate use, as if she were a single female, real and personal property, and the rents, issues, and profits thereof, and the same shall not be subject to the disposal of her husband, nor be liable for his debts.

§ 4. All contracts made between persons in contemplation of marriage, shall remain in full force after such marriage shall take place.

SUMMARY.

The Chancery order allowing 30 days for exception to the Master's report on the account of the Receivers of the Plainfield Bank will expire toward the close of this month. They will then be prepared to make a dividend, unless some exceptions are interposed. The Master reports, according to the State Gazette, that the Receivers have received, as proceeds of the assets of the Bank, $45,402 67, and have paid for costs, counsel fees, charges, and expenses, 2,218 97; leaving in their hands the sum of $43,183 79. There have been presented to them the bills of the Bank to the amount of $67,202 50; and other claims, including deposits, for $917 66, amounting in the whole to $68,120 16. The Master awards the Receivers, for their compensation, $3,600.

The Post-Office Department has decided that under the act of the 3d of March, 1847, allowing officers and soldiers of the Army in Mexico to receive their letters free, that officers and crews of vessels belonging to the Navy, and coöperating with the Army in the Gulf, may also receive their letters free. In order to insure their conveyance in the mails free, they should be directed to the vessel upon which the person is doing service, and containing as part of the direction, "Belonging to the Navy, and coöperating with the Army in Mexico."

A man named Hill, living in Westchester Co., threatened the life of another named Conklin, unless the latter would sign a bond to pay back to the former $3,000 of the sum recovered from him for a breach of promise of marriage to Conklin's sister. Mr. C. signed the bond, and then had Hill arrested, indicted, and bound over in the sum of $5,000.

An infamous attempt was made recently in Poughkeepsie, N. Y., to poison the family of Mr. Edward Beach. It was done by leaving candy at the kitchen door which had been wet and rolled in arsenic. A servant maid and one of the children ate a little of the candy, and were made very sick, but fortunately with no fatal result.

In New Orleans the Post-Office receipts in the quarter ending March 31st, 1843, were $21,115; in the quarter ending March 31st, 1847, the receipts were $27,083; increase nearly $6,000. This is one more glorious triumph of cheap postage.

A company of men, six in number, went to the house of a Mr. Thomas, in Downington, Chester County, Pa., on Tuesday and seized a colored girl in the employ of Mr. T. They gagged and forced her into a carriage, and drove off with their victim to the Maryland line. The circumstance has caused great excitement in the neighborhood.

It has been decided in one of the New York Courts, that a physician, when once employed to attend a patient, cannot afterwards withdraw himself, without giving due notice to the patient, unless the latter refuses to take his prescriptions.

A petition is in circulation praying for a repeal of the post-office regulation which requires pre-payment of postage on all newspapers sent through the mail by individuals.

On Sunday, 16th inst., in Woonsocket, R. I., some unknown person locked the door of a church, and left the congregation within to get out the best way they could. A reward of ten dollars is offered for the detection of the scamp.

The late Rev. D. P. Eaton, who died recently at West Boxford, Mass., was ordained Oct. 7th, 1789, over the church in that place, and for 57 years was in active service as their pastor, and for one year and a half as senior minister. At the time of his resigning his official duties into the hands of his colleague, he was the oldest acting clergymen then living in the State of Massachusetts.

A Liberty Cap was presented by the citizens of New York to the citizens of Paris on the 25th ult., the Vice-Consul of the French Republic accepting it in behalf of the city of Paris. The cap was of red velvet with gold ornaments, supported on a gilded staff, and bore the motto "Liberte, Egalite, Fraternite."

The assessed valuation of property in Philadelphia County, is $130,134,162. Of this aggregate sum, the items are, real estate $105,467,871, money at interest $22,161,849, furniture $1,904,398, horses and cows $401,495, carriages $152,856, and emoluments of office $155,603.

There is a Printer now residing in Washington who has been setting type for 45 years! He was engaged in the last war, fought at the battle of North Point; assisted to establish the independence of Buenos Ayres, Venezula, and Mexico, and hunted the Creek Indians in 1836. He is, according to the Saturday News, as active as ever. Long live the old type!

The steamboiler in the cotton factory of Mr. Knox, of Baltimore, exploded on Saturday, destroying the building and shattering the windows of the buildings in the vicinity. No person was injured, as fortunately the operatives were all absent at breakfast.

A placard was posted on the door of Edward Harris, at Woonsocket, R. I., Monday evening, 17th, threatening him that unless he withdrew certain complaints that he had made against violators of the license law, he should share the fate of Amasa Sprague. On Tuesday evening a musket ball was fired into his window, but no injury was done.

A gentleman informed the editor of Cist's (Cincinnati) Advertiser, a few days since, that during the past year he had helped off four hundred and thirty-five runaway slaves, and only five of them had been caught.

Mr. Penny, an aged and highly respected citizen of York Mills, N. Y. and a member of the Methodist church at that place, fell down and died instantly, while talking in a meeting on Sunday, April 14. It is supposed that the cause of his death was apoplexy.

The Roman Catholic Herald recently published a letter from A. Pageot, the French Minister at Washington, addressed to the superior of a Romish church at St. Joseph's Indiana, informing him that the King and Queen of France had deposited to his credit 800 francs as a donation to his school—for which the superior might draw on him.

The London correspondent of the New York Commercial gives the age of the President of the Provisional Government, Dupont de L'Eure as 81. The minister of the interior, Ledru Rollin, 47. Lamartine, foreign affairs, 58. Arago, marine, 62. Carnot, public instruction, 44.

At the dedication of a new school house in Boston, Hon. Horace Mann stated, that for the last ten years the expenditures of the city for schools were equal to the whole expenditure for schools in England, by the government, for 17,000,000 of people.

The Supreme Court of Louisiana has declared that compositors, editors, reporters and carriers have no privilege or lien for their compensation, on the materials, type and printing presses of a newspaper establishment.

A Liberty Convention has been called in Ohio, to assemble in Columbus on the 17th of June next. It is intended to be a Mass Convention, all the opponents of the extension of slavery being invited. The "call" is signed by S. P. Chase, Samuel Lewis, R. B. Pullian, Amos Moore and Stanley Matthews.

The inhabitants of Springfield at their annual town meeting, instructed the Selectmen not to approbate the sale of intoxicating liquors in that town during the ensuing year.

A gang of seven counterfeiters have been arrested at Barnston, Canada. With them were seized about $20,000 in counterfeit bills, 160 American quarter eagles, 120 Mexican dollars, 120 American half dollars, and a large lot of half eagles, made of copper for galvanizing.

Agreeably to the recommendation of the Liberty Party Convention, held in Auburn, January 12th and 13th, 1848, a National Liberty Convention will be held in the city of Buffalo, 14th and 15th days of June, 1848.

The health of Mr. Everett is such that, in accordance with the advice of his physician, he will resign the office of president of Harvard University at the close of the present term.

The Pennsylvania Legislature has, in effect, abolished military trainings, by providing that every person shall be exempt on the payment of 25 cents into a fund for the benefit of the volunteer companies.

A man named Grief Nunally was shot by his own daughter, a Mrs. Moody, in the public road, in Dinwiddie County, Va., on the 15th ult.

The packet steamers between Pittsburgh and Cincinnati, are taking passengers at "two dollars and found."

The Charleston Courier states that hail stones fell in that place on the 2d inst., weighing from 2 to 3 ounces and measuring 7 to 7 1-2 inches in circumference.

The Newburyport Herald states that many counterfeit bills of "The Bank of Caledonia" in Vermont have been recently circulated in that town.

A large saw-mill and seven or eight houses were recently destroyed by fire in Brockport, N. Y. Loss $20,000.

Wm. W. Corcoran has given $10,000 for the benefit of the poor of the City of Georgetown, D. C. The sum is to be invested, and the annual interest given the poor.

The number of immigrants who have arrived at Boston during the month of April last is about 3,500.

A little child of J. B. Jennings, near Plainfield, N. J., aged four and a half years, was burned to death the other day by its clothes taking fire.

Some idea of the immense taxation of the people of Great Britain, and of the expensive manner in which all public services are performed, may be gathered from the fact that the mere cost of collecting the revenue of that country for the last twenty-five years has been more than three hundred and fifty millions of dollars!

The French papers say it is well known that Louis Philippe has immense sums in the French funds in other names besides his own, and it is not improbable that the ex-King may, through his agents, be at this moment operating on the Stock Exchange of Paris, for the purpose of embarrassing the Provisional Government.

On the 21st ult. a negro woman in the family of Wm. Nesbit, Esq. of St. Louis, made an attempt at poisoning by mixing arsenic in the coffee, which was prepared for breakfast. Fortunately a peculiar smell was noticed, before any of it had been drank, and a physician was sent for, who instantly detected the poisoning substance.

An explosion of gunpowder took place, May 1, at the Fire Works Establishment in Cincinnati, which resulted in the death of two men, and the serious injury of three others.

Fourteen Young Ladies, from Massachusetts, were in Buffalo, May, 1 on their way west, as Teachers under the auspices of the American Society for the promotion of Popular Education. These are bound, principally, for Indiana and Illinois.

Louis Philippe and the members of his family still remain in the strictest retirement at Claremont. Nothing can exceed the plain and unostentatious manner in which the household is ordered, the most rigid economy being observable in all its arrangements.

Bacon shoulders sell at St. Louis for one cent and a quarter, hams at three and a half cents per pound. Corn and potatoes are proportionately cheap.

The Legislature of Michigan, at its late session, changed the name of the new capital of that State, from Michigan to Lansing, which is the name of the township in which it is situated.

The Apprentices' Library, of Philadelphia, has a female department, which is said to be very useful. During the past year 7,648 books have been loaned to females, of whom 250 now use the library.

The Legislature of Massachusetts has passed a law forbidding the sale of intoxicating liquors in less quantities than twenty-eight gallons.

The Maulmain Free Press of Dec. 24, 1847, announces that a daughter was born to Mrs. Judson (Fanny Forrester) on the morning of that day.

Nineteen students of the Union Theological Seminary of New York, have recently been licensed to preach.

Six years ago potatoes were selling at 25 cents per bushel, and it took six bushels at that price to pay for a bushel of corn. Now a bushel of corn will not pay for a bushel of potatoes.

The subscription in this city for the widows and orphans of those who fell by the French Revolution of February, amounts to $812 50.

The fourth Monday in May—the 22d—is the day for the meeting of the Democratic National Convention in Baltimore.

A gentleman in Cincinnati was recently cowhided by a lady—two other ladies holding him during the operation.

A Philadelphia jury, on the 21st inst., awarded $10,000 damages in a suit for breach of promise of marriage.

The debt of France amounts to $1,045,000,000.

Review of New York Market.

MONDAY, MAY 8.

ASHES—Pearls $7 00; Pots 6 00.——FLOUR AND MEAL—Flour 6 37 to 6 75. Meal 2 50. Rye Flour 3 62.——GRAIN—Wheat, Genesee 1 46. Corn 54 a 56c., being an advance of 1 to 2c. Rye 75c. Oats, Northern, 47 a 50c.; Virginia 41c.——PROVISIONS—Pork 8 37 a 10 37. Beef, Country Mess 8 00. Butter 18 a 21c.

MARRIED,

In Brookfield, Madison Co., N. Y., on the 1st inst., by Eld. Joshua Clark, Mr. DAVID P. CURTIS to Miss CORDELIA A. CLARKE, both of Brookfield.

DIED,

In Waterford, Ct., March 11, 1848, of consumption, ELIZABETH ROGERS, wife of Lester T. Rogers, 2d, aged 26 years and six months. She embraced the Sabbath about three years since, and united with the Seventh-day Baptist church in Waterford, of which she remained a worthy member until she was called away. "Blessed are the dead that die in the Lord. P. L. B.

In Hopkinton, R. I., on the 4th inst., very suddenly, BENJAMIN CRANDALL, aged 61 years. While at work in the field of one of his neighbors, with other hands, he fell backward and instantly died,—called into eternity, as people frequently are, without a moments warning. Mr. Crandall was not a member of any church, and had never made a profession of religion. He has left an afflicted companion to mourn her loss, with no child to comfort her in the decline of life. B. F. C.

LETTERS.

Joshua Clarke, P. L. Berry, James Stetson, John I. Tanner, F. C. Morgan, Stillman Coon, B. F. Chester, S. P. Stillman, N. J. Reade (all right.)

RECEIPTS.

J. Stetson, Jewitt City, Ct.	$2 00	pays to vol.	5	No.	19
A. M. Dunham, Plainfield, N. J.	2 00	"	4	"	52
J. I. Tanner, Richmond, Va.	2 00	"	4	"	52
A. Bowers, Milton, W. T.	1 50	"	2	"	26
B. F. Bond, "	2 00	"	3	"	52
A. Maxson, Walworth, W. T.	2 00	"	4	"	13
H. Clarke, Christiana, W. T.	4 00	"	4	"	52
D. R. Burdick, Albion, W. T.	50	"	4	"	39
N. J. Reade, North Adams,	2 00	"	4	"	52
H. Maxson, "	2 00	"	4	"	52
J. S. Smith, Chaumont,	2 00	"	5	"	52

GOLD PENS, $1,25.

CAUTION.—In consequence of the unprecedented demand for the "People's Pen," introduced to the public some three months since by the subscribers, at the reduced price of $1,25 for a beautiful Diamond Pointed Gold Pen, with a fine silver pencil case, an attempt is being made to palm upon the public an inferior article at the above price. We would respectfully caution our friends against being deceived, and assure them that we shall continue to sell as good a Pen at $1,25, as can be furnished at any other establishment in Boston for $2. We warrant our Pens in all cases to be what they are represented.

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The Pens will be sent by mail when ordered in a letter enclosing $1,25 or more, post paid.

NOTICE.

The Publishing Committee of the Sabbath Recorder request a full meeting of the subscribers to the Publishing Fund, at Plainfield, N. J., on the evening of fifth-day, May 25. The Committee are desirous of submitting, at this meeting, a report of their past labors, that such arrangements may be made for the future publication of the paper as may be deemed advisable. Those who can not attend personally, are requested to appoint a representative, who shall have discretion to act for them, as it will be important to have a full vote of all interested.

T. B. STILLMAN,
GEO. GREENMAN, } Pub. Com.
DAVID DUNN,

EASTERN ASSOCIATION.

This body will hold its annual session with the Seventh-day Baptist Church in Plainfield, N. J., on the fifth day of the week before the fourth Sabbath in May, 1848, at 10 o'clock A. M. Introductory Sermon by T. B. Brown, of N. Y.; alternate A. B. Burdick, of R. I.

The Executive Board of the Association holds its second semi-annual session at the same place, on the fourth day of said week, at 10 o'clock A. M. The following persons compose the Board: A. D. Titsworth, Chairman; T. B. Brown, Secretary; S. S. Griswold, Corresponding Secretary; H. S. Berry, Treasurer; Daniel Coon, Josiah W. Langworthy, A. B. Burdick, Wm. A. Weeden, I. Moore, C. T. Champlin, Lucius Crandall, W. B. Gillett, S Davison, P. L. Berry, Paul Stillman. S. S. GRISWOLD, Cor. Sec.

HOPKINTON, R. I., April 19, 1848.

CENTRAL ASSOCIATION.

Notice is hereby given, that the 13th Anniversary of the Seventh-day Baptist Central Association will be held with the Church in Lincklean, Chenango Co., N. Y., commencing on the fourth day of the week before the second Sabbath in June next, (June 7th,) at 11 o'clock A. M. Eld. James Bailey was appointed to preach the introductory discourse; Eld. Russel G. Burdick his alternate.

It is earnestly hoped, that a full delegation will be in attendance, with great hearts, strong arms, and a firm determination to push forward the car of *Bible truth*, with a resolution and consistency worthy of the cause. Brethren, ask yourselves before God your duty, and fear and tremble lest ye come short of what the judge requires of you. An eternity of happiness is at stake. Will ye risk it?

A. L. SAUNDERS, Ass't Sec.

BROOKFIELD, April 23, 1848.

THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, Including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By WILLIAM HENRY BLACK, Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records. London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

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26tf. E. H. WILCOX, PROPRIETOR.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

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The editor, Robert Chambers, is distinguished as the author of several historical works connected with Scotland, and as joint editor of Chambers' Edinburgh Journal.

As an evidence of the great popularity of the work in England, it may be stated that more than *forty thousand copies have been sold in less than three years;* and this almost without advertising or being indebted to any notice from literary Reviews.

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Miscellaneous.

FORGET THEE! *

BY REV. JOHN MOULTRIE.

Forget thee! If to dream by night,
And muse on thee by day—
If all the worship, deep and wild,
A poet's heart can pay—
If prayers in absence, breathed for thee,
To Heaven's protecting power—
If winged thoughts that flit to thee
A thousand in an hour—
If busy fancy blending thee
With all my future lot—
If thou call'st "forgetting," thou
Indeed shalt be forgot.

Forget thee! Bid the forest birds
Forget their sweetest tune;
Forget thee! Bid the sea forget
To swell beneath the moon;
Bid the evening flower forget
To drink refreshing dew;
Thyself forget thine own dear land
And its mountains wild and blue;
Forget each old familiar face,
Each long-remembered spot—
When these things are forgot by thee,
Then shalt thou be forgot.

Keep if thou wilt thy maiden peace
Still calm and fancy free,
For God forbid thy gladsome heart
Should grow less glad for me;
Yet, while that heart is still unwon,
Oh! bid not mine to rove,
But let it nurse its humble faith
And uncomplaining love.
If these, preserved for patient years,
At last avail me not,
Forget me then! but ne'er believe
That thou canst be forgot!

---

* Mr. Moultrie afterwards married the lady to whom these lines were addressed.

◆

INCORPORATION OF BENEVOLENT SOCIETIES.

AN ACT, for the incorporation of benevolent, charitable, scientific, and missionary societies.

Passed, April 12, 1848.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. Any five or more persons of full age, citizens of the United States, a majority of whom shall be citizens of this State, who shall desire to associate themselves for benevolent, charitable, scientific, or missionary purposes, may make, sign, and acknowledge before any officer authorized to take the acknowledgment of deeds in this State, and file in the office of the Secretary of State, and also in the office of the Clerk of the County in which the business of such society is to be conducted, a certificate in writing, in which shall be stated the name or title by which such society shall be known in law, the particular business and objects of such society, the number of trustees, directors, or managers to manage the same, and the names of the trustees, directors, or managers of such society, for the first year of its existence, but such certificate shall not be filed unless by the written consent and approbation of one of the justices of the Supreme Court of the District in which the place of business or principal office of such company or association shall be located, to be endorsed on such certificate.

§ 2. Upon finding a certificate as aforesaid, the persons who shall have signed and acknowledged such certificate, and their associates and successors, shall thereupon, by virtue of this act, be a body politic and corporate by the name stated in such certificate, and by that name they and their successors shall and may have succession, and shall be persons in law capable of suing and being sued; and they and their successors may have and use a common seal, and the same may alter and change at pleasure, and they and their successors, by their corporate name, shall, in law, be capable of taking, receiving, purchasing, and holding real estate, for the purposes of their incorporation, and for no other purpose, to an amount not exceeding the sum of fifty thousand dollars in value, and estate, for like purposes, to an amount not exceeding the sum of seventy-five thousand dollars in value, but the clear annual income of such real and personal estate shall not exceed the sum of ten thousand dollars; to make by-laws for the management of its affairs, not inconsistent with the constitution and laws of this State, or of the United States; to elect and appoint the officers and agents of such society, for the management of its business, and to allow them a suitable compensation.

§ 3. The society so incorporated may annually elect from its members its trustees, directors, or managers, at such time and place, and in such manner, as may be specified in its by-laws, who shall have the control and management of the affairs and funds of said society, a majority of whom shall be a quorum for the transaction of business; and whenever any vacancy shall happen among such trustees, directors, or managers, by death, resignation, or neglect to serve, such vacancy shall be filled in such manner as shall be provided by the by-laws of such society.

§ 4. In case it shall at any time happen that an election of trustees, directors, or managers shall not be made on the day designated by the by-laws, said society for that cause shall not be dissolved, but it shall and may be lawful on any other day to hold an election for trustees, directors, or managers, in such manner as may be directed by the by-laws of such society.

§ 5. The provisions of this act shall not extend or apply to any association or individuals who shall in the certificate filed with the Secretary of State, or with the County Clerk, use or specify a name or style the same as that of any previously-existing incorporated society in this State, nor shall they authorize the formation of any corporation which can be incorporated under the act entitled "An act to provide for the incorporation of religious societies," passed April 5, 1813, and the several acts amending the same, or the formation of any secret societies.

§ 6. Any corporation formed under this act shall be capable of taking, holding, or receiving any property, real or personal, by virtue of any devise or bequest contained in any last will or testament of any person whatsoever, the clear annual income of which devise or bequest shall not exceed the sum of ten thousand dollars, provided, no person leaving a wife or child or parent shall devise or bequeath to such institution or corporation more than one-fourth of his or her estate, after the payment of his or her debts, and such devise or bequest shall be valid to the extent of said one-fourth, and no such devise or bequest shall be valid in any will which shall not have been made and executed at least two months before the death of the testator.

§ 7. The trustees of any company or corporation organized under the provisions of this act, shall be jointly and severally liable for all debts due from said company or corporation contracted while they are trustees, provided said debts are payable within one year from the time they shall have been contracted, and provided a suit for the collection of the same shall be brought within one year after the debt shall become due and payable.

§ 8. All institutions formed under this act, together with their books and vouchers, shall be subject to the visitation and inspection of the justices of the Supreme Court, or by any person or persons who shall be appointed by the Supreme Court for that purpose, and it shall be the duty of the trustees, or a majority of them, in the month of December in each year, to make and file in the County Clerk's office where the original certificate is filed, a certificate under their hands, stating the names of the trustees and officers of such association or corporation, with an inventory of the property, effects and liabilities thereof, with an affidavit of the truth of such certificate and inventory, and also an affidavit that such association or corporation has not been engaged directly or indirectly in any other business than such as is set forth in the original certificate on file.

§ 9. Each corporation formed under this act shall possess the general powers conferred by, and be subject to the provisions and restrictions of the third title of the eighteenth chapter of the third part of the Revised Statutes.

§ 10. The Legislature may at any time amend, annul, or repeal any incorporation formed or created under this act.

◆

THE LATE KING AND QUEEN OF PRUSSIA.

A household scene at Potsdam is not to be omitted. The king was accustomed to take his breakfast in the queen's apartments, however busy he might be, even if he had but a moment to take this meal, which generally was composed of fresh fruit or other simple viands. On one occasion, as he entered, he saw lying on her work table, a very pretty head-dress, which seemed to be quite new. He asked her, jestingly, the price of this pretty cap.

'It is not always right,' said the queen, also in a tone of pleasantry, 'that men should know the price of women's toilettes; they don't understand them, and they always find everything too dear.'

'Well, but you can tell me the price of this cap, and I should like to know it.'

'Oh! certainly I can. I bought it—a great bargain—I only gave four dollars for it.'

'Only! a horrible price for such a thing; what a large sum of money!'

Whilst he continued to run satirically on the subject, he was standing at the window, and an old veteran of the guard, an invalid, highly respected, passed by. The king beckoned him in, and as he entered the room, the king said, 'The lady who is sitting on that sofa has a great deal of money; now what ought she to pay for that little cap that lies on the table? You must not be dazzled by the beautiful pink ribbons, but say what you think it is worth.'

The old soldier, of course knowing nothing of such things, said, after shrugging up his shoulders and pausing to think, 'Why, I suppose it would cost some groschen (pence.')

'There, now,' said the king, 'do you hear that? Groschen, indeed! that thing cost four dollars. Now go and ask that pretty lady for four dollars, she can well afford to *give you* as much as she can afford to *pay for that.*' Smiling, the queen opened her purse, and presented the good old veteran with four dollars most cheerfully, kindly adding a few condescending words.

'And now,' continued the queen, with an arch look, still imitating the king's tone of merry satire; 'you see that noble gentleman standing at the window; he has much more money than I have. All I have I receive from him, and he gives very freely. Now, go to him and ask him for double what you have received of me; he can afford to give you eight dollars.'

The king laughed, acknowledged he was caught in his trap, gave the sum she had so playfully forced him to give through her extravagance, as he called it, and heartily wished the old invalid good luck with his present. The affair was, of course, repeated in the ante-chamber, and was received with peals of laughter. That veteran's name was Christian Brandes, who told this anecdote to Bishop Eylert himself. He also added, that when the king returned to Potsdam, after the death of the queen, he saw his royal master, who remembered his features perfectly, and making him a little present, said, with a countenance of sorrow, 'Brandes, dost thou remember?' and then turned quickly away.

[Memoirs of Louisa, Queen of Prussia.

◆

THE FEJEE ISLANDS.

A recent number of the Sydney (N. S. Wales) Chronicle contains an interesting account of these islands, furnished by a person who has resided there during seventeen years, from which we gather the following particulars:—The group consists of upwards of fifty inhabited islands, the largest of which is Vananlever, about 350 miles in circumference, with a population of nearly 30,000. Vitelyu, the next in size, is about 300 miles in circumference, and contains from 20,000 to 30,000 inhabitants. The other islands are of various sizes down to 10 miles in circumference, with an average of from 80 to 100 persons to the square mile. The climate is extremely healthful, extremes of heat and cold never being felt, and beside the ordinary productions of the South Sea islands, coffee, sugar, and cotton are produced. European fruits have not been found to succeed well. Pigs are numerous; but there are few cattle. The basis of the islands is coral, and although there are mountainous regions, there is an abundance of level land for agricultural purposes, timber, &c. The principal articles of export are biche de mer, cocoa-nut oil, and tortoise-shell.

The Fejeans are an intelligent race, industrious, hospitable to strangers, but with a fondness for war and love of cannibalism, which prevent them from enjoying that degree of happiness which their beautiful and fruitful country would otherwise afford them. In the last expedition of the chief of the Bow, 15,000 fighting men were engaged. They have double canoes, some of them carrying 300 men. The dress of the islanders is composed of tapa, a cloth made of the inner bark of a tree, in the same manner as that worn by the other natives of the South Sea islands. Recently fire-arms are superseding the use of bows and arrows, clubs, &c., as weapons of war. The natives are heathens, but not idolaters, and have a numerous priesthood. The Wesleyan missionaries have, however, made some converts to Christianity among them.

The Government of the Fejees is an absolute monarchy. Next to the King is a class of Sovereign Chiefs, who are the heads of subordinate Districts or States, owing a sort of feudal allegiance to the Chief.

The European and American settlers are about sixty in number, and are for the most part married to native wives. They are chiefly engaged in ship-building, as pilots, traders, &c., and possess among them eleven small decked vessels, of from six to thirty tons burden. The Chiefs make no opposition to the European settlements, but readily allow to them land sufficient for a house and garden. The group abounds with harbors, and good anchorage.

◆

HORSE BEEF.

In an early part of my practice, says a Worcester Physician, I was called into a neighboring town to visit a patient. It being the middle of the day, the old gentleman of the house (being over sixty years of age) invited me to stop and dine. While at dinner he says, "I don't know as you like my dinner." "Why, yes," said I, "I do; I like it very well; it is very good." "I guess," said he, "you don't know what you are eating." "Why, yes," said I, "it is some new corned beef." "Ah," said the old gentleman, "it is horse beef." I replied, "I don't believe it." "It is," said he, "I declare it is some of my old mare." I was not much acquainted with him at that time; I looked at him, supposing him to be joking, but could not discover a muscle of his face to alter or change. I had just taken another piece on my plate, and a mouthful of the second slice in my mouth, and in fact it was horse meat, sure enough; I could taste it as plainly as my olfactory nerves could discover the scent of an old horse. The more I chewed it, the more disagreeable it tasted. I continued picking and tasting a little sauce which I could swallow, but the meat, as the negro said, would no go, I at last gave a swallow, as I do with a dose of physic. I afterwards tasted a little sauce, but took care not to put any meat in my mouth, and kept time with the family. Glad was I when dinner was over. It being cool weather, the old gentleman went to smoking and telling stories. At last he says, "I won't leave you in the dark about your dinner. I told you we had horse meat for dinner, and so it was. I told you it was some of my old mare, and so it was, for I swapt her away for a steer, and that was some of the beef."

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ON THE TRAINING OF CHILDREN.

Something has occurred which has brought me into conflict of mind; how far to restrain young persons in their pleasures, and how far to leave them at liberty. The longer I live, the more difficult do I see education to be, more particularly as it respects the religious restraints that we put upon our children; to do enough, and not too much, is a most delicate and important point. I begin seriously to doubt, whether, as it respects the peculiar scruples of Friends, it is not better quite to leave sober-minded young persons to judge for themselves. Then the question arises—when does this age arrive? I have such a fear that in so much mixing religion with those things which are not delectable, we may turn from the thing itself. I see, feel, and know, that where the scruples are adopted from principle, they bring a blessing with them; but where they are only adopted out of conformity to the views of others, I have very serious doubts whether they are not a stumbling-block.

[Life of Elizabeth Fry.

◆

THE POOR BISCUIT.—A plain-spoken, faithful pastor in the city of ——, N. Y., called by request, to take tea with one of his parishioners. At the table every thing bore the appearance of plenty and culinary skill. A blessing was invoked, the bell rang, and a servant appeared with the smoking biscuit, white as milk, and light as a honey-comb. The good lady, looking up with all the *honesty* which usually prompts such a course, said to her guest, I really hope, Mr. ——, you will excuse my biscuit this evening, they are so poor; I hoped I should have something nice, but they are hardly fit to eat,' at the same time extending towards him the dish containing the pride of her table. The good man took one, saying as he tasted it, with arch gravity, 'They might have been better, ma'am.' With a sudden motion the dish was withdrawn, and with a voice in full keeping with the language, she said, 'They are good enough for *you!*' Apologies often conceal, and are often employed to gratify, a similar vanity.

◆

NAPOLEON'S PROPHECY.—During his imprisonment on St. Helena, Napoleon made to Las Casas the following prediction—part of which has already been fulfilled:—

"In less than 25 years from the present time, the whole European system will be changed. The French will cast the Bourbons and their debts off, as my Arabian steed would any stranger who would dare to mount him. Then, if my son be in existence, he will be seated on the throne amid the acclamations of the people; if he be not, France will go back to a republic; for no other hand will dare to seize a scepter which it cannot wield. The Orleans branch, though amiable, are too much like other Bourbons, and will share the same fate, if they do not choose to live as simple citizens under whatsoever changes take place. France once more a republic, other countries will follow her example—Germans, Prussians, Poles, Italians, Danes, Swedes, and Russians, will all join the crusades for liberty."

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NEWFOUNDLAND FISHERIES.—In a late Treatise on the Fisheries of Newfoundland, by Patrick Morris, of St. Johns, N. F., it is stated that the French have 25,000 men engaged in the fisheries on the Banks, with 500 large vessels, and that they cure a million quintals of fish a year; the Americans 2,000 schooners of 30 to 120 tons, and 37,000 men. They cure a million and a half of quintals. The British cure a million of quintals, like the French, have 25,000 fishermen and sailors employed, 520 sealing ships from 100 to 180 tons, and 10,082 open boats.

COTTON.—In 1784, now only 64 years since, an American vessel, having eighty bales of cotton on board, was seized at Liverpool, on the plea that so large an amount of cotton could not have been produced in the United States. In 1785, the shipment amounted to 14 bales; in 1786, to 56 bales; in 1787, to 109; 1788, to 389; in 1789, to 842. In "Norman's New Orleans and Environs," we read the following anecdote: "An old Carolina planter, having gathered his crop of five acres, was so surprised and alarmed at the immense amount they yielded, that he exclaimed 'Well, well, I have done with cotton—here is enough to make stockings for all the people in America.' How many stockings would the crop of 1847 make, which will in all probability number about 2,250,000 bales.

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THE SKULL OF ST. ANDREW STOLEN!—Some eccentric robber carried off out of St. Peter's church, Rome, (where it was kept under three strong locks,) the skull of St. Andrew, the Apostle, and the greatest excitement has since prevailed. A reward of $500 was offered in the *Gazette* by the Dean and Chapter of the Basilica, and it was found some days afterwards in a sack of corn down at the lower quay, (Ripa grande,) ready for sailing in a small schooner. The schooner was impounded and the crew imprisoned, but the real vagabond has not yet been got at. Several of the church attendants must have been cognizant of the abstraction; but the sailors and captain knew no more about the skull being in one of their corn bales than did Benjamin about the Egyptian silver cup, which *he* carried off in utter innocence 3,000 years ago.

◆

PAUPERISM AND INTEMPERANCE.—The Marietta Intelligencer publishes some remarkable facts in relation to pauperism and intemperance. We give them below;

Liquor sellers (all of them foreigners)	9
Paupers in the poor-house	56
Intemperance cause of pauperism	54
Cost of intemperate paupers	$1,360
Cost of criminal trials of paupers	600
Cost of intemperance in paupers	$1,069

These facts show that *two-thirds* of the pauperism of Washington county arises from intemperence, and that each liquor-seller there costs the County Treasury $217! The property-holders pay a *direct tax* of $2,000 per annum, to support nine liquor-sellers!

◆

WONDERFUL SAGACITY.—When the crowd of fashionables was greatest at an exhibition of animals, a girl, who had fed the elephant with sundry cakes and apples from her bag, drew out her ivory card case, which fell unobserved in the saw-dust of the ring. At the close of the ring performances, the crowd opened to let the elephant pass to his recess, but instead of proceeding as usual, he turned aside and thrust his trunk in the midst of a group of ladies and gentlemen, who, as might be expected, were so much alarmed that they scattered in every direction. The keeper at this moment discovered that the animal had something in his trunk. Upon examination he found it to be the young lady's card case, which the elephant had picked up, and was only seeking out the fair owner.

◆

VARIETY.

The number of dead letters sent to Washington from the Post Offices of the United States, amounts to about two millions a year. They are carried in carts once a quarter to an open part of the city, and a bonfire made of them. Ten carts have been employed in removing the accumulations of a single day. The money found in these letters averages $60 a day. Often articles of jewelry are found in them. Among them recently was found a valuable pin, a pair of costly ear rings, and a daguerreotype miniature sent from Russia, to a person supposed to be deceased.

Echoes are produced by the reflexion of sounds. The distance which a person should be from a perpendicular wall or building in order to produce an echo with the voice, is about 62 1-2 feet If there are a number of perpendicular objects, at the suitable distance, the sound will be repeated many times. Near Milan there is a remarkable echo which repeats a sound thirty times, and at Port Kent, on Lake Champlain, there is also a beautiful echo.

A gentleman farmer of our acquaintance tells us, that for three years he has planted potatoes at three different periods, viz:—early in April, late in April, and in May. Every year the early potatoes have been sound and firm, the middle part unsound, and the late ruined. He says it is early planting which protects the potatoe against the epidemic. We recollect in a great many accounts of the rot, that the early potatoes were sound.

An apple has been produced near Ticonderoga, having neither core nor seeds, by the following method. The experiment is worth repeating, as it may lead to important results:—"The top of a young tree was bent over and covered with earth, which took root. The tree was then cut asunder, which stopped all connection with the natural root of the tree, and, by sprouts which sprung from the top portion of the body, a regular top was formed, which produces this fine fruit—a beautiful red, good sized, very pleasant table apple in the fall."

A new kind of machine, called an "idolater," is used in Leicester jail, for the employment of rogues and vagabonds committed to hard labor; and it is said to be much dreaded by them, as it accurately registers the amount of labor performed, and is susceptible of exact adaptation to the bodily strength of the person who works it.

The New Orleans Commercial Times says that Dr. Dickey of that city has an only child of three years old, whose constant habit is to make rhymes. The little fellow rattles them off so rapidly at times, as to prevent their being taken down. His ear for music is in keeping with his wonderful powers of rythm.

Since the 1st of March it is stated that silver plate to the value of fifty millions, has been coined into five-franc pieces in Paris.

Scotland, with only a population of about the same as the State of New York, circulated in 1846, three millions more letters than the whole United States.

DERUYTER INSTITUTE.

JAMES R. IRISH, Principal.
AURELLA F. ROGERS, Preceptress.

Other experienced Teachers are employed in the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First	commencing Wednesday,	Aug. 25, and ending	Dec. 1
Second	" "	Dec. 15, "	March 22
Third	" "	April 5, "	July 12

TUITION, per term of fourteen weeks, from $3 00 to	$5 00
EXTRAS—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman New York, will be promptly attended to.

The Sabbath Recorder,

PUBLISHED WEEKLY AT

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TERMS.

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☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

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The Sabbath Recorder.

☞ Few persons have any definite idea of the Overland Route to India. The following notes by Mr. Abbott of his journey from Alexandria to Aden, will help to form some correct notions of the way that route is traveled. We copy from the Macedonian.

NOTES ON THE OVERLAND ROUTE TO INDIA.

CITY OF ALEXANDRIA.

We had a fine voyage from Malta—having sailed from there on the morning of Oct. 1st, and anchored in the bay of Alexandria at noon, on the 6th. The land is so low around Alexandria that it cannot be seen till we are near the harbor. But some time previously we observed the wind-mills, lighthouse, Pompey's pillar, and Cleopatra's needle, rising as it were from the sea. "These wind-mills," says a writer in Egypt, "number two hundred, having eight vanes each, and as they are set in different ways, so as to move in opposite directions, when tossing their arms in the wind they look like a set of sea-monsters sprawling about on shore, striving to regain their native element." They are all employed in grinding wheat.

On landing we felt that we were beyond European civilization. Around the traveler as he steps on shore, crowd the half naked, miserable Arabs, each with his donkey, pressing up and bawling, at the highest pitch of his voice,—"Very good, master;" "Take my donkey, master." I made a way through the drove of donkeys with my cane, and got into a "van," (omnibus,) and was conveyed to a hotel in the "grand square" of the city. This great square is in the centre of the city, and has quite a European appearance. It is built of whitish limestone, and is the residence of foreign consuls and merchants.

"Alexandria was originally built in the form of a Madonian mantle, with its longer side to the sea. At one time it contained a population of half a million, of which half were slaves. It boasted of four thousand palaces, four thousand baths, four thousand theatres, twelve thousand shops for the sale of vegetables, and forty thousand tributary Jews. Its public libraries contained seven hundred thousand volumes of books. It was accidentally destroyed by fire during the war with the Romans in Cæsar's time. Ages of misrule under Saracens, and latterly under Turks, fell like a blight on every thing in Alexandria, as on every thing in Egypt; and not until the era of Mohammed Ali, the present tyrant, did the country show any symptoms of revival. Since the beginning of the present century, the population has increased from seven to seventy thousand. With its harbor and docks, it now presents the appearance of a thriving port."

My fellow passengers mounted their donkeys and scattered themselves over the site of the former city to see its ruins. They found "richly sculptured columns, cornices, and other portions of architecture richly ornamented." But the most interesting sights in Alexandria are Pompey's pillar and Cleopatra's needle. The former is a single shaft of granite, nine feet eight inches in diameter, and seventy three feet long, supposed to have been erected by Publius, the Prefect of Egypt, in honor of the Emperor Dioclesian. There are two of Cleopatra's needles—one prostrate, the other erect—one seventy, the other sixty five feet in length, and seven feet in diameter at the base.

I saw none of these wonders except from a distance, being an invalid and confined to the hotel till it was necessary to move. I saw enough of Alexandria, however, while passing through the city, to detect the poverty, oppression, and deep degradation of its inhabitants.

THE GREAT CANAL.

Just at dusk of evening the vans took all the passengers to the place of embarkation on the great canal, about two miles distant. Our baggage and the cargo of the ship had been forwarded previously on camels; several hundred tons were conveyed in this way from the Mediterranean to the canal in a few hours. Our road from the city to the canal leads through the Rosetta gate, and close to the elevation on which Pompey's pillar stands. Not far to the left is the battle-field where Sir Ralph Abercromy fell. We embarked on the canal in two small steamers, our baggage being a large boat, (something like our canal boats,) towed by one of the steamers. This canal connects Alexandria with the western branch of the Nile, is ninety feet wide and eighteen feet deep, and forty-eight miles in length. It was built in 1820, and it is said that in its construction were employed one hundred and fifty thousand persons. The inhabitants of all the villages of lower Egypt were marched down under the soldiery to the stations assigned them, with a small pittance given to each to support his wants. The assemblage of so large a multitude produced a scarcity of food, and twenty thousand perished from excessive labor and starvation. Two thirds of them, it is said, were without tools or clothes of any kind, shoveling up the mud with their hands.

THE NILE.

Our steamers got under way about ten o'clock, P. M., and at six the next morning we reached the Nile—the "eternal river, the river of Egypt, recalling the days of Pharaoh and Moses." Where we entered, it is perhaps a mile wide; its banks on each side are clothed with beautiful verdure and bear groves of palm trees. But its small villages indicate extreme poverty, degradation, and misery. Karen houses are palaces, and the Karens live like princes, in comparison.

On entering the Nile we embarked on two other small steamers, and got under way for Cairo at 7 o'clock, A. M. The distance from the entrance of the canal to Cairo is a hundred and forty miles. The voyage up the Nile occupied about thirty hours, and it was to me intensely interesting.

Some distance below Cairo, the pacha is building across the river a dam of solid masonry. The stones are all brought down from upper Egypt in small boats, and the whole work is superintended by French engineers. Thirty thousand people are constantly employed, "toiling under the bastinado," and receiving a monthly pittance scarcely sufficient to support life. We saw half naked women carrying stones and mortar on their heads, tottering under their burden as if they would sink to the earth. But in their midst are the armed soldier and the more fearful bastinado, and they labor on till they sink in death. From one hundred and fifty to two hundred perish in a week. The object of this structure is to raise the waters of the river some three feet, and send it off in different directions on a higher level, to irrigate large tracts of uncultivated land, and in the end to add to the pacha's income.

On the east of the Nile, from the canal to Cairo, is the delta—an extensive tract of low, rich land, well watered and cultivated; on the west is a narrow strip of the same kind, and then comes the great desert, stretching away to the west 2,000 miles to the Atlantic ocean.

CAIRO.

Long before we reached Cairo we came within sight of one of the "world's great wonders," the "eternal monuments," standing in solitary and gloomy grandeur. On entering the city of the Pharaohs and the Caliphs at the head of the delta on the borders of the great southern desert, the traveler will see many "curious and striking spectacles." In the words of an American writer, "he will see streaming from the gate among loaded camels and dromedaries, the dashing Turk with his glittering sabre, the wily Greek, the grave Armenian, and the despised Jew—with their long silk robes and turbans, their solemn beards, and various and striking costumes; he will see the harem of more than one rich Turk, eight or ten women, on horseback, completely enveloped in large black silk wrappers, perfectly hiding face and person, and preceded by the abomination of the east, a black eunuch; the miserable santon—the Arab saint with a few scanty rags on his breast and shoulders, and the rest of his body perfectly naked; the swarthy Bedouin of the desert; the haughty Janezary, with a cocked gun in his hand, dashing furiously through the crowd, and perhaps bearing some bloody mandate of his master; and perhaps he will see and blush for his own image in the person of some beggarly Italian refugee." On landing from the steamer we dashed through such motley groups, in the omnibus of the Transit Company, and reached the "English Hotel," at 12 o'clock—forty hours from Alexandria.

PREPARATION TO CROSS THE DESERT.

As no time was to be lost by those travelers going over the desert, application was immediately made at the "transit office" for seats in the van. The van is simply a large box on two wheels, with two pair of shafts for two wheel horses, and each van carries six persons. We consequently divided ourselves into parties. We learned that four of the vans would start at 6, and four at 10 P. M., four at 2, and four at 6 A. M., and so on till all the travelers were sent on their way. In our party were two ladies and four gentlemen. We appointed one of our number to secure for us seats in the van which would be last to start the next morning. He represented that he had a gentleman in his party who was an invalid (meaning myself) who had no rest for the two preceding nights, owing to the crowded state of the steamer, and requested for him a night's rest—which was readily granted. So we had the prospect of a night of quiet rest before encountering the desert. During the afternoon some of our party procured a carriage and invited me to take a ride with them to the pacha's garden. After a pleasant drive of a mile we walked into one of the most extensive and elaborately cultivated and beautiful gardens I ever beheld. But I had not been there more than an hour when I saw my mistake in forgetting that I had been subject to a fever daily since leaving London. I ordered the carriage to drive me back to the hotel, and till near twelve o'clock at night my fever was violent. I thought of the next day's journey through the desert, eighty-five miles to Suez, and from what I had heard of the roughness of the way, the weakness and soreness of my right side, that would bear no jolting, led me to begin to say, "I shall not live to get over that desert." But I rested quietly from 12 to 6 o'clock, A. M.

THE DEPARTURE.

At 8 o'clock we entered our van, having three others in company, and four horses attached to each van. We dashed through the city at full gallop, and passed into the desert, which rises gradually for some four or five miles, after leaving the valley, one barren, fearful waste, without a green or living thing to relieve the eye. In the distance, mountains, throwing up their black summits, appeared as though they had yesterday emerged from volcanic fires.

ABSORBING SCENES.

During the first ten miles were spread out before us the most enchanting and bewildering prospects that I ever beheld. I recollected of having a few times in my life looked upon scenes "that filled the mind with beauty." Once, while standing on the top of the highest pagoda, on a hill near Maulmain; and again on Mount Auburn, overlooking Cincinnati and the valley of the Ohio, and in the rural scenery of England. I recollected the sublime emotions produced by the towering mountains in Southern Africa, and of the terrible agitation occasioned by "the roar of dread Niagara." But the scene from the desert hills east of Cairo was adapted to awaken all these emotions at once. Before us, stretching away to the north a hundred and fifty miles to the Mediterranean, lay the valley of the Nile, in all its surpassing loveliness—and that majestic river itself, "which the Egyptians worshiped and the Arabs love, recalling the days of Pharaoh and Moses." Turning the eye to the west and south, the great Lybian desert awakened a sense of desolation. Farther to the south the eye rested on "the Cairo of the Caliphs, the superb town, the holy city, the delight of imaginations, greatest among the great—whose splendor and opulence made the prophet smile." The dómes of its palaces glittered in the sun, and its mosques pointed their "four hundred minarets" in solemn mockery to the skies. Beyond the narrow valley were the pyramids, and on the south and east a boundless and eternal bed of sand. Beneath our feet, but a few miles distant to the north east of Cairo, lay in quiet beauty "the land of Goshen." Thousands of years seemed to pass through the mind in a moment, with visions to absorb the soul. But all passed away. Scene after scene vanished as we hastened on, till the pyramids only remained in desolate majesty. These were fifteen miles distant, yet they seemed almost within our reach. Finally the pyramids disappeared, and we began to feel that we were in the mighty desert.

CROSSING THE DESERT.

The body of our van rested on good steel springs, and the road was quite smooth, so that, lost in the scenery and the thoughts which it awakened, I forgot my infirmities. Station houses were erected five miles distant from each other from Cairo to Suez, at each of which we had a relay of horses. Every van had its driver and whipper, and the speed of the horses was a gallop, nearly all the way. Where the sand was deep, one of the horses at least in some one of the four vans would balk; and as all were ordered to keep together, the drivers and whippers of the other three would join with those of the balky team, to whip the poor beast into a disposition to "go ahead." The road has been greatly improved within a year, so that one of our stage coaches might be driven with safety all the way from Cairo to Suez.

FIRST SIGHT OF THE RED SEA.

At 9 o'clock in the morning we had the first glimpse at the Red Sea. We had observed a range of mountains on our right running east and west, and now we saw that it ran quite into the sea, so that there could be no passing down on the right shore. At half past nine we were near the spot at which the children of Israel were hemmed in by the mountains and sea, and where Moses said, "Stand still, and see the salvation of God." I am aware that it is a disputed point whether the passage of the Israelites was made north of these mountains or in a valley to the south of them. But I have no doubt they crossed from the small bay a mile or two south of Suez, having the range of mountains on the right; and we must have passed over the spot were the Egyptian hosts, "with all the horses and chariots of Pharaoh, his horsemen and his army encamped, by the sea beside Pihahiroth, before Baal zephon;" and where the tribes of Israel in mad dispair asked Moses, "Are there no graves in Egypt?" I opened my Bible, read the account given of the passage of the Red Sea, and looked out upon the arid waste. All was silent as the house of death; and the burning plain was sending up its lurid glare and consuming heat as a fiery furnace. But my musings were soon interrupted, for the ground descending, our drivers whipped their horses into a quick run, and in a few minutes we were in Suez—twenty-six hours from Cairo.

SUEZ AND THE BENTINCK.

We found Suez to be a miserable, poverty-stricken, fishing village—with but one building fit for any other use than a stable. The pacha has erected a good hotel for the accommodation of "overland travelers." The steamer that was to take us to Calcutta was lying at anchor about two miles below. Our baggage and the freight of the ship had been previously forwarded across the desert on camels; it was said that one thousand were required to do it. The passengers who had preceded us were on board, and we had no time to lose. We immediately got into our Arab boat, and in an hour all were on board the "Bentinck." A hundred and twenty passengers, among whom were a good many ladies having young children and infants, had crossed the desert and were well pleased with the route. God had been better to me than my fears, and I was evidently better than when I landed in Alexandria. In fact, I left the fever, arising from chronic inflammation of the lungs, on the desert.

RED SEA AND ADEN.

Fairly afloat on the Red Sea, there is little to attract the eye—the shores being rocky, sandy, and lifeless. We did hope to get a glimpse of the summits of Mount Sinai, but were at too great distance from them, being near the western shore. We found the heat, going down the sea, most oppressive, more so than ever I experienced in India. Being in rather a weak state, I was, perhaps the more sensible to its influence. We were five days in reaching the southern point of the sea, and having passed the straits of Babelmandel, anchored at Aden at 12 o'clock, M., on the morning of the 16th Oct.—six days from Suez.

Aden is a wild, barren peninsula, composed of volcanic rocks, joined to the Arabian main land by a narrow isthmus of sand, and is of no use except as a half-way house to India, *via* the Red Sea. It fell into the hands of the English in 1838, having previously belonged to one of the sultans of Arabia, Felix, who, it was said, had plundered a vessel sailing under British colors, which had the misfortune to go ashore. England wanted Aden. It contains but few thousands of inhabitants, and is garrisoned by a regiment of native soldiers from India.

We sailed from Aden on the 17th, at 12 M., the ship during our stay having taken in five hundred tons of coal. We soon lost sight of the mountains of Arabia, caught a glimpse of the high lands of Guardafui on the eastern point of Africa, and the western world faded from our view forever.

PERSEVERANCE.

From an Irish Paper.

There is a word of strength and cheer,
That all great works of man's creation—
The ship, the book, the code, the year,
Machine and poem, town and nation—
Pronounce with emphasis to man,
Whene'er he'd shrink from long adherence
To thoughtful work and settled plan:
That glorious word is Perseverance!

It hails us in the crowded street—
'Tis writ on flag-way, shop, and market—
The factory's wheels that word repeat,
And from the steam-urged vessel—hark it!
'Tis murmured in the shuttle's hum,
And through the gathering woofs appearance,
Behold! the mystic letters come!
A radiant wonder, Perseverance!

Hail to that word! Oh, far beyond
A people's million-mouth defiance,
The power it wields—a magic wand—
Infuses hope and self reliance.
'Work on,' it saith, 'reviled to-day,
Thy work, if good, will show a year hence;
To shallow aims give present pay,
But great ends ask for Perseverance!'

Take heart, then, friends, though long our march,
Beset with perils, toils and trouble,
Be sure the proud triumphal arch
Will terminate a course so noble!
Make faith your staff, and truth your guide;
Oh cherish every friend of Erin's;
Fling fear and foreign help aside,
And trust yourselves and Perseverance.

HOLY WATER AND PAGANISM.

The following article, from Ewbank's Hydraulics, will show the origin of holy water, as used in the Roman Catholic churches:—

"Most readers are aware that *holy water* was derived from that of the heathen. When a worshiper was about to enter the temple, he sprinkled himself from a vase of it placed near the entrance. On some particular occasions, the people were sprinkled by priests. Those who celebrated the Eleusinian mysteries were particularly required to wash their hands in holy water. In the middle ages the liquid was a source of considerable profit to monks, and it was even a custom for clerks and scholars to hawk it for sale. From Heron's description, we learn that heathen priests also made it a source of revenue; the vessels containing lustral water not being always open for public use, free of charge, but closed, and like a child's money-box, provided with a slit at the top, through which a certain sum was to be put before the donor could receive any of the purifying contents. *Five drachmæ*, or about seventy-five cents, were usually required, and from the construction of the apparatus, no less sum could procure a drop, although as much more might be put in as the donor thought proper. The device is a very neat specimen of religious ingenuity, and the more so since it required no attending minister to keep it in play. We may judge of other apparatus belonging to the old temples, by the talent displayed in this. Near one side is seen a cylindrical vessel. It is this only that contained water. A small tube attached to the bottom is continued through the side of the vase where the liquid was discharged. The inner orifice of the tube was formed into the seat of a valve, the plug of which was fixed on the lower end of the perpendicular rod, whose upper end was connected by a bolt to the horizontal lever or vibrating beam; one end of which was spread out into a flat dish, and so arranged as to receive on its surface every thing dropped through the slit. The lever turns on a pin or fulcrum, very much like a pump-handle. The operation will now be understood. As the weight of the rod kept the valve closed while nothing rested upon the broad end of the lever, so no liquid could escape; but if a number of coins of sufficient weight were dropped through the slit upon the end of the lever, the valve would then be opened and a portion of liquid escape—the quantity flowing out would, however, be very small, not only from the contracted bore of the tube, but from the fact that the valve would be open only a moment; for, as the lever became inclined from its horizontal position, the pieces of money would slide off into the mass accumulated below, and the efflux would as quickly be stopped; the apparatus would then be ready to supply the next customer on the same terms. This certainly was as simple and ingenious a mode of dealing out liquids as it was a profitable one, and after all was not half so demoralizing as the retailing of ardent spirits in modern times."

THE BIRDS.

The following very interesting incident occurred a few years ago in one of the villages of Connecticut. A young lady, confined to the house by protracted indisposition, was in the habit of feeding a sparrow, which had a nest on a tree near the door, with crumbs of bread. The little creature had a warm heart under her homely dress, and soon learned to love her patron, became exceedingly tame, and would hop about the table while the family were at meals. This was repeated whenever the door was open, till at last her mate was induced to accompany her, and both would pick up the scraps which their fair entertainer, as she lay upon the sofa, scattered near her on the carpet. In the fall one of them flew against the window and tried to get in, but the lady was too feeble to expose herself to the air, and so could not admit her little visitor to a farewell interview. Next spring they both came again as docile as ever. In the course of a few weeks, as the lady lay, upon a Sunday morning, being too unwell to go to church, the house perfectly still and the door open, she heard a great twittering and chirping on the steps. Looking about for the cause, she espied her tame sparrow entering the apartment, followed by several of her progeny, and the partner of her toils bringing up the rear. They all remained with her half an hour, perfectly fearless and at home, till having satisfied their appetites with the morsels which were strewn for them, and expressed their admiration with sweet wild music, they retired to the shrubbery.

DYING GLADLY.

Behold here the secret of dying! "These all died in faith." Bad men die reluctantly; life is extorted from them as if by main force. The believer dies willingly; his will is sweetly submitted to his Father's will; he makes it a religious act to die. Just as Jesus himself commended his human soul to his Father, saying, "Father, into thy hands I commend my spirit," Luke 22: 46; so his believing disciple commends his soul to Jesus, and through him to the Father. Here, I repeat, is the secret how to die happily. To those who know not the secret, it is a fearful thing to die. It is a serious matter for any. But to the worldly-minded and ungodly, if not past feeling, to die must be, as one of the heathen philosophers (Aristotle) confessed it, "of all formidable things the most formidable." Only mention a neighbor's death in a gay circle, lo! you have thrown a gloom over the whole assembly; all are evidently sorry that the topic was introduced. The ancient Romans would not mention death in plain words, if they could avoid it, but only by circumlocution and implication. The heathens, at this day, in like manner, "shun all conversation on death, as most repugnant to their feelings;" I quote the words of an eye-witness:—"They account it the height of cruelty to speak of the probability of a sick person's death, even to his relatives." Even serious Christians are often in bondage through fear of death. It is such a venture; a mistake may be so fatal; to go before God is so awful; judgment will bring to light such secrets; that many think, How can I die? Yet you all must. Be persuaded, give your soul to Jesus now; do it again from day to day; and then, when your dying day is come, again approach the Saviour, and say, "Lord, I hear thee calling for my spirit; I see the wagons sent to fetch me home to thee; in the hand of death I recognize thy hand of love; thou askest for my soul; take it, for it is thine. Do with it what thou wilt, I have given it to thee to be washed in thy blood, and sanctified by thy Spirit; I am sure thou wilt do it no harm!"

Does a thought here arise, And what shall become of my poor body? Why, even if, like Stephen's, it was battered and bruised with stones murderously hurled; even though it were burning at a stake, or tortured on a rack, you need not mind; look but that the soul be safe; and then, whatever may become of the body, Jesus will take care of thy dust and ashes. The remains of his faithful servants are to him the most precious parts of this material earth. They form a pledge of his final coming. For if your souls are truly his, he will hereafter raise up your bodies glorious, incorruptible, immortal, like unto his own. Phil. 3: 21.

[Hambleton.

UNEXPECTED GUESTS.

When the detachment of the British army, sent out to destroy Mr. Madison's house, entered his dining-parlor, they found a dinner table spread, and covers laid for forty guests. Several kinds of wine, in handsome cut-glass decanters, were cooling on the side-board; plate-holders stood by the fire-place, filled with dishes and plates; knives, forks, and spoons were arranged for immediate use; everything, in short, was ready for the entertainment of a ceremonious party. Such were the arrangements in the dining-room, whilst, in the kitchen, were others answerable to them in every respect. Spits loaded with joints of various sorts turned before the fire; pots, saucepans, and other culinary utensils, stood upon the grate; and all other requisites for an elegant and substantial repast were in the exact state which indicated that they had been lately and precipitately abandoned. The reader may easily believe that these preparations were beheld by a party of hungry soldiers with no indifferent eye. An elegant dinner, even though considered considerably overdressed, was a luxury to which few of them, at least for some time back, had been accustomed; and which, after the dangers and fatigues of the day, appeared peculiarly inviting. They sat down to it, therefore, not, indeed, in the most orderly manner, but with countenances which would not have disgraced a party of aldermen at a civic feast; and, having satisfied their appetites with fewer complaints than would have probably escaped their rival *gourmands*, and partaken pretty freely of the wines, they finished by setting fire to the house which had so liberally entertained them.

THE MINISTRY OF THE AGE.

No preceding generation of ministers ever saw such a day as this! Such openings for usefulness; such calls for exertion; such multiplied and extensive fields whitening to harvest; such abundant and potent means for doing good to mankind. To live now is a talent put into your hands for which you must give an account. Have you an ardor of piety, a tone of moral sentiment, a spirit of enterprise, corresponding with this day? If not, give yourself no rest till you in some good measure attain them all. If an ancient heathen rhetorician, in giving directions for the attainment of the "sublime" in writing, could say,—"Spare no labor to educate your soul to grandeur, and to impregnate it with great and generous ideas;" much more may the same language be addressed to the gospel minister, in the present state of the Church's progress. Take unceasing pains to get large views of ministerial furniture, ministerial duty, and ministerial success. Strive to educate your souls to grandeur of conception, and grandeur of wishes, and hopes and enterprise, for the moral benefit of your fellow men. Aim high. Let no petty plans satisfy you, either as to acquirement or exertion. Every one of you, however humble your talents, if really disposed to make the most of what God has given you, might cause your influence to be felt to the ends of the earth.

The Sabbath Recorder.

New York, May 18, 1848.

THE ANNIVERSARIES.

In New York, the second week of May is regularly devoted to the Anniversaries of the principal benevolent and reformatory societies of the country, and on that account is called Anniversary Week. This year the gathering was about as extensive as usual, and the meetings generally we should think quite as interesting. Most of the societies announce an increase of receipts, and nearly all of them speak encouragingly of their future prospects. Presuming that our readers would be interested and profited by knowing what their neighbors are doing, we give below the statistics of the principal societies.

American Seamen's Friend Society.

The Twentieth Anniversary of this Society was held at the Broadway Tabernacle on the evening of second-day, May 8. From the Annual Report, read by one of the Secretaries, it appears that the receipts of the Society for the year ending May 1, 1848, were $24,007, and that the expenditures for the same period were $23,793, being an excess over the last year of $6,492. This is exclusive of a large amount which has passed through the Treasuries of Auxiliary and Branch Societies. In addition to the Chaplains and Sailor Missionaries previously employed, the Society has, during the year, commissioned seven Chaplains or Missionaries on important stations, being located in China, France, the West Indies, Chili, and the Sandwich Islands. The Society in the meantime has acted in harmonious concert with Auxiliary Societies devoted to the same cause. Temperance Boarding-houses and Sailors' Homes have been constantly increasing, and with the very best results, which may be seen in the great improvement of the condition of sailors generally, in their more temperate habits, in their greater self-respect and more manly bearing; in the increased and increasing amounts deposited by them in Savings Banks, in their reluctance to board in houses or engage on vessels where spirituous liquors are used, in the greater regard of ship-masters and owners for the physical comfort of seamen, and in the softening down of the usually severe discipline on ship-board from iron rule to paternal regard. The Temperance Boarding-house in this city owned by the Society, has ceased to be a burden to the Society, having sustained itself during the past year, with the exception of a trifling sum for repairs, &c. During the year ending May 1, 3,663 sailors have been entertained at that establishment, and during the last six years 21,919. The reading of the Report was followed with speeches by Rev. Henry Chase of the Mariner's Church in New York, John Thompson, Esq., of Poughkeepsie, and Dr. Bethune of Philadelphia.

American Anti-Slavery Society.

This Society held its Fourteenth Anniversary at the Tabernacle on third-day morning. Wm. Lloyd Garrison called the meeting to order, prayer was offered by Theodore Parker, and selections from Scripture were read by Samuel J. May. The Treasurer's Report was read by Francis Jackson, showing that the Society had received and expended about $9,000 during the year. Rev. Theodore Parker then addressed the meeting, setting forth in an earnest manner certain signs of the times which he regarded as very favorable to the anti-slavery cause. He was followed by Lucretia Mott and Wendell Phillips, the latter holding the audience spellbound for an hour and a half upon a resolution which affirmed in substance that the only exodus of the slave out of bondage must be over the ruins of the present Church and Constitution. Frederick Douglass made the concluding address, which was listened to with attention, and frequently interrupted by bursts of applause. Just as he concluded, and at the point of adjournment, the Hutchinson Family surprised the audience by rising in the gallery and singing an animated song.

Besides the meeting at the Tabernacle, this Society held several sessions at the Minerva Rooms, at which there was an interesting discussion relative to the recent attempt of seventy-seven slaves to escape from the District of Columbia—an attempt in which they have the cordial sympathy of this Society.

American and Foreign Anti-Slavery Society.

This Society held its Annual Meeting at the Tabernacle in the afternoon of third-day, Arthur Tappan presiding. After reading the Annual Report, Lewis Tappan presented a series of resolutions, expressing gratitude to God for the progress of the anti-slavery cause during the past year—urging every disciple of Christ to employ his resources for the extermination of slavery—asserting the duty of the American Bible Society to see that every slave in this country who can read is supplied with a copy of the Scriptures—encouraging the efforts of the colored people to engage in agricultural pursuits, and establish educational societies—denouncing the Mexican war—expressing joy at the progress of freedom abroad—and approving the principles of the Liberty Party. After the resolutions were read, addresses were delivered by H. B. Stanton, Dr. Vionis of Paris, and Hon. John P. Hale.

On fourth-day morning, this Society had a public breakfast, at which between three and four hundred persons were present, who did justice to the "creature comforts" provided, and listened eagerly to speeches appropriate to the occasion.

Female Moral Reform and Guardian Society.

The Fourteenth Anniversary of this Society was held in the evening of third-day. The Annual Report stated that the Institution known as the "House of Industry and Home for the Friendless," has grown legitimately out of the labors of this Association. During the past year a house has been leased and opened as a temporary home for *respectable adults* seeking employment, and *friendless children*, either orphans, half orphans, or abandoned by their parents. The number of applicants received from July 1 to May 1, ten months inclusive, has been 605; of this number, 334 have been adults, and 271 children. More than 200 of the latter have been placed in Christian families by adoption or otherwise. The average number at the Institution has varied from 30 to 75. One hundred and ninety-seven boxes, barrels, &c., containing various useful articles of clothing, provision, bedding, &c., have been received. Also numerous liberal contributions toward the building fund, varying from $100 to $500.

The whole amount of funds contributed toward the enterprise to May 1, 1848, is $11,704 24. Received otherwise than by donations $594 34. Of this sum $5,627 65 have been expended, by advice of the Reference Committee, toward the purchase of building lots, &c., and defraying the current expenses, leaving $6,676 93 toward the erection of the building, now chiefly in Bank, subject to the order of the Building Committee. To complete the edifice projected, and meet the current expenses for the ensuing year, from $6,000 to $8,000 will need to be raised, exclusive of pledges yet to be redeemed. For the collection of this sum, the managers rely upon the continued aid of a benevolent public. The reading of the Report was followed by addresses from Rev. Messrs. Patton of Hartford, Ct., and Spencer of Westmoreland, N. Y.

The Presbyterian Board of Foreign Missions held its 11th Anniversary on third-day, at which addresses were delivered by Rev. Drs. McCarty of Goshen and Murray of Elizabethtown, and Rev. Hugh A. Brown, missionary to China.

The abstract of the Annual Report, read by Rev. Mr. Lowrie, showed the receipts of the Board for the past year to be $108,586 38; the expenditures $109,183 66—making a balance against the treasury of $400. According to the abstract, the number of missions is 16, in 6 fields of labor, viz: American, Indian, Western Africa, North India, Siam, China, Papal Europe, and the Jews, having 22 stations, employing 101 missionaries and other persons, exclusive of native laborers. The number of missionaries sent out the last year was 12—5 of whom were females. Of the funds expended by the Board for the support of the American Indian missions, more than half had been refunded. Two beloved missionaries were reported to have died the past year at the China missions. Never was there more interest in the Church throughout the land in this enterprise.

The chief feature of interest at this meeting was the address of Rev. Mr. Brown, who has recently returned from China. We wished, he said, to know the signs that God was collecting together a chosen people out of the millions of China, and he thence proceeded to draw the contrast between the present time—employing 100 laborers, (60 male and 40 female,) at the different stations in that country—and the time past, or 40 years ago, when only one missionary was established there. More than one-third of the number at present there, arrived the last year. Concharcon, a city of 600,000 inhabitants, was six months ago for the first time occupied. One sign of the advancement in favor of missionaries in China, is the fast-increasing liberty that is allowed them, particularly in Canton. Another is the influence that is beginning to be had over the females. Flourishing native female schools are multiplying under the charge of missionary teachers.

American Tract Society.

This Society held its 23d Annual Meeting at the Tabernacle on fourth-day. After the usual introductory exercises, the Treasurer's Report and the Annual Report were read, and speeches were made by G. D. Husbands, Esq., of Rochester, N. Y., Rev. Wm. Passavant, of Pittsburg, burg, Pa., Rev. Mark Hopkins, President of Williams College, and several others. The following is a summary of the results of the year, as gathered from the Annual Report:—

New publications 63, of which 19 are volumes, making the whole number 4,313, of which 231 are volumes; sanctioned for publication abroad, 2,303, in about 100 languages and dialects. Circulated 693,303 volumes, 6,887,262 publications, 211,730,285 pages; 22 years, 4,063,928 volumes, 96,949,992 publications, 2,035,001,325 pages. Christian Almanac, 128,000; American Messenger, upward of 100,000 monthly. Gratuitous distribution, in 5,172 district grants, for foreign missionaries, the army and navy, seamen's chaplains, shipping, lakes, rivers, canals, home and domestic missionaries, Sabbath-schools, etc., including Tracts drawn by Life Members, 40,948,459 pages, value, twenty-seven thousand dollars. Receipts, $237,296 04; of which $129,744 31 for sales, and $105,905 15 donations, including $32,912 76 for Colportage, and $12,804 88 legacies. Expenditures for paper, printing, binding, engraving, and copyright, $143,699 32; for presses and machinery, $6,741 70; remitted in cash for foreign lands, $11,000; expended for Colportage, (exclusive of grants of publications to the value of $16,622 40,) $50,559; total expenditure, $237,255 95. Balance in the treasury, $140 09. Due for printing paper, payable within four months, $16,894 97.

The American Home Missionary Society held its Annual Meeting at the Tabernacle on fourth-day evening. The Treasurer reported the receipt of $140,479 during the year, being about $15,000 more than in any previous year. The total liabilities of the year were stated to be $148,768. There has been an increase of 34 missionaries, of whom 28 are in the Western States, Sunday-school scholars 5,000, temperance members 2,000. The Report of the Executive Committee recommends an increase of missionary labors in the West. It set forth in strong language the vast and growing importance of the Mississippi Valley, and the earnest necessity of additional labor to counteract the evil tendency of annexation and conquest. The report also alluded to the emergency occasioned by the distracted state of affairs in Europe, and the consequent crowding of immigrants to our shores; and concluded with a confidence in the Power which upholds our country in the fulfillment of her great destiny. Addresses were delivered by Rev. Leonard Bacon, Rev. P. Dwight, John Thompson, Esq., and Rev. Mr. King, of Dublin, Ireland.

Foreign Evangelical Society.

The Anniversary of this Society was held at Dr. Potts' Church, University-place, Rev. Dr. De Witt in the Chair. From the Treasurer's Report it appeared that the receipts of the year were $14,855, of which $11,346 were appropriated to Europe; $1,535 to Canada; $1,325 to Spanish America; $300 to St. Domingo, and $4,576 to expenses, salaries and rent, leaving a balance on hand of $498. The report of the Society's proceedings was read by Dr. Baird, and gave great encouragement in respect of the progress made in the work of the Society.

American Society for Meliorating the Condition of the Jews.

This Society held its Anniversary on fourth-day evening. The Secretary read an abstract of the 25th Annual Report, from which we learn that the Society is free from internal embarrassments and divided councils. The laborers have done their work for the year cheerfully and well. One of the missionaries, Rev. John H. Bernheim, had died at Newburyport, Mass., in September last. There is but one traveling agent in the service of the Board. The missionaries have done very little for the Treasury. The receipts have been $5,395 34, and the expenditures have been $5,406; leaving a debt of about $400 on the Society. Several addresses were delivered after the report had been read.

American Bible Society.

The Twenty-third Anniversary of this Society was held in the Tabernacle on fifth-day last. Hon. Theodore Frelinghuysen occupied the chair, and delivered an address in which he spoke of the present commotion of the world as opening ways for the wider circulation of the Bible, and calling for increased exertion on the part of Christians. The Treasurer's Report was read, showing that $254,377 had been received during the year—an increase of $49,308 over the previous year. The Managers' Report stated that three of the Vice-Presidents have died in the course of the year, viz. Hon. J. Q. Adams, Alexander Henry, and P. G. Stuyvesant; also one Manager, John Aspinwall. 46 new Life Directors have been added, and 751 new Life Members. 655,068 Bibles and Testaments have been printed, being 27,196 more than the previous year, and a total since the formation of the Society of 6,780,095 copies. Beside numerous grants of the Scriptures to individuals and to feeble auxiliaries, others have been made to the various benevolent societies of this country, and for the Army, the Navy, for Oregon, Mexico, and the West Indies. Grants of money have been made for publishing the Scriptures in France, Switzerland, Syria, Persia, and India. A resolution was passed advising the Managers to raise $10,000 to aid the French and Foreign Bible Society during the coming year, and a like sum for the succeeding year. The principal addresses at the meeting were delivered by Drs. Ferris and Tyng, Rev. T. B. Sargent, Jas. McMurray, S. G. Potter, Rev. Mr. King of Dublin, Rev. Dr. Pomeroy, and Rev. S. H. Calhoun, Missionary to Syria.

American Temperance Union.

An immense audience attended the Twelfth Anniversary of this Society, at the Tabernacle, on the evening of fifth-day. Chancellor Walworth presided, and read a temperance address. The Annual Report was read by the Secretary, Rev. Mr. Marsh. In this document, among other startling facts, it was stated that 100,000 die annually from drunkenness in the United States and Great Britain alone. After reviewing the general state of the temperance movement, the Report concluded with an expression of the satisfaction of the Executive Committee at the progress of the cause during the year. In England all was encouraging; but France was in great need of a temperance reformation. In that country 1,053,797,854 gallons of intoxicating drinks were consumed annually. Fourteen millions of persons in that country were engaged either in the manufacture or sale of liquors. Now is the time to make a great temperance movement in France. On the whole there is great encouragement for enlarged action, and the Committee would bid the friends of the cause to look up to God for his blessing on their efforts.

The American Evangelical Alliance held its First Anniversary on fifth-day evening last. The principal speakers on the occasion were Rev. Dr. Pomeroy, of Bangor, Me., and Rev. Dr. Cox, of Brooklyn. The former spoke mainly of the spirit which should characterize the intercourse of members of the various Christian sects. The latter endeavored to show that the Evangelical Alliance is not a failure, and dealt out some pretty severe blows for those who do not lend it their countenance and aid. We do not learn that much has yet been done, nor do we expect much except declamation and show. It is proposed to hold a universal meeting of the Alliance in this country in 1849.

American Baptist Home Missionary Society.

A public meeting of this Society was held in the meeting-house of the First Baptist Church, on fifth-day evening, Hon. Isaac Davis in the chair. After the usual introductory exercises, an abstract of the Annual Report was read, from which it appears that the total amount of receipts for the year ending April 1, 1848, is $26,136 57, of which $20,068 73 were in direct contributions, being $2,340 01 more than last year. The total amount disbursed for the same period is $21,347 90, leaving in the hands of the Treasurer $4,790 67; of which $2,992 32 is in cash. The liabilities of the Society on the 1st of April were $20,652 24, and its available resources, consisting of the above cash balance, the balance of a previous temporary investment in Government stocks and donations in other stocks and property of supposed value, were $11,387 85, which shows a balance against the Society of $9,264 39. To meet this balance, and especially to provide for the increasing claims of another year, the dependence of the Board is entirely upon the liberality of their friends and patrons in future contributions. The missionary operations of this Society have been gradually extending. The number of agents and missionaries employed during the year was 156—being 15 more than last year. The whole number of States and Territories occupied, including Canada, was 20. The missionaries have occupied *statedly* 558 stations and out-stations, and the aggregate amount of time bestowed by them is equal to that of one man for 104 1-2 years. They report the baptism of 694 persons, (more than 4 for each agent and missionary,) the organization of 35 churches, and the ordination of 30 ministers. Twelve houses of worship have been completed and 38 commenced by the churches under their care; and 4 churches, heretofore aided, require that aid no longer. Those churches have also contributed to the usual objects of Christian benevolence $2,262 72, being $745 more than last year; besides nearly $14,000 for the support of the gospel among themselves, and many thousands for the building of houses of worship for their own accommodation. The receipts, labors, and results of the year, compared with those of the previous one, show the following differences—$2,340 received; 15 missionaries, 53 stations supplied; 21 years of labor; 204 baptisms; 6 churches organized, and 5 ministers ordained more than in 1846–7. The same number of churches (four) rendered able to support the gospel. But no diminutions. It has been all increase. Since the formation of the Society 1,294 ministers of the gospel have been aided; who have jointly performed 1,057 1-2 years of labor, baptized 16,600 persons, organized 628 churches, and ordained 285 ministers.

American and Foreign Bible Society.

This Society held its Annual Meeting on sixth-day last. Dr. Cone, the President, made some introductory remarks, in which he stated that the Society had recently become a body corporate, having organized under the provisions of the general law of the State of New York for the incorporation of religious, literary, and benevolent societies. Abstracts of the Annual Report and the Treasurer's Report were read, from which the following statistics are taken:—

Balance from last year, [illegible]2,013 66; receipts, $31,521 14; disbursements, $34,421 92; treasury overdrawn, $887 12. The publications of the year amount to 17,018 Bibles and 33,877 Testaments; total, 50,895. The whole number of volumes of sacred Scripture, published at the expense of the Society in foreign lands, previously to May 1, 1846, is 300,000. The number published at the Depository is 262,734. Total of Scriptures published at the expense of the American and Foreign Bible Society, 562,734. The Society is stereotyping in Germany a portable German Testament, and is adding to its stock of stereotype plates at the Depository a set for a nonpareil 12mo. Bible, and another for a duodecimo Reference Bible. It has Bibles and Testaments on hand, of every variety needed by auxiliaries. The French Testament is nearly printed; the Italian is undergoing preparations for the press. The receipts and operations of the Society are evidently on the increase. The fiscal year just closed was shorter than any of its predecessors, consisting of only eleven months and six days. In this time a larger amount of money has been received than in any period of the same length since the Society was organized. It exceeds the amount received during the same period last year, by more than $3,300, while the expense of agencies has been less by nearly $1,200. The Society maintains six colporteurs in Germany, exclusively engaged in Scripture distribution.

The American Board of Commissioners for Foreign Missions held a meeting at the Tabernacle on sixth-day last, at which the various reports were read, and the usual amount of speeches made. The following summary of the doings of this organization will interest our readers:—

Since May, 1847, eight of the missions have been reinforced—the South African, Syrian, Nestorian, Bombay, Madura, China, Sandwich Islands, and Choctaw—by fourteen ordained missionaries, and sixteen assistant missionaries; thirty in all.

Nineteen clerical missionaries are under appointment, from seven Theological Seminaries, with two missionary physicians and other assistant missionaries. These are all much needed in the Missions, and are expected to go during the year to come; nearly all of them in the Autumn. Two have been set apart for a mission to the Jews of Salonica, (anciently Thessalonica,) in European Turkey. Several applications for appointments as missionaries are now before the Prudential Committee.

The system under the care of the Board contains 26 missions, about 100 stations, 150 ordained missionaries, 4 licensed preachers, 32 lay helpers, and 204 female assistant missionaries; in all 390 sent from this country. Associated with these are 25 native preachers, and about 100 other native helpers; making 515 laborers among the heathen, who are dependent on the treasury of the Board for their means of support. In these missions are 75 churches, containing upward of 26,000 members; 33 seminaries and boarding-schools, containing 1,358 boarding-scholars; 367 free schools, containing about 12,000 pupils; and 11 printing establishments, at which about 600,000,000 of pages have been printed, from the beginning, in 30 languages. The common schools at the Sandwich Islands, containing 18,000 pupils, are now wholly supported by the native Government. The number of converts admitted to the churches of those Islands during the past year, is reported at more than 1,500! And that was the *tenth* year since the great ingathering to the Christian Church in those Islands commenced.

Though so many missionaries have been sent forth, the Prudential Committee have felt the necessity of keeping down the expenses in the Missions; and the estimated *expenditure* of the financial year ending with July next, does not exceed that of the last year by more than $6,000. It could not have been made less, without violence. This will make the year's expenditure $270,000. Add the debt of last year, amounting to $31,000, and the proper expenditure of the year would be $301,000. And what are likely to be the *receipts?* These have been $178,000 for the first nine months, or $33,000 (nearly 25 per cent.) more than during the same period of time last year. Should there be an equal advance upon the receipts in the three remaining months—*May, June, July*—the receipts of the current year will be $260,000; and the indebtedness of the Board will be about $41,000; it is at present about $60,000.

The New York Colonization Society held its Annual Meeting last week. The Annual Report gave a flattering account of the present condition of Liberia, the important effects produced by implanting free principles of Government on the soil of Africa, and referred at some length to the proposition to annex the Republic of Liberia to this country. The Report stated, that unless $50,000 be raised the coming year, the enterprise will be impeded on account of debt, so urgent are the calls for expeditions. All the Liberians ask and need, is increase of numbers. Many families are now waiting to go, and the Society would gladly send out an expedition next fall, were the means furnished. Only $5,650 had been received for the past year. The Board appeals to the Colonizationists of New York for their proportion of the amount called for; and should this sum of $15,000 be raised among them, it pledges itself to pay for the passage and six months' support of 300 emigrants.

The New York State Vigilance Committee held a meeting last week, at which its plans and operations were set forth. This Society, which is composed mostly of colored people, was instituted expressly for the management of the underground railroad, and to judge by the results, keeps its business in constant activity. It employs an agent, whose time is occupied in collecting monies, providing for fugitive slaves, and forwarding them to places of safety, and in all possible ways promoting the interests of the Society. According to the report of this agent, read at the meeting, since October last the Society has afforded aid to 166 fugitives, who they have sent to various places of safety, mostly in the United States.

Rights of Subscribers to a Newspaper.—A subscriber to the Tribune asks its editor if he has not an interest in the paper to the extent of his subscription, and therefore a right (to a certain extent) to say what shall or shall not be published in that paper. Mr. Greeley says:—

"We have never understood that a man, by the mere fact of subscribing to a paper, becomes one of its editors, any more than by riding on a steamboat he becomes associate captain, pilot, mate, or engineer—any more than by boarding at a hotel he becomes associate landlord, waiter, or boots. An editor must judge (since it is impossible that a general vote should in each case be taken) whether a majority of his hundred thousand readers would probably agree with that one who insists that his article—perhaps a puff of some musical gridiron or steam schoolmaster he has just invented—should be inserted, or would rather prefer a letter from Paris, or part of a debate in Congress. And whenever it shall be settled that a correspondent has a right to *demand* the full insertion of what he sends us, we think most editors will black their faces and get some kind friend to sell them to the cultivator of a Carolina rice-swamp, if nothing else offers in the way of earning an honest livelihood beside editing."

A True Minister.—The Rev. E. M. Johnson, the founder and for many years pastor of St. John's Church, Brooklyn, resigned its rectorship last winter, that he might devote himself to missionary labor in a poorer part of that city. He has just organized a parish in the scene of his new labors. Mr. Johnson is a man of superior mind, the possessor of a considerable fortune, and while rector of St. John's Church, gave away, we are informed, his whole salary—a liberal one—and is now devoting his time, without money and without price, to the preaching of the gospel to the poor. Instances of disinterestedness and benevolence, like this, unostentatiously pursued for many years, are as worthy of record as they are of imitation. So says the Buffalo Commercial.

Letters and Parcels for our Missionaries.—The new ship Samuel Russell, Capt. Palmer, sails from New York for Canton about the 25th of May, and by her we intend to forward letters and parcels to our missionaries. Persons desirious of sending to them will not soon find a better opportunity.

☞ Four numbers more will complete the fourth volume of the Recorder. Those indebted to us, who expect to avail themselves of our offer to square up old accounts by the payment of two dollars per year previous to the close of the volume, will see that they have not much time to spare.

General Intelligence.

LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

In the SENATE, there were two subjects which occupied a good deal of time, but no definite action was taken upon either. The first was a bill in favor of aiding Yucatan against the Indians by a *temporary* military occupation of the country. The second was a resolution calling upon the President to communicate to the Senate the names of officers serving in the army whose nominations have not been sent in for the approval of the Senate; in discussing which, the danger of allowing the Executive to transcend its constitutional rights, was forcibly urged. Besides this, we do not find much to report in the doings of the Senate last week, except that a resolution adopted by the Legislature of Vermont in favor of Whitney's railroad, was presented and ordered printed.

In the HOUSE OF REPRESENTATIVES, the bill for the admission of Wisconsin into the Union was passed, after considerable discussion. The land bounty bill, in favor of officers promoted from the private ranks of the army, was passed. The bill for paying the regiment of Texas six-months volunteers, was also passed.

ONE WEEK LATER FROM EUROPE.

The steamer Cambria, which sailed from Liverpool on the 29th ult., arrived at this port on Sunday last, bringing intelligence one week later.

All was quiet in England. From Ireland the reports of destitution and death are most appalling, particularly in the Western counties. At Greenock, Scotland, there was a chartist meeting and procession on the 22d of April, but no serious disturbance, and only a few wounds were inflicted by the police.

FRANCE.

From France we learn that the elections passed off with perfect order, in all parts of the country, as far as heard from, and uniformly in favor of the moderate party. There was little or no excitement in Paris on the occasion, and it is said that no one would have supposed, from the appearance of the city, that anything of general importance was going forward. At the same time, there are charges against Ledru Rollin, Louis Blanc, &c., for corrupting the voters, but this is scarcely borne out by the fact of general apathy in regard to the matter. The election was followed by a considerable rise in the funds.

At a council of the Provisional Government, held on the 23d, a decree was adopted definitively abolishing slavery in all the colonies and possessions of the French Republic. The decree is to take effect two months after its publication in the colonies. An indemnity is to be granted to the slave-owners, the amount and form of which will be fixed by the National Assembly. All traffic in slaves between proprietors in the colonies is interdicted from the day of the publication of the decree. All introduction, by hire or otherwise, of negroes into the colonies, is also forbidden.

A lady of Geneva, who is a friend of the Duchess of Orleans, received a few days ago, from the Duchess, a letter which contains, among other things, the following words: 'I deplored at first the unexpected Revolution of February, and wept over the terrible fall of those who were dear to me; I regretted at first for my son the loss of the finest crown in the world; but now I had rather see my son dead than hope for him an early return to France, or dream that he might one day sit upon a throne which is forever impossible.'

The *Presse* announces that in Paris there have been established workshops, in which the shoemakers and tailors, among the unemployed operatives, are engaged in making shoes and wearing apparel for their comrades. They are hereafter to be employed in working for the army.

PRUSSIA.

An affair took place at Berlin on the 20th of April not unlike that at Paris on the 16th. The workmen dissatisfied with the state of things, had arranged a great procession for them, on that day to proceed to the castle and petition the minister of the interior for a change in the electoral law, so that the people might vote directly instead of choosing electors to vote for them. The procession was forbidden, and the King called out the burgher guard, authorizing them to fire on the multitude in case, after being twice summoned to disperse, they should refuse to do so. But the procession was postponed, after seeing what a counter movement there would be.

In the province of Posen a large camp of Poles, established at Xyons, a town about ten miles south of Schuda, has been broken up after a good deal of hostile demonstration. The Jewish inhabitants are now marked out as the objects of popular fury, and at Plashen great excesses have been committed. The Prussians interfered to protect the Jews, and thirteen soldiers were killed in a conflict in the streets. General Colomb has sent a dispatch to General Von Willesen, stating that if these excesses were not put an end to, he would declare the convention or armistice at an end, and attack the Poles with all his forces. General Steinachre is scouring the country with a large body of cavalry, but he finds it almost impossible to put an end to the guerilla warfare that is being carried on. Brutz, on the high road from Posen to Frankfort-on-the-Oder, has been invaded by two thousand scythe men, who destroyed the houses of all the Jews who were said to be usurers. They then left the town. In Kostrel the same scenes were repeated.

DENMARK AND THE DUCHIES.

A sharp action took place on the 21st, between the "Free Corps," consisting of Hamburghers, Berliners, &c., and some Danish infantry, about 800 men in all, supported by a small body of cavalry and a couple of field pieces. These poor deluded young men supposed that they could easily regain their reputation lost in the action of Bau by surprising a Danish outpost, but after trying their courage for a few hours against their better disciplined and organized adversaries, and really fighting with considerable courage and enthusiasm for some time, at a long range of shot, they attempted to charge them with the bayonet, when they were received by a party of Schleswig volunteers, the regular Danish troops making way for them, and completely defeated, with the loss of 20 men killed and 50 wounded, according to the version given by the Holsteiners, but more likely with double that number.

ALTONA, Monday, April 24.—The train from Rendsburg has brought intelligence of the taking of the town of Schleswig by the troops of the Confederation, after an engagement which lasted from 3 o'clock in the afternoon of Easter Sunday until 11 at night. The fortification called the Dannevirk, on which the Danish artillery was placed, was taken by the Prussians at the point of the bayonet, after the battery had been silenced by the field pieces of the Hanoverian contingent. Schleswig then fell into the hands of the Confederation. The conflict was a bloody one, the Danes having a strong position, and doing great execution with their artillery and riflemen before it was carried. The Danes had from 10,000 to 12,000; the force of the Confederation was the greatest, but it was not all engaged; four Prussian regiments of the guard and line formed the bulk of the attacking army. The loss of the Prussians, so far as can be gathered from the unauthenticated accounts, is about 300 men killed and wounded.

GREAT HAIL STORM IN THE SEMINOLE COUNTRY—DESTRUCTION OF WILD FOWL, &c.—The Fort Smith (Ark.) Herald, of April 12, says that Marcellus Duval, Seminole Agent, arrived in that place from the Seminole country, on Wednesday. From him we learn that on the 26th of March last, the valley of the Canadian, about 150 miles west of this, was visited with one of the severest storms of hail that ever fell—the hail stones being about the size of hens' eggs, and some even larger. Where Mr. Duval was, the hail stones were not so large, he being on a ridge, but on either side, on the river and in the prairie, the storm was terrific.

The wild geese and brants, a species of the wild goose, appeared to be on the wing that day, migrating in great numbers from the south to the north, and were killed by hundreds with the hail, while flying. Thirty were counted in one place, lying dead, by some person who passed the spot shortly after the storm. Some fell dead in the yard of a Seminole Chief, named Micanopy, who picked them up, had them cooked, and ate them. He told the agent afterwards that he thought the Great Spirit had sent them to the Indians, knowing they were getting short of provisions. Some of the Indians were afraid to eat them, supposing the destruction of so great a quantity of these birds portended some evil to their country. Others carried them home by horse loads. The Agent says he never heard of any thing of the like before in his life, and when he left, the Indians were still bringing in from the prairies wild geese and brants by horse loads. Several of the Indian cabins were blown down and others unroofed by the storm, but fortunately no person was killed.

SIC TRANSIT GLORIA.—Mr. Ashley of the U. S. Senate, lately deceased, says the Boston Traveler, was the rival and successful candidate, against the late Col. Yell, for the U. S. senatorship, from Arkansas. Col. Yell, after his unsuccessful canvass for senatorial honors, sought military glory by volunteering for the Mexican war, and was killed in the terrible battle of Buena Vista. Mr. Ashley entered Congress at the opening of the present session, and after a few months of enjoyment of his hard-won honors, sickened and died, and now lies as low as his unsuccessful rival. Thus these eager competitors for earthly honors have gone down to untimely graves, and their hopes, their glory and their pride, have perished in an hour; other men will soon fill the places which they occupied, and, except in the memory of a few loving hearts, the existence of such men as Senator Ashley, and Col. Yell, will soon cease to be remembered.

RAPID TRAVELING.—The distance from Paddington to Didcot, in England, was recently run by an eight-wheeled locomotive engine, with eight feet driving-wheels, in 51 minutes and 38 seconds. The distance is 53 miles. The time marked was from a state of rest to a state of rest. The highest speed was between 75 and 76 miles an hour, and many miles were performed at an average velocity of between 67 and 68 miles an hour. The weight carried was 60 tons.

The freight train, consisting of 15 carriages, weighing 115 tons, performed on the same road, 77 miles in 2 hours and 26 minutes, including 17 minutes lost in six stoppages. The engine had seven feet driving-wheels, sixteen-inch cylinder, twenty-inch stroke.

The Buffalo Commercial of Saturday, May 6, says: A rumor is quite current here to-day that the Erie (Pa.) Bank has at last gone by the board. The report is no doubt correct, as the institution has been tottering for months past, and the banks and community generally had lost all confidence in its stability. The agent for redeeming the notes in this city ceased receiving any more of its notes on yesterday afternoon. The amount of the issues of the bank in circulation must be very large, as the charter was one of that class that gave all manner of privileges to those who had the control of the affairs. Such of our brokers as have been victimized are offering the notes of the bank at 50 cents on the dollar.

According to the Erie Observer, the cashier of the Erie Bank says he has means, but not at present available, to redeem all the bills in circulation.

The Directors of the Erie Bank have published a card stating their belief that the Bank will pay every dollar of its liabilities. The resources of the Bank are $445,931, and the liabilities to the public $331,088. The circulation is $286,130. Gen. Reed appends a card, pledging all his property to secure the debts of the Bank.

In Western Virginia, it is advertised that a man of family, who will move on, can have 60 acres of land for nothing. The settler to have the privilege of buying from the owner one hundred or more acres adjoining at one dollar per acre, payable in two, three and four years.

SUMMARY.

Recent accounts from Honduras state that the Indians continue their depredations. They have destroyed the town of Valcalla by burning it to the ground. Five hundred of its defenders have retired into forts, while the women and children were taking care of themselves as they best could, and were flying in all directions without money or food. Even the inhabitants of Balize were threatened with an attack, and had prepared to meet it.

A Pittsburg paper of May 8th, says that a terrible accident occurred on the previous day on the Monongahela, opposite Birmingham. A wedding party, consisting of seven persons, among whom was one lady, the bride, were crossing the river above the dam, when the boat passed over the dam, and four of the men were drowned. The bridegroom was lost, but the lady was saved.

A new hotel is being erected in the city of New York, which will have a front on Chatham street of 93 feet, and 136 on Frankfort. In the rear, the building will be 107 feet wide,—thus giving it the form of an L, the northeasterly limb of which, will be 75 feet in width. It will be seven stories high, of the Corinthian order of architecture. It will probably be completed by the 1st of January next, at an outlay (including $96,000 for the purchase of the lots) of not far from $170,000. The first story will be faced with iron and will compose a range of fine stores.

The Wilmington (Del.) Gazette announces the suicide of Warren Jefferson, Esq., a prominent and highly respected citizen of Sussex Co., which occurred on Thursday last. Mr. Jefferson was a member of the last State Senate, and in 1840 was the candidate of the Democratic party of that State for Governor. He shot himself through the heart with a horse pistol, in the rear of his own house, where he was afterwards found dead. He suffered for some time past under deep depression of spirits, consequent upon various family afflictions.

A dispatch from St. Louis, of May 8, 1848, announces the destruction by fire of four steamboats that morning, viz: the Mary, the Mail, the Missouri Mail, and the Lightfoot. The fire originated in the Mail, which was without insurance. All the rest were insured. The entire loss is estimatad at $30,000. The Mary is not quite a total loss. The boats were all empty.

There is a good prospect that a new railroad will be built from Rochester to Syracuse. We learn from the Rochester Democrat, that the capital stock of this association, one million and a half of dollars, has been all taken up, and the articles of association submitted and approved, at the meeting held at Palmyra on Thursday last. A meeting of the stockholders is to be held at Rochester on the 13th inst. for the purpose of electing officers and completing the organization of the company.

We have eighteen hundred ships engaged in foreign trade, constantly on the ocean. The value of these vessels and cargoes may be safely set down at $250,000 each, producing $450,000,000 as the total value of American shipping on the seas at all times. Besides this there are at least fifteen hundred vessels constantly loading and unloading.

The National Intelligencer says, "Letters from Yucatan to the 14th of April, state that the Indians have elected a King, under the name of *Tutulxia*, which was the name of their King or Chief before the conquest of the Spaniards. He was crowned in the famous ruins of Chichen Itza on the 9th of April.

It is said that the largest corn grower in America is Wm. Polk, Esq., of Arkansas, a brother of the President. His crop last year was estimated at 100,000 bushels. The following is the estimate of the fruits of his plantation: corn $70,000; cotton, $16,000; pork, $4,000; total produce of the year $90,000.

Gerrit Smith, of Peterboro', N. Y., has sent to the editor of the Chronotype $500 toward a fund for the defense of the captain and two men of the New Jersey sloop that carried off the slaves from Washington, and says he will pay more if necessary.

The largest steam engine ever made in Ireland, was recently shipped at Belfast for the Pacha of Egypt. It is one of a number to be erected on the banks of the Nile for pumping water to irrigate the land. The cylinder is 62 inches in diameter, with a ten foot stroke; and the pump will throw up 10,000 gallons of water every minute.

There was a great fire at Detroit, Mich., on the 9th inst., supposed to have caught from a spark of a propeller. Three hundred families were burnt out, and about two hundred thousand dollars worth of property destroyed. Barney's Temperance House and Wales' Hotel were among the buildings burnt.

A correspondent of the Rochester Democrat, writing from Matamoros, says:—At the head of Brazos Island we found an old hut, inhabited by an old man, singular in appearance as the manner in which he lives, almost entirely secluded from the world. Inquiring into his history, we found that he belonged to Utica, and that his name was Parker. He had also resided in Rochester about 20 years ago, but could remember no one except Joseph Medbury, whom he seemed to know quite well.

Mrs. Sweeny was killed at Little Falls, May 12, by a stone thrown out by a sand-blast. Two stones, about 30 pounds each, were dashed into her house, one of which struck Mrs. S. just above the right breast as she sat in her chair with her infant, ten days old. She was killed instantly, and her babe was found, slightly wounded, laying in the blood of its dead mother.

In the United States Court, Chief Justice Taney and Judge Halyburton, sitting at Richmond, in the case of the United States *vs.* James H. Plunkett, a prisoner brought from Rio Janeiro, charged with piracy, (slave trading,) came up on the 4th inst. After a full examination of testimony, and argument by counsel, the jury brought in a verdict of 'not guilty.'

A strange accident has occurred at Cardiff, Scotland. A schooner lying in one of the docks was blown almost to pieces by her cargo of coals having generated a gas which ignited from a candle which one of the crew was using. Several men were killed.

The expedition in search of Sir John Franklin has reached Buffalo, New York, where it is to meet some persons from Montreal, who, together will set out for Hudson's Bay via Detroit, and the Salt St. Marie, in the prosecution of the voyage of exploration. Sir John Franklin, set out on this last voyage of discovery in the year 1845.

Mr. William Knight of Philadelphia, an accomplished engineer in the employ of Messrs. Norris, the famous locomotive builders, died lately of that most deplorable of all diseases, hydrophobia. Mr. Knight it seems was bitten by a favorite dog of his own about three months ago, and all this time has the mysteries poison been slumbering in his system.

A connection between Lake Michigan and the Mississippi has at length been accomplished by the opening of the Illinois and Michigan Canal, and has been duly celebrated at Chicago. This event, in which Chicago has a deep and direct interest, drew out the whole population of the town, and the first boat was received with deafening cheers.

The career of the notorious Father Jarauta has at last been checked. A letter from Queretaro, dated April 2, states that the father was arrested at Huejutla, by the Prefect, Don Christobal Ardrade. The arrest is officially announced in the Tampico Noticioso.

There was a fatal accident, May 1st, on the Reading Railroad. The boiler of the locomotive exploded, instantly killing the enginer, Mr. Nagle, and a fireman, Mr. Coffrey, and badly wounding four others. The accident occurred among a gang of laborers engaged in laying down sills.

Mr. Benjamin N. Carter, of Gloucester, provision dealer, was recently arrested in that town, charged with attempting to poison his wife with arsenic, which was put into a bowl of milk. The lady came near dying, and is not yet wholly out of danger.

The School Fund of Connecticut amounts to $2,077,641 19, and during the past year $126,126 80 has been divided among the School Districts of the State. The number of children between the ages of 4 and 16 is 87,542.

A suit for slander was tried in the Fayette (Ky.) Circuit Court on Thursday last, in which Mrs. Elizabeth White was plaintiff, and Benjamin A. Muir, defendant, and a verdict for $6,000 in damages was rendered for the plaintiff.

It is stated that the late Mr. Clapp, of Portland, has left by will a fund of $8000 for the education and relief of female orphan children, and $4000 for furnishing fuel to unfortunate widows and other poor women.

The Reading railroad passenger train, May 6, when near Reading, ran over three children, killing one, and severely injuring another who is not expected to recover. The third escaped unhurt.

The British ship Sailor Prince, 23 days from Liverpool for New Orleans, with 300 Mormon passengers on board, was spoken on the 4th of April, lat. 18 28, long. 55 10.

John Smith, at Hudson, on the 3d inst. recovered in the Circuit Court, of John Sickles, $1,250 for seducing plaintiff's daughter.

A few months ago 2000 bushels of wheat was sent from Melbourne, Australia, to England. It is said to be of most excellent quality, and had grown in three months and one week. The crop was fifty bushels to the acre.

A new saddle has been invented in Philadelphia, upon which a person may ride horseback with as much ease as though he was seated on a spring seat sofa.

A number of merchants and others in Philadelphia contemplate the construction of a new and independent railroad between that city and this.

There is now living at Adams Center, Jefferson Co., N. Y., a lady 62 years of age who weighs 404 pounds. So says the Scientific American.

The Duke of Buckingham has offered his Irish estates of 250,000 statute acres for sale. The rents were 55,000 dollars per annum.

The famous manufacturer of Locomotives, Norris, of Philadelphia, has commenced a new machine shop at Schenectady, N. Y.

The American Railroad Journal states that there are 77 Locomotive Engines on the Philadelphia and Reading Railroad.

The James Bank will probably be resuscitated before the 17th inst. Bill holders should wait and receive par for their bills.

The notes of the Atlas Bank secured by State stocks only are redeemed by the Controller at 97 cents on the dollar.

MARRIED,

On the 20th of April, by Rev. W. B. Gillett, Mr. MAXSON DUNHAM to Miss SARAH ANN DUNHAM, all of Piscataway, N. J.

In Scott, N. Y., on the 4th ult., by Eld. Varnum Hull, HENRY B. BURR and HARRIET N. GREENE, daughter of Geo. S. Greene, Esq.

DIED,

In Richmond, R. I, on the 21st of April, of consumption, Mrs. MARY WILBER, wife of Sheffield Wilber, in the 45th year of her age, in strong hope of reigning with Christ in glory.

In Westerly, R. I., April 27th, Mrs. ELIZABETH M. MAXSON, wife of Mr. Wm. Elery Maxson, aged 29 years.

MISSIONARY ASSOCIATION—EXECUTIVE BOARD.

A Quarterly meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held at Plainfield, N. J., during the sitting of the Eastern Association, the particular time and place to be designated and notified by the President. GEO. B. UTTER, Rec. Sec.

GOLD PENS, $1,25.

CAUTION.—In consequence of the unprecedented demand for the "People's Pen," introduced to the public some three months since by the subscribers, at the reduced price of $1,25 for a beautiful Diamond Pointed Gold Pen, with a fine silver pencil case, an attempt is being made to palm upon the public an inferior article at the above price. We would respectfully caution our friends against being deceived, and assure them that we shall continue to sell as good a Pen at $1,25, as can be furnished at any other establishment in Boston for $2. We warrant our Pens in all cases to be what they are represented.

CAUTION.—Beware of Platina, and imitation points. The Diamond Points will resist the touch of all metals, and last with care, many years.

WHITE & POTTER,
15 State st., south side Old State House, Boston.

The Pens will be sent by mail when ordered in a letter, enclosing $1,25 or more, post paid.

NOTICE.

The Publishing Committee of the Sabbath Recorder request a full meeting of the subscribers to the Publishing Fund, at Plainfield, N. J., on the evening of fifth-day, May 25. The Committee are desirous of submitting, at this meeting, a report of their past labors, that such arrangements may be made for the future publication of the paper as may be deemed advisable. Those who can not attend personally, are requested to appoint a representative, who shall have discretion to act for them, as it will be important to have a full vote of all interested.

T. B. STILLMAN,
GEO. GREENMAN, } Pub. Com.
DAVID DUNN,

EASTERN ASSOCIATION.

This body will hold its annual session with the Seventh-day Baptist Church in Plainfield, N. J., on the fifth day of the week before the fourth Sabbath in May, 1848, at 10 o'clock A. M. Introductory Sermon by T. B. Brown, of N. Y.; alternate A. B. Burdick, of R. I.

The Executive Board of the Association holds its second semi-annual session at the same place, on the fourth day of said week, at 10 o'clock A. M. The following persons compose the Board: A. D. Titsworth, Chairman; T. B. Brown, Secretary; S. S. Griswold, Corresponding Secretary; H. S. Berry, Treasurer; Daniel Coon, Josiah W. Langworthy, A. B. Burdick, Wm. A. Weeden, I. Moore, C. T. Champlin, Lucius Crandall, W. B. Gillett, S Davison, P. L. Berry, Paul Stillman. S. S GRISWOLD, Cor. Sec.

HOPKINTON, R. I., April 19, 1848.

CENTRAL ASSOCIATION.

Notice is hereby given, that the 13th Anniversary of the Seventh-day Baptist Central Association will be held with the Church in Lincklean, Chenango Co., N Y., commencing on the fourth day of the week before the second Sabbath in June next, (June 7th,) at 11 o'clock A. M. Eld. James Bailey was appointed to preach the introductory discourse; Eld. Russel G. Burdick his alternate.

It is earnestly hoped, that a full delegation will be in attendance, with great hearts, strong arms, and a firm determination to push forward the car of *Bible truth*, with a resolution and consistency worthy of the cause. Brethren, ask yourselves before God your duty, and fear and tremble lest ye come short of what the judge requires of you. An eternity of happiness is at stake. Will ye risk it?

A. L. SAUNDERS, Ass't Sec.

BROOKFIELD, April 23, 1848.

THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, Including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By WILLIAM HENRY BLACK, Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records. London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

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26tf. E. H. WILCOX, PROPRIETOR.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

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The editor, Robert Chambers, is distinguished as the author of several historical works connected with Scotland, and as joint editor of Chambers' Edinburgh Journal.

As an evidence of the great popularity of the work in England, it may be stated that more than *forty thousand copies have been sold in less than three years;* and this almost without advertising or being indebted to any notice from literary Reviews.

In addition to the great number of pictorial illustrations in the English edition, the American publishers have greatly enriched the work by *the addition of fine steel and mezzotint engravings* of the heads of Shakspeare, Addison, Byron, a full length portrait of Dr. Johnson, and a beautiful scenic representation of Oliver Goldsmith and Dr. Johnson.

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Miscellaneous.

SPRING.

BY JOHN SWAIN.

Spring, spring, beautiful spring,
Hitherward cometh, like hope on the wing—
Pleasantly looketh on streamlet and flood,
Raiseth a chorus of Joy in the wood;
Toucheth the bud and it bursts into bloom;
Biddeth the beautiful rise from the tomb;
Blesseth the heart like a heavenly thing!
Spring, spring, beautiful spring.

Song—sweetly saluteth the morn!
The Robin awaketh, and sits on the thorn,
Timidly warbles, while yet in the east
Twilight from duty has not been released;
Calleth the lark that ascendeth on high
Greeting the sun in the depths of the sky,
Telleth the talented blackbird to sing—
Welcome! oh, welcome! beautiful spring!

Life! love! in gladness serene,
Wander in innocence over the green;
Dwell in the garden, and meadow, and wood,
Sing on the mountain, and shine in the flood;
Smile on the bud as it bursts into bloom,
Welcome the beautiful fresh from the tomb;—
How the earth blesseth each fair living thing!
Spring! spring! beautiful spring!

LAST SCENE IN THE TUILLERIES.

It appears that the King, ever since the death of Madame Adelaide, has lost much of his energy, given up in some degree his early habits, and the punctuality in business for which he had always been distinguished. On the morning of Thursday, he had risen somewhat later than usual; he said that he had passed a restless night, and that he was weary, both in mind and body, with the petitioning of the two royal dukes (Nemours and Montpensier) for that which they knew he could not grant. He had been writing all the preceding evening, in his own bedroom, and a sealed letter to the Queen of Belgium was amongst the papers found upon his writing-desk. I understand that the seal was respected, and that the letter was religiously dispatched to its destination. So little apprehension was felt as to the result of the day's debate, that the royal children were brought as usual to the King; and it being Thursday, his majesty had examined, as was his wont on that day, all the copy-books of the Count de Paris, and expressed his satisfaction at the progress evinced by the royal pupil in his various studies. At ten o'clock the children were dismissed, and at that hour the strife began by the announcement of M. Emilie de Girardin. "Nay, but I received him yesterday," exclaimed the King, much irritated, to the aid-de-camp in waiting. "Pardon me, sire, he says that his business is urgent, and that the safety of the empire depends upon your majesty's reception of his message." The King, now interested, but not yet alarmed, gave the order to admit the visitor. It appears by M. de Girardin's own account, that he was so overcome with emotion, that for an instant he could not speak, and the King said abruptly, and in no measured tone of voice, "What more is required by you and your fellows? Have we not made enough concessions in all conscience?" "There is yet another one, your majesty, which is become more necessary than all the rest." "Then it cannot be granted," returned the King, peevishly; "indeed I have regret for that which is already done." "And so have I, your majesty, for it is not yet enough." "*Qu'est ce a-dire?*" exclaimed the King, interrupting him with great vehemence. The haughtiness of the expression, which is untranslatable—the abruptness of the tone in which it was uttered, roused the fiery temper of Girardin, and he answered almost coarsely: "The one concession more which is demanded by the people, is your majesty's abdication—on the instant, too, and without any reservation." The King started to his feet with such a sudden movement, that he upset the inkstand which he had just been using, and the broad black stain may yet be seen upon the carpet. He rushed to the window, whither Girardin followed him, and pointing to the crowd, exclaimed: "Six battalions of the National Guard surround the palace—all are of one mind, and those who sent me here are strong in their unanimity—blood has been shed, and now there is no retreat." Louis Philippe grew deadly pale, and his hand shook violently, as he took that of M. de Girardin, but his voice faltered not as he answered: "You are perhaps in the right, Monsieur; I will go down to the Chambers, not to plead for myself, but to protect my dynasty." At this moment, the Queen, who had been watching and hovering about the apartment in the greatest alarm, appeared upon the door-sill—she spoke not—she evidently did not wish to be observed, for she did not advance one step into the room. She was attired in the deepest mourning, and her silver hair escaped from beneath a cap of black crape—her face was so pale and ghastly, that she seemed about to faint—her tall form bent not—but the agitation of the moment was so great, that she was seized with that palsied shaking of the knees to which she has been subject ever since the death of the Duke of Orleans. She drew back as the King passed out. So great was his own preöccupation, that he perceived her not, and she followed him thus in silence and with noiseless step, little heeding whither he was leading her, so that he was not lost to sight. It was thus that she found herself in the midst of the gardens of the Tuilleries, surrounded by a countless multitude, exposed to all the rigors of a stormy sky, without shawl or bonnet, or any of the appurtenances either of her age or rank. It was a touching sight to behold this eager solicitude, this tender love, stronger than the fear of death, which actuated the Queen in this desertion of all beside her husband. And I know of many, who, wound up to the fierce excitement then, cannot, now that all is over, think of that scene without tears. It was not till Louis Philippe had reached the *Pont Tournant* that he even became aware of the presence of the Queen. It is said that his smile of recognition was a strange and fearful one; he would have turned; perhaps his memory carried him back to another crowd which he had seen before upon that self-same spot, and he dreaded to advance. Just then a squadron of cavalry meeting the crowd issuing from the gate of the Tuilleries, bore down upon the mass. A gentleman seized the arm of the Queen to preserve her from the danger. She turned in frenzy upon him, deeming it an attack. "*Laissez moi, Monsieur,*" exclaimed she, in a loud and angry voice, and, seizing the hand of the King, dragged him with undaunted courage towards a one-horse *citadine* which stood upon the quay, and, forcing his majesty into it, took her seat beside him, while Marshal Gourgaud, who, by this time had pierced the dense mass of people and joined his majesty, spoke in a low voice to the coachman. In an instant the little vehicle set off at a furious gallop along the quay in the direction of St. Cloud—and the monarchy of July was no more!

This is the true history of the flight from the Tuilleries, of Louis Philippe, King of the French.

ESCAPE OF THE DUKE DE NEMOURS.

On the morning of the 24th of February, when the Duchess of Orleans and her two sons quitted the Tuilleries to go to the Chamber of Deputies, she was accompanied by the Duke de Nemours, dressed in the uniform of a lieutenant general. In the midst of the tumult which terminated the session, the prince jumped from a window which overlooks the passage into the garden of the presidency, and gained the street. Here two of the combatants, who from the square of the Palais Royal had gone towards the chamber after the skirmish of the Chateau d'Eau, enabled him to dress himself in the uniform of a National Guard, which one of them took off and gave him. The Duke, in undressing, gave to one of these citizens several valuable articles which he had about him, among others a watch of great price, a dagger knife, a chevalier ring, a purse containing several gold pieces, and a neck and vest chain. He then ran off in the direction of the Rue de Bourgogne, where he afterwards entered a hired cabriolet.

Since that time the Duke de Nemours has gone over to England, and the preceding details would have remained unknown, if the police, in the active efforts they are making to recover property which was abstracted on the 24th of February, had not got trace of the jewelry of the Duke de Nemours. The police obtained information that it was a young journeyman clockmaker of the quarter Chausse d'Antin, who had possession of these articles, and the prefect of police, M. Caussidiere, issued a warrant which has resulted in finding almost all the articles.

The holder of them, who has the reputation of being an honest and laborious workman, protested that he had always intended to send them to the Duke de Nemours. "I did not consider myself," he declared, "as the lawful owner, though I think it was his intention to make me a present of them, when he placed them in my hands. He told me in the midst of his trouble, to take them, and keep them, as there was no pocket in the uniform he had just put on, which would hold them, and he feared they might lead to his discovery, if he should meet any one in his flight."

The young clockmaker, who has been left at liberty, and whose declarations have been accepted, and the articles put under seal, adds that the 25th of February he related to his master the facts as above stated, and that having the intention to write to Queen Maria Amelia, he had prepared a sketch of a letter which he had not written out, not knowing where or how to send it, but in the letter he had told the Queen that he held at the disposition of the Duke de Nemours, the articles the Prince had left with him in his flight, except a few louis which he found in the purse, which want of work had compelled him to appropriate, but that he would refund those as soon as he resumed work.

FACTS STRANGER THAN FICTION.

A rather fashionable young man of about thirty, was noticed one afternoon last week promenading between the Park and the Hospital, in Broadway. He was attired in somewhat sailor fashion, and presented evident marks of the rum dissipation. His dark hair was long and matted, and his toilet apparently had not been attended to for many days. At one of his many turns he met two ladies. One was tall, strikingly handsome, and dressed in deep mourning; the other was short and fair, and bedecked in light fancy colors. When the sailor and the lady in mourning met, the latter wildly screamed, and would have fallen on the side-walk but for the impulsive effort of the strange looking man to catch her in his arms. "Good heavens, Edward," convulsively gasped the female, and "Eliza, my own loved one," was hoarsely whispered by the sailor. He bore the fainting form in his arms gently into Mr. ——'s store, where every attention was paid to her distressed situation.

Quite a gaping crowd was collected, deeply interested by the scene. The lady is an actress of great promise and some European fame, now sojourning at one of our fashionable hotels. She was to have appeared at one of our theatres in the course of next week. Having heard of the death of her husband, she left England about two months past. The history of her early marriage was one of woe and misfortune. Her husband was a midshipman on board an English war steamer, was dismissed for drunkenness, and joined a cruiser of suspicious character. In one of his fits of intoxication this man fell overboard in the Gulf stream in a gale of wind. A spar was thrown to him, by which he was miraculously saved. He was picked up by one of our packets and landed at Peck Slip a few weeks since. Edward T——n is the husband for whose rumored death his young, beautiful, and accomplished wife went into mourning; and thus, as we have described, did she, in a singular manner, fall in with her lost one. Heaven pity the afflicted trial-stricken wife, and restore her erring husband to society. [N. Y. Sun.

PUNCTUATION.—Caxton had the merit of introducing the Roman pointing, as used in Italy; and his successor, Prison, triumphed by domiciliating the Roman letter. The dash, or perpendicular line, thus | was the only punctuation they used. It was, however, discovered that the "craft of pointing, well-used, makes the sentence very light." The more elegant comma supplanted the long uncouth |; the colon was a refinement, "showing that there is more to come;" but the semicolon was a Latin delicacy, which the obtuse English typographer resisted. The Bible of 1592, though printed with appropriate accuracy, is without a semicolon; but in 1633 its full rights are established by Charles Butler's English Grammar. In this chronology of the four points of punctuation, it is evident that Shakspeare could never have used a semicolon; a circumstance which the profound George Chalmers mourns over, opining that semicolons would often have saved the poet from his commentators. [D'Israeli.

SUPERSTITION IN THE REIGN OF JAMES THE FIRST.

The reign of James was abundant in schemes for the discovery of gold and of hidden treasure by charms; and the general prevalence of such belief may be imagined, when we find that David Ramsay, known to our readers as the King's watchmaker, in the *Fortunes of Nigel*, having been told that a large quantity of treasure was buried in the cloisters of Westminster Abbey, begged permission of Williams, then Dean, to search for it. Williams, with the proviso that the church should have a share, gave his consent. Now, David Ramsay did not go to work in a common manner, but, under the direction of a cunning man, named John Scott, he, with "several others," entered the cloisters with hazel rods, and "played them." On the west side the rods "turned the one over the other;" so, thinking that the treasure was there, they began to dig, but found only a coffin. Again and again they tried, but were disappointed, until David and his company, with "half-quartern sack, to put the treasure in," were compelled to return no richer than they came. As John Scott had prophesied success, a sufficient excuse must be found, so, as a very "blustering wind" arose before they had finished, the demons, who were unwilling the treasure should be discovered, determined their search should be in vain. These cunning men, who used the hazel rod, and crystal, were most indignant at being confounded with wizards, and "such slaves of the devil;" for they pretended "to acquaintance with angels." Such was old Mr. William Hodges, under whom the aforesaid John Scott studied. John Scott at length took his leave of his master, "being to return to London," to get married. Probably anxious to test the skill of old Mr. William Hodges, he requested him to show him his lady in the crystal. Hodges complied, and bade him say what he saw. "A ruddy-complexioned wench, in a red waist-coat, drawing a can of beer," was the reply. "She must be your wife," said the owner of the crystal. "Never," replied Scott; "I am to marry a tall gentlewoman in the Old Bailey." "You must marry the red waist-coat," was the oracular decision. Away went Scott, fully determined to take his own way; but when he arrived at the Old Bailey, he found the tall gentlewoman already married. Two years passed; and then, on a journey, going into an inn at Canterbury, John Scott went by mistake into the kitchen instead of the sitting-room, and behold there was a maiden in a red waist-coat, drawing a can of beer! The stars had certainly led him thither; and who, in the seventeenth century, could resist their influence? So John Scott "became a suitor" to red waist-coat, married her, and lived very happy ever after, as the old stories say. In this case the prediction undoubtedly wrought its own fulfillment, and this was often the case when so much faith was joined to so much credulity. The belief in the power of the crystal to foreshadow future events was held, however, by many a grave divine at this period. The bold and ambitious mother of James' last favorite was believed, when a mere humble dependent in a noble family, to have seen herself in this magic mirror, blazing with gold and gems, just as she appeared at Whitehill, when courted by the proudest nobles, and complimented by the King himself. [British Quarterly.

"MR. & MRS. THIEF."—An extensive dry goods dealer on Washington-st. has for a long time been in the practice of charging articles missing from the counter, to the firm of "Mr. & Mrs. Thief." Their account had amounted to about $100—when, a few days since, he detected a young lady belonging to the "upper ten" in the act of secreting a pair of hose, whereupon he politely informed her that he had an unsettled account on his books headed by her name, and if she would wait a few minutes he would add the hose she had just taken to the bill and receipt it for her. The affrighted damsel fell upon her knees and begged, *implored* him not to expose her. She would leave her gold watch, jewelry, *anything*, to prevent discovery, and would immediately obtain the money and settle the bill. On these conditions she was allowed to depart. In a short time, however, true to her pledge, she returned—having made a "raise" probably from "Papa" or "Mamma"—and canceled the bill, after which she departed apparently highly gratified at her lucky escape. We understand that quite a number of the dry goods merchants on Washington and Hanover streets have devoted a page in their ledgers to the firm of "Mr. & Mrs. Thief;"—so that the luckless sinners who first happen to get caught will have to "fork over" for all delinquencies recorded, if they would save themselves from public disgrace; otherwise, sentences at the discretion of the presiding Judges of the Criminal Courts will be their inevitable doom. [Boston Chron.

OPENING OF THE ERIE CANAL.—SOUND *vs.* LIHGTNING.—It is announced that the water is to be let into the Erie Canal to-day, and the intelligence is instantly communicated by Telegraph. This recalls to mind the ceremonies of the celebration at the time this Canal was completed, and the means resorted to, to convey speedily as was then possible, from Buffalo to the seaboard, the news that the waters of Lake Erie had been let into the Canal, and the first boat had commenced its trips to New York. The Canal was completed October 20, 1825, and on Wednesday, at 10 A. M., the waters of the Lake were let in, and a boat commenced its voyage. The announcement of this joyful event was made to the citizens of the State by the sound of cannon placed in a continued line along the Canal and the Hudson, at intervals of eight miles, extending from Buffalo to Sandy Hook, a distance of 545 miles. The moment the boat entered the Canal at Buffalo, the firing was commenced, and was continued in succession till the intelligence reached the City, which was at 20 minutes past 11 o'clock, occupying one hour and twenty minutes. The acknowledgment of the receipt of this intelligence was returned in the same manner. This velocity averaging about half the velocity of sound. The intelligence is to-day communicated by lightning—instantaneously. [Evening Post, May 1.

Every man knows how to row in a calm; and an indifferent pilot will guide a ship in smooth water. To repress our rising passion in the midst of provocation, will prove that we can handle the helm in a storm.

PARIS WIT.—At a meeting of one of the clubs of Paris an ardent republican in addressing the meeting, with more than ordinary violence, worked himself up to such a pitch of rage against aristocrats, monarchists, and conspirators against the Republic, that he at length exclaimed, 'The Republic will not be safe till at least 300,000 heads have fallen.' This proposition was received with loud murmurs, and cries of 'Turn him out!' but at length one of the members rose and said, 'The sentiment is a noble and patriotic one. I should like to have a lock of that citizen's hair.' Loud applause followed, and the lock of hair was promptly in the hands of the demander. Presently another admirer of patriotism expressed his wish for a portion of the citizen's locks, and hundreds followed. The end of it was, that the ardent Democrat, who was so anxious for 300,000 aristocratic heads, was turned out of the meeting without a single hair on his own.

"HOWEVER BOUNDED."—Hon. Rufus Choate has given the clearest idea of the "*however*" boundaries of a county, that we have yet seen. A few days since, while arguing before a legislative committee upon the disputed boundary question between Massachusetts and Rhode Island, he alluded to the absurdity of relying upon the loose and indefinite boundaries marked out by the Commissioners a century ago, and gave a sweep at them all in the following sentence which we find in the Barre Gazette:—

"I would as soon," said he in nervous tones and with startling action, "think of bounding a sovereign State on the north, by a dandelion, on the west, by a blue jay, on the south, by a hive of bees in swarming time, and on the east, by three hundred foxes with fire brands tied to their tales!"

ANECDOTE OF JOHNSON.—As soon as Johnson had completed the last sheet of his Dictionary, the delay of which had quite exhausted the patience of Miller, the bookseller, the latter acknowledged the receipt of it in the following rude terms:—"Andrew Miller sends his compliments to Mr. Samuel Johnson, with the money for the last sheet of the Dictionary, and thanks God he has done with him." To which uncourteous intimation the Doctor replied in the following bitter retort:—"Samuel Johnson returns his compliments to Mr. Andrew Miller, and is very glad to find, (as he does by his note) that Andrew Miller has the grace to thank God for anything."

VARIETY.

It is not perhaps generally known, that common beets, roasted in embers or baked in a stove, in the same manner you would potatoes, are much sweeter and dryer than when prepared for the table in the ordinary way by boiling. Such, nevertheless, is the fact. When they are perfectly done, peel and serve them in the ordinary way. It is better, when beets are required for this purpose, to select such as are of medium size, smooth, and perfectly round, as large roots do not cook so readily or so well, on account of their size.

In the next Presidential election, the whole number of electoral votes will be 290 with, or 286 without Wisconsin. It is very probable that Wisconsin will be enabled to choose four Electors, and if so, 146 votes will be required to elect a President by the people. The South will cast 121 Electoral votes; and of these, upward of twenty are allowed on account of her property in human beings; and the North, 169, giving the free States a majority of 48.

A correspondent of the Journal of Commerce announces a new telegraph, the invention of Mr. Bain of England, where the patent has been sold for £12,000. This telegraph, says the correspondent of the Journal of Commerce, is capable of transmitting one thousand words per minute, and could telegraph the President's message in an hour. The inventor has taken measures to secure a patent in this country.

In New York, a few days ago, it is said, a man hung himself very curiously. He rigged the rope so that after passing round his neck it was fixed to his feet, and so that by straightening out his legs, he could help the process he had in view! He also arranged a looking glass, so that he could see his own face during the operation, and study the contortions it might undergo!

At a late meeting of the New York City Temperance Society, Rev. Dr. Tyng stated that *fifty millions of dollars* were directly spent in this city annually for liquor; a sum sufficient to send six thousand Christian missionaries to any quarter of the globe; and that the sum expended for liquors equaled all that was raised in the city for the objects of benevolence.

The library of the King and Queen of the French, at Neuilly amounted, it is said, to 14,000 volumes, and about 12,000 of these have escaped the devastation of the chateau. Many of these books are very rare and valuable; and the whole will be placed in the National Library, as the Royal Library of Paris is styled since the revolution.

At a recent examination of the mutes of the Ohio Asylum at Columbus, the following question was proposed to a deaf and dumb teacher in the institution.

"Would it be wrong for a white man to marry a black wife?"

The mute replied by writing—

"I do not know that it would be a sin. *Who wants one?*"

Lazy rich girls make rich men poor, while industrious poor girls make poor men rich. Remember this, ye affected fair ones, whose antipathy to putting your hands into cold water is always getting your husbands' into hot water.

A good many hundred years ago Anacharsis said to Solon, "Give me leave to tell you, that these written laws are just like spiders' webs; the weak and small may be caught and entangled in them; but the rich and powerful will break through and despise them." So it has continued to be always and everywhere.

When you are disposed to be vain of your mental acquirements, look up to those who are more accomplished than yourself, that you may be fired to emulation; but when you feel dissatisfied with your circumstances, look down on those beneath you, that you may learn contentment.

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The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First	commencing Wednesday, Aug. 25,	and ending	Dec. 1
Second	" "	Dec. 15,	"	March 22
Third	" "	April 5,	"	July 12

TUITION, per term of fourteen weeks, from $3 00 to	$5 00
EXTRAS—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold th reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman New York, will be promptly attended to.

The Sabbath Recorder.

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☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

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The Sabbath Recorder.

MY MOTHER'S GOLD RING.

BY L. M. SARGENT.

I have one of the kindest husbands; he is a carpenter by trade, and our flock of little children has one of the kindest fathers in the country. I was thought the luckiest girl in the parish, when G—— T—— made me his wife. I thought so myself. Our wedding day, and it was a happy one—was but an indifferent sample of those days of rational happiness and uninterrupted harmony, which we were permitted to enjoy together for the space of six years. And although for the last three years of our lives we have been as happy as we were at the beginning, it makes my heart sick to think of those long dark days and sad nights, that came between, for two years of our union were years of misery. I well recollect the first glass of ardent spirits that my husband ever drank. He had been at a grocery to purchase a little tea and sugar for the family; there were three cents coming to him in change; and unluckily the deacon, who keeps the shop, had nothing but silver in the till; and, as it was a sharp frosty morning, he persuaded my good man to take his money's worth of rum, for it was just the price of a glass. He came home in wonderful spirits, and told me he meant to have me and the children better dressed, and as neighbor Barton talked of selling his horse and chaise, he thought of buying them both; and, when I said to him, "George, we are dressed as well as we can afford, and I hope you will not think of a horse and chaise until we have paid off the Squire's mortgage;" he gave me a harsh look and a bitter word.

I never shall forget them, for they were the first he ever gave me in his life. When he saw me shedding tears, and holding my apron to my face, he said he was sorry, and came to kiss me, and I discovered he had been drinking, and it grieved me to the heart. In a short time after, while I was washing up the breakfast things, I heard our little Robert, who was only five years old, crying bitterly; and, going to learn the cause, I met him running towards me with his face covered with blood.

He said his father had taken him on his knee, and was playing with him, but had given him a blow in the face, only because he had said, when he kissed him, "Dear papa, you smell like old Isaac, the drunken fiddler." My husband was very cross to us all, through the whole of that day; but the next morning, though he said but little, he was evidently ashamed and humbled, and he went about his work very industriously, and was particularly kind to little Robert. I prayed constantly for my good man, and that God would be pleased to guide his heart aright; and, more than a week having gone by, without a similar occurrence, I flattered myself that he would never do so again. But in a very short time, either the Deacon was short of change, as before, or some tempting occasion presented itself, which my husband could not resist, and he returned home once more under the influence of liquor. I never shall forget the expression of his countenance when he came in that night. We had waited supper a full hour for his return; the tea-pot was standing at the fire, and the bannocks were untouched upon the hearth, and the smaller children were beginning to murmur for their supper. There was an indescribable expression of defiance on his countenance, as though he was conscious of having done wrong, and resolved to brave it out. We sat down silently to supper, and he scarcely raised his eyes upon any of us, during this unhappy repast. He soon went to bed and fell asleep; and after I had laid our little ones to rest, I knelt at the foot of the bed, on which my poor misguided husband was sleeping, and poured out my very soul to God, while my eyes were scalded with the bitterest tears I had ever shed. For I then foresaw, that unless some remedy could be employed, my best earthly friend, the father of my little children, would become a drunkard. The next morning, after breakfast, I ventured to speak with him upon the subject, in a mild way; and, though I could not restrain my tears, neither my words nor my weeping appeared to have any effect, and I saw he was becoming hardened, and careless of us all. How many nights have I waited, weeping alone at my once happy fireside, listening for the lifting latch, and wishing, yet dreading, to hear his steps at the door!

After this state of things had continued, or rather grown worse, for nearly three months, I put on my bonnet one morning, after my husband had gone to his work, and went to the Deacon's store; and, finding him alone, I stated my husband's case, and begged him earnestly to sell him no more. He told me it would do no good, for, if he did not sell it, some other person would sell it; and he doubted whether my husband took more than was good for him. He quoted Scripture to show that it was the wife's duty to keep at home, and submit herself to her husband, and not meddle with things that did not belong to her province. At this time, two or three customers called for rum, and the Deacon civilly advised me to go home and look after my children.

I went out with a heavy heart. It seemed as if the tide of evil was setting against me. As I was passing farmer Johnson's on my way home, they called me in. I sat down and rested myself for a few minutes in their neat cottage. Farmer Johnson was just returning from the field, and when I saw the little ones running to meet him at the stile, and the kind looks that passed between the good man and his wife, and when I remembered we were married on the same day, and compared my own fortune with theirs, my poor heart burst forth in a flood of tears. They all knew what I was weeping for, and farmer Johnson, in a kind manner, bade me cheer up, and put my trust in God's mercy, and remember that it was often darkest before daylight. The farmer and his wife were members of the temperance society, and had signed the pledge; and I have often heard him say, that he believed it had saved him from destruction. He had, before his marriage, and for a year after, been in the habit of taking a little every day. He was an industrious, thriving man; but shortly after his marriage he became bound for a neighbor, who ran off, and he was obliged to pay the debt. I have heard him declare, that, when the sheriff took away all his property, and stripped his little cottage, and scarcely left him those trifles secured to the poor man by law; and when he considered how ill his poor wife was at the time, in consequence of the loss of their child, that died only a month before, he was restrained from resorting to the bottle, in his moments of despair, by nothing but a recollection of the pledge he had signed. Farmer Johnson's minister was in favor of the pledge, and had often told him that affliction might weaken his judgment and his moral sense, and the pledge might save him at last, as the plank saves the life of a mariner; who is tossed upon the waves.

Our good clergyman was unfortunataly of a different opinion. He had often disapproved of pledges. The Deacon was of the same opinion; he thought very ill of pledges.

Month after month passed away, and our happiness was utterly destroyed. My husband neglected his business, and poverty began to stare us in the face. Notwithstanding my best exertions, it was hard work to keep my little ones decently clothed and sufficiently fed. If my husband earned a shilling, the dram-seller was as sure of it, as if it were already in his till. I some times thought I had lost all my affection for one who had proved so entirely regardless of those whom it was his duty to protect and sustain; but when I looked in the faces of our little children, the recollection of our early marriage days, and all his kind words and deeds soon taught me the strength of the principle that had brought us together.

I shall never cease to remember the anguish I felt when the constable took him to jail, upon a dram-seller's execution. Till that moment, I did not believe my affection could have survived, under the pressure of that misery, which he had brought upon us all. I put up such things of the little that remained to us, as I thought might be of use, and turned my back upon the spot where I had been very happy and very wretched. Our five little children followed, weeping bitterly. The jail was situated in the next town. "Oh, George," said I, "if you had only signed the pledge, it would not have come to this." He sighed and said nothing; and we walked nearly a mile in perfect silence. As we were leaving this village, we encountered our clergyman, going forth upon his morning ride. When I reflected that a few words from him would have induced my poor husband to sign the pledge, and that if he had done so he might have been the kind father and the affectionate husband that he once was, I own it cost me considerable effort to suppress my emotion. "Whither are you all going?" said the holy man. My husband, who always appeared extremely humble in presence of the minister, and replied to all his inquiries in a subdued tone of voice, answered, with unusual firmness, "To jail, reverend sir." "To jail!" said he, "ah, I see how it is; you have wasted your substance in riotous living, and are going to pay for your improvidence and folly. You have had the advantage of my precept and example, and you turned a deaf ear to the one, and neglected the other."

"Reverend sir," my husband replied, galled by this reproof, which appeared to him at that particular moment an unnecessary aggravation of his misery, "reverend sir, your precept and your example have been my ruin; I followed them both—you, who had no experience of the temptations to which your weaker brethren are liable, who are already addicted to the temperate and daily use of ardent spirits, advised me never to sign a pledge. You admitted that extraordinary occasions might justify the use of ardent spirits, and that on such occasions you might use it yourself. I followed your example, but it has been my misfortune never to drink spirituous liquors without finding that my *occasions* were more *extraordinary* than ever. Had I followed the example of neighbor Johnson, I should not have made a good wife miserable, nor my children beggars." While he uttered these last words, my poor husband looked upon his little ones, and burst into tears; and the minister rode slowly away without uttering a word.

I rejoiced even in the midst of our misery, to see that the heart of my poor George was tenderly affected; for it is not more needful that the hardness of wax should be subdued by fire, than that the heart of man should be softened by affliction, before a deep, lasting impression can be made. "Dear husband," said I, "we are young; it is not too late; let us trust in God, and all may be well." He made no reply, but continued to walk on, and weep in silence. Shortly after, the Deacon appeared, at some distance, coming towards us on the road; but as soon as he discovered who we were, he turned away into a private path. Even the constable seemed somewhat touched with compassion at our situation, and urged us to keep a good heart, for he thought some one might help us, when we least expected it. My husband, whose vein of humor would often display itself, even in hours of sadness, instantly replied, that the good Samaritan could not be far off, for the priest and the Levite had already passed by on the other side. But he little thought, poor man, that even the conclusion cf this beautiful parable was likely to be verified. A one horse waggon, at this moment, appeared to be coming down the hill behind us, at an unusually rapid rate, and the constable advised us, as the road was narrow, to stand aside and let it pass. It was soon up with us; and when the dust had cleared away, it turned out as little Robert had said, when it first appeared on the top of the hill, to be farmer Johnson's gray mare and yellow waggon. The kind-hearted farmer was out in an instant, and, without saying a word, was putting the children into it, one after another. A word from farmer Johnson was enough for any constable in the village. It was all the work of a moment. He shook my husband by the hand; and then he began, "Neighbor Johnson, you are the same kind friend"—"Get in," said he; "let us have no words about it. I must be at home in a trice; for," turning to me, "your old schoolmate, Susan, my wife, will sit crying at the window till she sees you safe home again." Saying this, he whipped the gray mare, who, regardless of the additional load, went up the hill faster than she came down, as though she entered into the spirit of the whole transaction.

It was not long before we reached the door of our cottage. Farmer Johnson took out the children; and while I was trying to find words to thank him for all his kindness, he was up in his wagon and off, before I could utter a syllable. Robert screamed after him, to tell Tim Johnson to come over, and that he should have all his pinks and marigolds. When we entered the cottage, there were bread and meat and milk upon the table, which Susan, the farmer's wife, had brought over for the children. I could not help sobbing aloud, for my heart was full. "Dear George," said I, turning to my husband, "you used to pray; let us thank God for this great deliverance from evil." "Dear Jenny," said he, "I fear God will scarcely listen to my poor prayers, after all my offences; but I will try."

We closed the cottage door, and he prayed with so much humility of heart, and so much earnestness of feeling, that I felt almost sure that God's grace would be lighted up, in the bosom of this unhappy man, if sighs, and tears, and prayers, could find their way to heaven. He was very grave, and said little or nothing that night. The next morning, when I woke up, I was surprised, as the sun had not risen, to find that he had already gone down. At first I felt alarmed, as such a thing had become unusual with him of late years; but my anxious feelings were agreeably relieved, when the children told me their father had been hoeing for an hour in the potato field, and was mending the garden fence. With our scanty materials, I got ready the best breakfast I could, and he sat down to it, with a good appetite, but said little; and now and then I saw the tears starting in his eyes.

I had many fears that he would fall back into his former habits whenever he should meet his old companions, or stop in again at the Deacon's store, and I was about urging him to move into another village. After breakfast, he took me aside, and asked me if I had not a gold ring. "George," said I, "that ring was my mother's; she took it from her finger and gave it to me the day that she died. I would not part with that ring unless it were to save life. Besides, if we are industrious and honest, we shall not be forsaken." "Dear Jenny," said he, "I know how you prize that gold ring; I never loved you more than when you wept over it, while you first told me the story of your mother's death; it was just a month before we were married, the last Sabbath evening in May, Jenny, that we were walking by the river. I wish you would bring that ring." Memory hurried me back in an instant, to the scene, the bank upon the river's side where we sat together and agreed upon a wedding day. I brought down the ring, and he asked me, with such an earnestness of manner, to put it on his finger, that I did so; not however, without a trembling hand and a misgiving heart. "And now, Jenny," said he, as he rose up to go out, "pray that God will support me."

My mind was not in a happy state, for I felt some doubts of his intentions. From a little hill at the back of our cottage we had a fair view of the Deacon's store. I went up to the top of it, and while I watched my husband's steps, no one can tell how fervently I prayed to God to guide them aright. I saw two of his old companions standing in the store door, with glasses in their hands; and, as he came in front of the shop, I saw them beckon him in. It was a sad moment for me. "Oh, George," said I, though I knew he could not hear me, "go on; remember your poor wife and starving children!" My heart sank within me, when I saw him stop and turn towards the door. He shook hands with his old friends; they appeared to offer him their glasses; I saw him shake his head and pass on. "Thank God," said I, and ran down the hill with a light step, and seizing my baby at the cottage door, I literally covered it with kisses, and bathed it in tears of joy.

About ten o'clock, Richard Lane, the Squire's office boy, brought in a piece of meat and some meal, saying my husband sent word, that he could not be home till night, as he was at work on the Squire's barn. Richard added, that the Squire had engaged him for two months. He came home early, and the children ran down the hill to meet him. He was grave, but cheerful. "I have prayed for you, dear husband," said I. "And a merciful God has supported me, Jenny," said he. It is not easy to measure the degrees of happiness; but take it altogether, this, I think, was the happiest evening of my life. If there is great joy in heaven over a sinner that repenteth, there is no less joy in the heart of a faithful wife, over a husband that was lost, and is found. In this manner the two months went away. In addition to the common labor, he found time to cultivate the garden, and make and mend a variety of useful articles about the house.

It was soon understood that my husband had reformed, and it was more generally believed, because he was a subject of sneers of a large number of the Deacon's customers. My husband used to say, "Let those laugh that are wise and win. He was an excellent workman, and business came to him from all quarters. He was soon able to repay neighbor Johnson, and our families lived in the closest friendship of each other.

One evening farmer Johnson said to my husband that he thought it would be well for him to sign the temperance pledge, that he did not advise it, when he first began to leave off spirits, for he feared his strength might fail him. "But now," said he, "you have continued five months, without touching a drop, and it would be well for the cause that you should sign the pledge." "Friend Johnson," said my husband, "when a year has gone safely by, I will sign the pledge. For five months, instead of the pledge, I have in every trial or temptation—and a drinking man knows well the force and meaning of these words—I have relied on this gold ring, to renew my strength, and remind me of my duty to God, to my wife, to my children, and to society. Whenever the struggle of appetite has commenced, I have often looked upon this ring, I have remembered that it was given, with the last words and dying counsels of an excellent mother, to my wife, who placed it there; and under the blessing of Almighty God, it has proved thus far the life-boat of a drowning man."

The year soon passed away, and on the very day twelvemonth, on which I had put that ring on my husband's finger, farmer Johnson brought over the temperance book. We all sat down to the tea-table together. After supper was done, little Robert climbed up and kissed his father, and turned to farmer Johnson, "Father," said he, "has not smelt like old Isaac, the drunken fiddler, once since we rode home in your yellow waggon." The farmer opened his book, my husband signed the pledge of the Society, and with tears in his eyes, gave me back —ten thousand times more precious than ever —MY MOTHER'S GOLD RING.

SIGNS OF THE TIMES—THE JEWS.

At the recent anniversary of the American Society for Meliorating the Condition of the Jews, the Rev. Dr. Tyng submitted and remarked upon the following resolution :—

Resolved, That the signs of the times are such as should rouse all who love the Lord Jesus Christ and wait for his salvation to renewed earnestness and enlarged effort in this holy enterprise.

Dr. T. said there was no cause in the whole circle of Christian effort he esteemed before the one in advocacy of which he rose. As the signs of the times are brought before the view, we see the necessity of the conversion of the Jews. Some thought the conversion of the world was to be like a gradual dawning of light to the fullness of day. He did not see this; he was one who looked for another dispensation—that this great work was to be instant, not gradual, as if the noonday sun should start suddenly from the darkened midnight sky. He looked for the coming of Christ for a second time, and in that Jerusalem shall take her promised place as the head of the nations. She is to be established as the metropolis of an empire such as present monarchies in vain attempt to typify. There comes a day when Jewish hands are to unlock the doors of spiritual consolation, and hordes of Gentiles are to seek for admission. When I see the whole history of prophecy coming to a conclusion—when I behold the present upheaving of the ten parts of the old Roman Empire—when these kingdoms are destroyed, what then? Does prophecy stop at nothing? No, it stops with a returning heavenly monarch to gather His people—it stops where a mighty Conquerer comes forth and sets up His throne in His long suffering Jerusalem. Does any one doubt this result? The signs of the times urge us to advance this very thing—the Bridegroom cometh, go ye out to meet Him. He then read the following poem of Charlotte Elizabeth—"The Signs of the Times,"—as expressing all he could desire to say, had he even time at his command.

When from scattered lands afar,	Matt. 24: 6. 8
Spreads the voice of rumored war,	Luke 21: 25
Nations in tumultuous pride,	Haggai 2: 7
Heaved the ocean's roaring tide,	Hebrews 12: 26, 29
When the solar splendors fail,	Matt. 24: 29
When the crescent waxeth pale,	Rev. 16: 12
And the powers that starlike reign	Matt 24: 29
Sink dishonored to the plain,	Joel 11: 10, 31
World! do thou the signal dread,	Luke 21: 26, 36
We exalt the drooping head;	Luke 21: 37, 28
We uplift th' expectant eye,	Eph. 1: 14
Our redemption draweth nigh;	Rom. 8: 19, 23
When the fig tree shoots appear	Matt. 24: 22, 23
Men behold their summer near;	Luke 21: 29, 31
When the hearts of rebels fail,	Isaiah 59: 18, 19
We the coming Conquerer hail,	Rev. 19: 11, 16
Bridegroom of the weeping spouse	Rev. 19: 7, 9
Listen to her longing vows,	Rev. 6: 10
Listen to her widowed moan,	Luke 13: 3, 7, 8
Listen to Creation's groan,	Rom. 8: 22, 23
Bid, O bid Thy trumpet sound;	1 Thess. 4: 16
Gather Thine elect around,	Matt. 24: 31
Gird with saints Thy flaming car	Jude 14
Summon them from clime afar,	Isaiah 24: 13—15
Call them from life's cheerless gloom,	Matt. 24: 40, 41
Call them from the marble tomb,	Rev. 20: 4—6.
From the grass-grown village grave,	Luke: 4 16
From the deep dissolving wave,	Psalms 49: 14, 15
From the whirlwind and the flame,	1 Thess. 4: 17
Mighty Head, Thy members claim.	Col. 1: 15
Where are they whose proud disdain,	Luke 19: 12, 27
Scorn to brook Messiah's reign?	Matt. 13: 41, 42
Lo, in waves of sulphurous fire	Luke 17: 27, 30
Now they taste His tardy ire;	Rev. 19: 20, 21
Fettered till the appointed day,	Rev. 18: 3, 5, 9
When the world shall pass away.	2 Peter 2: 9
Quelled are all thy foes, O Lord,	Rev. 19: 15, 21
Sheath again the dreadful sword.	Pslams 110: 5, 7
Where the Cross of anguish stood,	Isaiah 53: 3, 5, 12
Where thy life distilled in blood,	Mark 14: 27
Where they mocked Thy dying groan,	Mark 15: 29
King of Nations! plant Thy throne.	Isaiah 24: 23
Send Thy law from Zion forth,	Zach. 8: 3
Speeding o'er the willing earth;	Daniel 2: 35, 44
Earth, whose Sabbath glories rise	Isaiah 40: 1, 9
Crowned with more than Paradise;	Psalms 67: 6
Sacred be the impending veil!	1 Corin. 13: 12
Moral sense and thought must fail,	1 John 3, 2
Yet the awful hour is nigh,	Luke 21: 31
We shall see Thee, eye to eye;	Rev. 1: 7
Be our souls in peace possessed	2 Thess. 3, 5
While we seek thy promised rest,	Heb. 4: 9
And from every heart and home,	2 Tim. 4: 8
Breathe the prayer, 'O Jesus come!'	Rev. 22: 20,
Haste to set the captive free,	Isaiah 49: 9
All creation groans for Thee.	Rom. 8: 19

There, said he is a beautiful list of the signs of the times in which we live. Well has it been said, that the redemption of the ancient people of God was an object nearest her heart, her dearest wish on earth. Well has it been said, that when *He* shall come to perfect this redemption, *she* will be with Him!

WAR ON CHRISTIAN PRINCIPLES.

One of the conditions of the treaty with Mexico, it is said, is that any future war which may break out between the two countries shall be conducted on Christian principles. Now we all know this is an age of progress, and that all sorts of improvements are constantly going on in all sorts of matters, but *war on Christian principles* is certainly the latest, and if it be carried out, we think it will prove the greatest of all.

Just imagine it; we think we can see the two armies drawn out in battle array. A fair field is before them; the ranks are formed, the positions are taken, the great guns are unlimbered. Gen. Scott is just about to give the orders to *fire*, when an aid comes and respectfully reminds him that "the war is to be *conducted on Christian principles*," and that it will not do to fire. "Very true, very true," says the commander-in-chief, "but what are they? I have read Vauban, Scheiter, and Turenne, and Cockburn. I have read the lives of old conquerors, and have studied the campaigns of the soldiers; but I never happened to come across these principles in any work upon the military art. Do you know any thing about them, Colonel?"

"No."

"Nor you, Major?"

"No."

"Nor I, either."

"I really don't know how to begin; I suppose it would not do to shoot. Suppose we send for the Chaplain?"

The Chaplain arrives,—"Do you know any thing about this fighting on Christian principles?"

"Oh yes; it is the easiest thing in the world."

"Where are the books?"

"Here;" and the Chaplain takes out the "Bible."

"Really," says the General, "we ought to have thought of this before. It is a bad time to commence the study of tactics when the enemy is right before us; but I suppose we are bound by the treaty. What is the first thing, Mr. Chaplain?"

"Thou shalt not kill. Thou shalt love thy neighbor as thyself."

"But these are not neighbors. They are Mexicans."

"The same book tells us a little farther on, that the opportunity to do good to a man makes him our neighbor."

"Will you go on, Mr. Chaplain?"

"Love your enemies. Do good to them that hate you. Pray for them that despitefully use you. If a man smite you on one cheek, turn to him the other."

"But while we are praying for the Mexicans, they will be firing into us."

"No: they are bound by the treaty, also. It works both ways."

"Then what is the use of our arms?"

"This is also provided for in the same book. Beat your swords into ploughshares, and your spears into pruning hooks."

"Then I don't see as there is anything for us to do here."

"Nothing, unless you send over and ask Santa Anna if he needs any thing in the way of medicine, or provisions, or clothing. I rather think the treaty requires this of us. And I don't know but we ought to send them a few schoolmasters, for I understand they are a shocking ignorant people."

"But how do you know which party conquers in this fighting on Christian principles?"

"That is the great beauty of it. *Both sides conquer*, and there are never any killed and wounded."

Now this is all the way that we know of conducting war on Christian principles. In any demand which may be made on this State for men to carry on a war with Mexico, we think the Governor will best consult the conditions of the treaty by directing that the recruits shall all come from the peace society. He should appoint Thomas Anthony, Colonel of the regiment, and John Meader, Major, and he should go down to Newport on the first seventh day after the second sixth day in the sixth month, and quietly walk into the Yearly Meeting and ask the clerk to draw up a plan of the campaign. That is the way to fight on Christian principles.

HISTORY OF AN ENGLISH MINISTER.

The history of the elevation Mr. Labouchere, now a member of the British Cabinet, presents a curious combination of impudence and good fortune.

In 1822, Mr. Labouchere, then a clerk in the house of the banker, M. Hope, at Amsterdam, was sent by his employer to Lord Baring, the celebrated London banker, in order to negotiate a loan. He displayed in this affair great ability, and gained the esteem of the English banker.

"Zounds!" said Labouchere, one day, "Lord Baring, your daughter is charming, and you ought to give me her hand."

"Young man! no pleasantry," said the astonished banker, in a tone of severity. "I like you much, but be assured that my daughter shall never become the wife of a clerk."

"But," said Labouchere, "suppose I was associated with Mr. Hope?"

"Oh! that would be a different affair, and would materially lessen the difference of rank."

On his return to Amsterdam, Labouchere said to his employer, "I wish to associate myself with your house."

"My friend, you are not serious," exclaimed Mr. Hope. "You are without fortune, and ——."

"But suppose I was the son-in-law of Lord Baring."

"In that case you should have my consent on the spot."

Fortified by these two promises, Labouchere, returned to England, and two months after he espoused the daughter of Lord Baring, because Mr. Hope had promised to associate him in his banking house, and he became one of the partners in the house of Hope, because he was the son-in-law of Lord Baring.

The Sabbath Recorder.

New York, May 25, 1848.

MORE ABOUT THE ANTI-SABBATH CONVENTION.

It is not popular, we know, to say much about this movement, except in the way of condemnation and denunciation. Still we cannot withhold our approval from some things connected with it, nor can we misrepresent and caricature other things which we disapprove, even though such a course may be necessary to keep company with our orthodox cotemporaries. Several of the speeches delivered on the occasion, by influential members of the Convention, have recently fallen into our hands. The view which they give of the opinions and motives of the principal actors, differs widely from that given by the various newspaper reporters. The Convention has often been represented as aiming to do away with the observance of Sunday, so as to make it a day of business or amusement. But this representation is not sustained either by the speeches or by the resolutions. Indeed, we see not how any one who has candidly heard or read these documents could entertain such a notion for a moment, since it is repeatedly and distinctly repudiated. If we may judge from the speeches before us, we should say that the abuse, or rather the refusal to make a good use of the Sunday, was the principal occasion of calling the Convention. Most of those who signed the Call, it is well known, have long been engaged in promoting the various reforms of the day—anti-slavery, temperance, peace, prison-discipline, and the like. In laboring for these objects, they have found it more difficult to get the ears of the people on the first day of the week than on any other, although that day is professedly devoted to moral and religious purposes. When they have applied to ministers of the Gospel for the privilege of addressing their congregations upon these subjects on Sunday, they have often been put off, and refused a hearing, because that day was too holy for such a purpose. Of course these refusals have led them to examine into the character and claims of the Sunday. In many cases their examination has resulted in a conviction that the day has no claim to be regarded as the Sabbath; and that even if it had, the assertion of our Saviour that 'it is right to do good on the Sabbath day,' would justify its use for the purposes which they have proposed. This point is presented at length, in two speeches before us, one by Rev. John M. Spear, and the other by Rev. Samuel May, Jr. The latter gentleman, who is a Unitarian preacher of considerable notoriety, concluded his speech as follows:—

"The essential views which have been declared in this Convention are in harmony with those put forth, in times past, by the Unitarian body. I grew up in that body. I never was instructed from their pulpits to hold the first day of the week as the *Sabbath* of God's command. When, at a subsequent period, I entered upon the study of my profession, I did not find the Sunday held or inculcated as *the Sabbath*, but as the Lord's day, a day commemorative of the resurrection and the gospel of Jesus Christ. It certainly was a day set apart, among Unitarians, as other sects, for religious, or it may be sectarian purposes; but not as time holier in itself than any other time, nor was it called the Sabbath. And I contend that it is little better than a fraud to give the name of Sabbath, in any case, to the first day of the week. 'The *seventh* day,' said the Jewish law, the only law which ever established a Sabbath, 'the *seventh* day is the Sabbath of the Lord thy God.' What right has any man, or body of men, to alter this, and say, 'The *first* day is the Sabbath of the Lord thy God?' The Seventh-day Baptists are the only consistent Sabbatarians among the Christian sects of this country. Looking into the Scriptures, both of the Old and New Testaments, they find no other day prescribed as a Sabbath, but the *seventh*, and to that they adhere, and are consistent in doing so. All others, who profess to hold sacred the authority of the Scriptures, are inconsistent with themselves, and undermine their own position, by maintaining that the first day of the week is the *Sabbath*."

The following extracts are from a speech of Rev. Theodore Parker, which we find reported in the Liberator. They will help the reader to form some correct idea of the views and spirit of the men who took part in this movement which is every where spoken against:—

"For considerably more than three centuries, [after the introduction of Christianity,] there was not any claim made for any divine command for keeping the first day of the week; and the Catholic notion of the Sunday, at the present day, is this—that it is a day set apart by the church, for the purpose of honoring God. The Catholic maintains that the church is superior to the Bible, to all books and all laws, to every thing on earth. In its creed, the Catholic church had power to separate one day from the rest for religious observances. It had the power, and it exercised the power by separating the first day of the week. It regarded as equally holy the Passover, (Easter,) and the whole period of eight days, formerly observed by the Jews, commemorative of the 'Resurrection' of Jesus. Then it set apart the day of Pentecost, and a week then, because that was the anniversary of the 'Ascension,' and 'Inspiration' of the Christians. Then there is a third series—the day when Jesus first *showed himself to the people*—the Epiphany. A fourth period was the anniversary of Christ's birth, or Christmas. All these days are regarded by the Catholic church, at this very time, as equally holy with the Sunday. In addition to these, are the anniversaries of the birth of several important saints, which are regarded in the Catholic church in the same light as the Sunday—days separated from the common purposes of life; not fast days, not work days, not days of sanctimonious longfacedness, but days peculiarly devoted to religion, to society, and to joy."

"It is commonly supposed that our New England notion respecting Sunday, is a very old notion; but it seems to me that that is a very great mistake. I know it is a mistake, and experience, I think, has shown that it is a sad mistake. I do not find that any considerable number of persons ever entertained our New England notions, until less than 300 years ago. About the year 1595, Mr. Bound, an English Puritan, wrote a book respecting the Sabbath, in which he claimed that the Hebrew Sabbath was of divine origin, but maintained that, after the resurrection, the Sabbath, and all the laws respecting the Sabbath, were miraculously transferred to the first day of the week. Therefore, all Christians were bound to observe the first day of the week, just as the Jews were bound to observe their Sabbath. That was regarded by intelligent churchmen—as it was—as a very great heresy in the church. Religious men said it was a *heresy*, and they said right, because it was an innovation, and there was nothing to warrant it. Political men said it was an *absurdity*, and it was an absurdity. The book was written in the days of fanaticism, when the public were rising against the abominations, and frivolity, and wickedness of the Roman church." * * * *

"It is sometimes said that the present prevalent notions respecting Sunday, notwithstanding they are untrue, superstitious, and unchristian, are yet 'safe,' and therefore it is very improper to come forward and oppose them. Therefore this Convention is likely to be a very *wicked* Convention, although it should say nothing but what is true. I heard a man say, that if he had the whole of God Almighty's truth shut up in his left hand, he would not allow a man to unlock his little finger. That is not my creed at all. I do not believe mankind is in the least danger of being ruined by an *excess of truth*. I have that confidence in truth, that I fear it not under any circumstances; but I do fear error, whether coming from churches, states, or majorities, or minorities, in the world."

A METHODIST MUSEUM.

Under this head the editor of Zion's Herald places the following curiosities. If he supposes they are found among Methodists alone, he is greatly mistaken, for there is scarcely any denomination in which some specimens may not be found:—

1. A professor of religion, praying with great fervor that God would convert the world, yet never giving a cent for missions.
2. A man getting shouting-happy and telling how much he loves the cause of God, and how much he is willing to deny self, yet fretting and scolding if any one asks for a little money.
3. A professor, too poor to take a religious newspaper, yet taking three or four political ones.
4. A *Christian* brother, very much hurt in his feelings to hear his minister refer to *politics* on the Sabbath, yet spending the whole Sabbath noon conversing on doings in Congress, and the probability of Taylor or Calhoun being the next President.
5. Another one, who thinks it very wrong to desecrate the Sabbath by holding temperance meetings on the evening of that day, yet spends the same in visiting his neighbors, or going to see his hired man about the work for Monday morning.
6. A *Christian* brother, very much opposed to anything like ornamenting our churches, such as furnishing them with blinds, carpeting the aisles, or cushioning the pulpit, yet furnishing his own dwelling with rich carpets, astral lamps, and splendid sofas.
7. A follower of the Prince of *Peace*, with his heart running over with the war-spirit, and rejoicing at the destruction of his fellow men.

CURIOUS NAMES.

A correspondent of the Boston Investigator enumerates some of the curious Christian names by which individuals were designated in Boston about the year 1640, and also presents an extract, on the same subject, from Hume's "History of England." The following list of odd names to christen children with, is copied from the records of the town of Boston in the year above mentioned:—

"Deliverance Beck; Strange Beck; Free-Grace Bendall; Reform Bendall; Hoped-for Bendall; Seaborne Cotton; Fathergone Dinely; Return Gridley; Believe Gridley; Tremble Gridley; Hope Hawkins; Constance Milan; Patience Rice; Hopestill Vicall; Waitstill Winthrop; Posthumus Dutchfield; Honor Mahone; Faith Munt; Joyliffe Rudock; Temperance Sweet; New-grace Wilson; Satisfaction Belcher; Exercise Shattuck; Redemption Scott; Christian Stoddard; Remembrance Amery; Desire-the-Truth Akers; Purchase Gibson; Zwzishaddai Browne; Pedajah Pormort."

The following, from Hume's "History of England," is the extract alluded to. It relates to the Christian names of the Puritans during the time of the eccentric Cromwell:—

"It was usual (says the historian) for the pretended saints of this time to change their names from Henry, Edward, Anthony, William, which they regarded as heathenish, into others more sanctified and holy; even the New Testament names, James, Andrew, John, Peter, were not held in such regard as those which were borrowed from the Old Testament—Hezekiah, Habakkuk, Zerubbabel. Sometimes a whole godly sentence was adopted as a name. Here are the Christian names of a Jury, empannelled in the county of Sussex about that time:—

"'Accepted, Redeemed, Faint Not, Make Peace, God Reward, Stand Fast on High, Earth, Called, Kill Sin, Return, Be Faithful, Fly Debate, Fight the Good Fight, Hope For, Graceful, Weep Not, Meek.'"

"Cromwell," says Cleveland, "hath beat up his drums clear through the Old Testament. You may learn the genealogy of our Saviour, by the names of his regiments. The muster master has no other list than the first chapter of St. Matthew. The brother of *Praise-God Barebone* had for a name, *If Christ had not died for you, you would have been damned Barebone.* But the people, tired of this long name, retained only the last words, and commonly gave him the appellation of *Damned Barebone*."

Education among the Indians.—The documents accompanying the Message of the President of the United States to Congress, shows that several Indian tribes have appropriated large sums for the establishment and support of institutions of learning. The Cherokees have appropriated $35,000 for two seminaries, one for males, and one for females, at Tahlequa. The erection of the necessary buildings has been commenced. Besides neighborhood schools, the Choctaws have three academies for boys, and five female seminaries, which cost them $30,000 a year. The Chickasaws have appropriated $5,000 for buildings, and $6,000 annually, for the support of a manual labor school, to be conducted by Methodist missionaries. The Creeks have appropriated $12,000 for buildings and improvements, and $8,000 annually, for the support of two schools, one Methodist, and the other Presbyterian. The U. S. Government will make efforts to induce other tribes having large annuities, to make similar appropriations.

Temperance and Intelligence in the Sandwich Islands.—A Sandwich Island paper of Dec. 25, 1847, says that a public celebration and Temperance Feast was held by the pupils of the Native Schools at Honolulu on the 12th of November, in the vicinity of the town, in which the King and Chiefs participated. About 800 scholars, nearly 500 parents, and a large number of spectators were present. Upward of 500 tables were arranged for the repast, at which some 153 pigs, 469 fowls, 215 geese, together with ducks, turkeys, fish, vegetables, fruit, &c. &c., in like quantities were demolished. These celebrations are held under the auspices of the missionaries, and are becoming deservedly popular.

The same paper says that a large invoice of standard books from the establishment of the Harpers in New York, was received at Honolulu, Oct. 20, and in less than six weeks about $1,000 worth had been retailed among the townpeople and foreign residents. The foreign residents of East Maui, had ordered an entire set of Harper's Family Library, consistsng of 172 volumes.

Protestantism in France.—It is stated that in 1836 there were but 50 evangelical ministers, and less than 40 colporteurs, employed in France. There are now employed over 300 ministers, near 80 evangelists, and between 200 and 300 colporteurs. Rev. Dr. Cheever of New York, in a discourse delivered April 30, said: "It is a remarkable providence, that so many are ready to enter the field for diffusing religious knowledge, if they could only be sustained. Some that had been banished are returning with increased knowledge and zeal. The Seminary at Paris had numbers already prepared to preach the pure gospel; the Waldenses also, had their mission institution for pouring light upon Italy; and it was a most interesting fact, that the reformed college at Malta, composed in part of such as had been classically educated at Rome, had now about fifty in training for the sacred ministry."

The Lutherans.—The N. Y. Journal of Commerce, of May 19, says that the General Synod of the Evangelical Lutheran Church in the United States, has been holding its triennial meeting for the last five days in this city. Many facts of interest have been elicited, serving to show the rapid growth of the denomination among us. The clergy, now numbering about 650, stand high in the scale of respectability and intelligence. They have under their charge 1,650 congregations, to which are attached 200,000 members. Their yearly increase by immigration is about 20,000, and by membership 8,000. They also possess three incorporated colleges and five theological seminaries, in which about 150 young men are in course of preparation for the ministry.

The Home and Foreign Missions of the Lutherans are yet in their incipiency, but are on a firm basis. The former has supported 17 missionaries, in whole or in part, during the last three years, has built 12 houses of worship, and organized 30 congregations. The latter mission consists of two laborers, who are located in Guntoor, India. A speedy enlargement is contemplated. There is at present a considerable surplus of funds in their treasuries;—the only difficulty is in procuring suitable men.

Aid to Ireland.—The Irish Relief Committee of this City have published a full report of the important transactions with which they were entrusted. It appears that the total cash donations for Ireland amounted to $171,374 24, and the donations in breadstuffs, provision, and clothing, to $70,650 45;—total, $262,042 99. The largest single gift was that of Messrs. Corcoran & Riggs, the Washington bankers—$5,000; a lady also gave $1,000 by the hands of Wm. Wood, Esq; James L. Wadsworth, Esq., of Genesee, $1,000. On the 2d of February last there was a balance of $600 in the hands of the Treasurer. The following is a list of the various articles sent out:

4,570 bbls. wheat flour, 33,075 bbls. Indian corn meal, 234 half bbls. do, 2,520 bbls. Indian corn, 7,293 bags do, 191 bbls. rye flour, 57 bbls. rye, 29 bags do., 78 bbls. buckwheat, 283 bbls. peas and beans, 13 bbls. oat meal, 135 bbls. barley, 6 bbls. barley meal, 69 bbls. beef and pork, 184 packages clothing, 2 boxes arrow root, 2 bales hops, 2 bbls fish, 4 bbls. potatoes, 2 bbls. oats, 2 packages cheese, 3 packages bacon, 1 ham, 1 roll leather, 1 bbl. vinegar.

By a statement annexed to the report, it appears that the amount of freights paid by the British Government on articles sent from this country for the relief of Ireland and Scotland, was £42,673 17s. or upward of $210,000.

The American Sunday-School Union.—This Society held its 24th Anniversary in Philadelphia on the 15th inst. From the reports presented, it appears that the receipts of the Society during the past year have been $137,468, of which 41,092 was from donations and legacies, $103,010 from sales, and $2,365 loans and balances for last year. The total expenditures have been $137,296. The Society is now indebted for paper, binding, &c., $14,198 25, which with the overdraft of the donation account ($8,017 99,) makes a present debt of $22,216 24, which added to the amount of loans bearing interest $44,960 29, exhibits an indebtedness of $67,176 53. Forty-three Sunday School Missionary Colporteurs have been employed for various periods of time in 17 different States and Territories. These colporteurs have established 770 new schools, or 251 more than were established by the same means last year; and have visited and revived over 1000 other schools, embracing 11,004 teachers and 81,808 scholars. They have distributed by sale and donation near $15,000 worth of religious books for children and youth. Their salaries and expenses were $11,894 04. Eighty-three new publications have been issued during the last year, amounting to a fraction short of 10,000 pages, 18mo. new reading matter. Of the whole number of publications the past year 53 were written for the Society. Not more than one in ten of the works offered for publication during the year, have been approved for the Society's purposes. The circulation of the Sunday School Journal and Youth's Penny Gazette has increased; of the latter over 150,000 numbers have been published per month, or more than 2,000,000 numbers in the year. This is not attended with profit to the Society, the price merely covering the outlay for paper and printing. The total value of publications distributed during the year is $125,873 33; a larger amount than has ever been circulated by the Society in any one year since its organization.

Steam Communication with China.—This subject is now eliciting considerable attention at Washington. Hon. T. Butler King, of the Committee on Naval Affairs, has presented an able report upon the plan. It proposes a monthly line of steamers from Monterey or San Francisco to Shanghai and Canton, by way of the Alentian or Fox Islands, together with a branch line from one of the former ports to the Sandwich Islands. By communicating with the line of steamships which will soon commence running from New York to Panama and Oregon, a monthly mail will be thus established between the United States and China, through which intelligence can be transmitted in the short space of thirty days. Should a railroad to the Pacific be hereafter constructed, the time will be shortened to twenty days, rendering this route by far the most direct communication between England China. The following is the statement of the distance, given in the report, which is about half that of the present sailing routes by the Cape of Good Hope or Cape Horn.

From New York to Chagres	miles 2,500
From thence to Panama	50
From Panama to Monterey or San Francisco	3,000
From Francisco to Shanghai	5,400
Total distance from New York to Shanghai	10,950

Russian Version of the French Revolution.—When the news of the French Revolution first reached St. Petersburg, the Emperor Nicholas gave proof of his fears that a knowledge of the glorious fact might excite rebellion among his own subjects, by suppressing for a time the publication of the only daily journal in the city. We have yet another evidence of these fears in the following article, which was published under the sanction of the Russian censorship of the press at Warsaw:

"At Paris, there was a riot, which was promptly put down. His Majesty, Louis Philippe, is seriously indisposed, and by the advice of his physicians, he has resolved to abstain for some time from the affairs of Government, and go to take the sea baths at Brighton. On the King's departure there was a slight commotion, which was repressed, and which resulted in the retreat of M. Guizot. During his absence, the King has confided the direction of affairs to Count Mole."

Methodist General Conference.—The General Conference of the Methodist Episcopal Church commenced its session at Pittsburgh, on the 1st inst. We understand that strong resolutions against slavery were adopted, and a strong feeling manifested for the heathen in this Christian land. A correspondent of the Commercial Advertiser says:—

"The present Conference may be styled an anti-slavery body. Every Northern man who voted with the South four years ago, has been left at home; many who could not then be elected, on accconnt of their abolitionism, are now here; and many who removed from the South, refusing to join in the secession, have been rewarded for so doing by a seat in this body. It would seem, therefore, that there is little reason to hope that any considerable concessions will be made to the South by this General Conference."

Plain Talk.—In a sermon preached by the late Rev. Dr. Chalmers, there occurs the following pointed paragraph, which we recommend to the attention of those people who dare not dissent from the doctrines of their minister, lest he should find them out and lecture them for their confidence in their own opinions:—

"Do you ever dare to bring your favorite minister to the tribunal of the world, or would you tremble at the presumption of such an attempt? —Now this want of daring, this trembling at the idea of a dissent from your minister, and this indolent acquiescence in his doctrine, is just 'calling' another man 'master;' it is putting the authority of man over the authority of God; it is throwing yourself into a prostrate attitude at the footstool of infallibility; it is, without the name of Popery, infecting your soul with its substantial poison, and weighing down your conscience by the shackles of Popery."

Correction.—Some weeks ago we published a letter written by Hon. John I. Singerland to the editor of the Albany Evening Journal, giving an acconnt of the departure from Washington, by railroad, of about fifty of the colored people who failed in their attempt to escape from slavery in the schooner Pearl. In that letter it was stated that Hope H. Slatter, the notorious stave-trader, who had just bought these men and women, was a member of the Methodist Church. It is now said, that Slatter is *not* a member of the Methodist Church, and that the Methodist Church does not countenance the slave-trade in the hands of its members. The error probably arose from the fact that several members of Mr. Slatter's family belong to the Methodist Church, in which he is a pew-holder.

Newspapers among Mahomedans.—Rev. Mr. Calhoun, of the Syrian Mission, says that the first news paper in all the Turkish dominions was started by an American Missionary some seventeen years since, and printed in the English language, for foreign residents, who explained it to others, and thus afforded a sample to the government and nation. The only newspaper now printed in the Turkish language was originated and conducted chiefly by an Englishman.

Fourth of July Celebrations.—The New York City Temperance Society, and the American Temperance Union, have issued a circular, recommending that temperance meetings should be held simultaneously in every city and town in the Union, on the Fourth of July next, as a peculiarly appropriate mode of celebrating that day.

Religious Liberty in France.—The editor of the Missionary Chronicle has received a letter from the Committee of the Evangelical Missionary Society of France, dated Paris, March 17, in which it is stated that the work of evangelization was never in a more prosperous state. The letter says:—

"There is entire liberty of conscience, complete equality of churches, the liberty of holding meetings. We have no more fetters to fear in the prosecution of our evangelizing labors, no more suits at law for holding religious meetings; our efforts now will meet with no obstacles, except the limited amount of our pecuniary means. Our work has but commenced; an immense field is now open before us; it is completely *free*, and if we have sufficient resources, we may send our evangelists, teachers, and colporteurs *everywhere*."

THOUGHTS FOR EMIGRATING CHRISTIANS.

A correspondent of the New York Baptist Register, writing from Wisconsin, makes the following appropriate suggestion on exhortation to Christians at the East who contemplate a removal to the far West:—

"In the first place, seriously inquire if your religion will bear transportation. You may think it a difficult problem to solve till the trial is made. If I mistake not, your past experience furnishes elements for a correct conclusion in the case. Have you, since entering the church, depended upon the deacons and *influential* brethren to feel all the interest in the cause and perform all the labor? Your seat in the sanctuary may have been filled on pleasant days, and your name may have counted one on the church records. But how has it been with the Sabbath-school and prayer-meeting; have you never had time or strength to perform the labor they require? In your pilgrimage have you been borne forward by the good brethren that love Zion? This being your character, should you be taken away from the precious privileges and influences enjoyed by the mass of Christians in the Empire State, and be placed in the wilds of Wisconsin, among strangers of every grade of sentiment and character, twenty miles from a place of worship, with no kind pastor to take you by the hand and lead you on to heaven, what would you do then? Give your heart to the world, of course, and neglect the duties of religion, as facts prove with a painful certainty.

Though we *greatly* need the assistance of *faithful* Christians in this new country, we do not wish for such till converted. With emotions that only a Western man can fully understand, I am compelled to say, that we are *sorely afflicted* with such Christians already. Land owners may rejoice in your coming, but be assured the steadfast friends of Jesus will not."

SOCIAL HABITS OF THE CHINESE.

A missionary in China writes:—"The social character of the people invites the labors of oral instructors. In no heathen country do we find such attention paid to friendly intercourse. The people of all classes love to talk, and hours may be spent in social visits and pleasant converse. The scholar will often leave his books, the farmer his plough, the workman his tools, and the merchant his trade, to sit down and have a friendly interchange of thoughts and opinions, to learn the news of the day, or to discuss matters of dress, of custom, of foreign manners, and of idle gossip. Formal visits are received and returned with the utmost politeness and ceremony, and opportunities for seeing and talking with men, women, and children, are to be met with at all hours of the day. It need not be feared that the complaisance which Chinese show towards each other, will not be manifested towards foreigners. On the contrary the people love to be noticed and spoken to by us. A kind and gentle mien, a pleasant word, a friendly salutation, will ever meet with a corresponding return from the most menial Chinaman. In this respect, missionaries to China have a peculiar advantage over those who, in countries less civilized or wholly barbarous, are looked upon as beings of another order, or coming from some unknown corner of creation. Here our lives and property are not only secure, but we can form part of the social circle, and talk to the people of peace and pardon through the blood of the Lamb. Common politeness will lead our hearers to listen. What an opening this for those who are gifted with conversational powers, and grace to employ them in God's service!"

General Intelligence.

LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

The SENATE had under consideration, and finally passed, the bill previously passed by the House, for the admission of Wisconsin as a State into the Federal Union. Besides this, the only subject of general interest under discussion, was the bill in favor of extending aid to Yucatan by the military occupation of the country. There has been plenty of speech-making, but no definite action, upon this bill. The Senate resolved to adjourn from Monday to Thursday of this week, on account of the National Convention at Baltimore, as is generally believed, although it is nominally to allow of putting their room in summer dress.

In the HOUSE OF REPRESENTATIVES, a bill was passed granting farther pensions to revolutionary soldiers; also a bill creating additional examiners in the patent office, and a bill to refund moneys advanced to volunteers in fitting them out for Mexico. The House, like the Senate, adjourned from Monday morning to Thursday of this week.

ONE WEEK LATER FROM EUROPE.

The steamer Caledonia arrived at Boston on Sunday last, bringing Liverpool dates to May 6. The state of Europe generally had been more settled for a week previous to the steamer's leaving, but the long continuance of that state of things was not very confidently counted upon. The leading items of intelligence will be found below.

Wilber & Smith's Times, of May 6, says that the return of the French Election are now completed, and notwithstanding the utmost exertion of the Ultra Republicans and Communists, who left neither fair or foul means untried to effect their purpose, the lists exhibit a triumphant testimony to the popularity of the principles propounded and acted upon by Lamartine, and the moderate party. Indeed so clearly and prominently has this expression of popular feeling been manifested, that some fears are entertained of the minority resorting to ulterior measures in order to render the past proceedings nugatory.

The opening of the French Chambers took place on the 4th inst., when every thing passed eff satisfactorily. The President of the Republic was not to be declared until the following day.

A serious affair has taken place between the moral-force and physical-force repealers in Limerick, Ireland. Mitchell and Meagher, it is said, came near being killed, and had to flee in disguise.

Russia, Sweden, and Denmark, have formed a treaty offensive and defensive. The difficulties in Boden still continue, but the republicans have been generally defeated.

Herwegh, with his battalion of German workmen from France, has been defeated near Friburgh.

There are violent dissensions in Behemia, between the Sclavonian and German people.

There has been a strike of all the printers of Berlin.

A conspiracy has been discovered and suppressed at Warsaw among the Russian soldiers.

The Danes are retreating from Holstein. No more battles had taken place.

All quiet at Vienna.

At Pesth, Hungary, there has been a serious riot, so that it was necessary to send to Vienna for troops. 24 persons were killed.

An amicable settlement between Austria and Italy is said to be in prospect.

There have been no serious battles in Italy, but in several skirmishes the Austrians have gained the advantage.

DISTRESSING OCCURRENCE AT NEWBERN, N. C.—On Sunday, 23d ult., Mr. Wilson Chance, having previously discovered a bee tree, took his son Henry, a lad about ten years old, and three half-brothers, Stanley, Isaiah, and James Mabley, and proceeded to cut it down, for the purpose of hiving the bees. While taking out the honey, Isaiah, James, and Henry ate of it. After securing the bees and the honey, Mr. Chance and the boys returned to the house and on the way his son Henry became blind and sick. On reaching home, salt and water was administered to him, which caused vomiting, and gave him relief. Two of the young men, Isaiah and James Mabley, then proceeded on toward their father's house, and on the way Isaiah was taken in a similar way, and in his blindness wandered out of the path; James having eaten a small piece of bread, as it is called, on his way homeward, was discovered to be blind, and soon became helpless; he comcomplained of a pain in his back, and continued to grow worse; after all that could be done, he expired in half an hour after eating the last piece of bee-bread. Search was then made for Isaiah, whom a neighbor had found, and was met carrying him home, blind and helpless. By the frequent use of salt and water, Isaiah and Henry recovered the next day, but not until their lives had been despaired of. This is a melancholy and most afflictive case, and should serve as a warning to all persons to be careful in eating honey taken from bee trees.

HORRIBLE TRAGEDY.—In Edgecomb, Me., on Thursday night, a man named Pinkham, a ship carpenter, cut off the heads of his wife and four children!—two boys and two girls, the oldest 12 years of age—and then cut his own throat with a razor! The deed was not discovered until Friday morning. Pinkham's own mother was the first who discovered it. A paper was found, signed by both father and mother, stating that they had become tired of life, and mutually agreed on the destruction of themselves and children. Both had been subjects of the Miller delusion.

The Bath Times is informed by Elder Stevens, that G. W. Pinkham, the man who murdered his whole family, set out to kill his wife about four years ago. He declared that God had commanded him to do it, and his wife consented to the act. But just as he had lifted the knife to cut her throat, he received another revelation, he said, commanding him to desist for that time.

A MURDERED MAN COME TO LIFE.—It is generally known, we presume, that a man calling himself Harrison has been arrested at Matamoros, in Mexico, on suspicion of having been concerned in the robbery of the Chester County Bank, (of Pennsylvania,) the suspicion arising from the fact that he had in his possession a large amount of money in notes of that Bank. It will probably be remembered also, by some, that about six or eight months ago, a Mr. Hitchcock, a cattle drover living in Pennsylvania, mysteriously disappeared from the city of Philadelphia, whither he had gone to sell cattle. He was known to have received a considerable amount of money, and therefore it was feared that he had been murdered for the sake of robbery. It is now alledged that a connection between these two events has been established by the confession of Harrison, at Matamoros, that he is no other than the missing Mr. Hitchcock; this confession being rendered necessary to account for his possession of the Chester County Bank notes, which he received, it appears, in payment for his cattle. His disappearance, it seems, was only a flight to defraud his creditors. Such is the substance of a long account in the West Chester (Pa.) Record.

A COSTLY BLOW.—Our readers will remember the sad occurrence at New Haven, the past winter, by which Tutor Goodrich, of Yale College, came very near losing his life by a blow from an unruly student, which felled him senseless to the ground. As a consequence of the outrage, two of the students were arrested and held to bail in the sum of $10,000. After an investigation, one of the students was liberated —the other, when the trial came on a few days since, forfeited his bail, rather than run the risk of a trial and a residence in the penitentiary. Ten thousand dollars is rather a dear purchase for the privilege of striking a single blow upon an amiable and unoffending officer of a college. Mr. Goodrich, a young gentleman of very promising talents and piety, esteemed and beloved by a wide circle of friends, has been compelled to relinquish his duties in college, disabled from mental labor by the dreadful blow. He sailed for Europe on Monday last, in the Yorkshire, for the recovery of his health. All this loss of time and expenditure of money, and mental and physical suffering, are the fruits of one act of wantonness on the part of those, perhaps, excited and maddened by strong drinks. Who can foresee the end of a wrong deed, or to what extremities of suffering and disgrace a single sin may lead him? [Evang.

DOUBLE SUICIDE.—Mr. E. L. Andrews, a respectable merchant in Mobile, recently committed suicide by drowning, and by a mysterious and melancholy coincidence, his brother, Z. Andrews, of New Orleans, a partner in the house of E. L. Andrews & Co., of Mobile, disappeared about the same time, under such circumstances as leave no doubt but he has also committed suicide. The house was largely engaged in the cotton trade, and the great depression of prices affected their credit. The N. O. Bee says that Mr. Z. Andrews sent a letter to a friend through the Post Office, covering one addressed to his distressed lady, informing her of his suicidal intentions, and requesting that his body, if recovered, should be interred with decency and according to the ritual of the Hebrew faith. There is little doubt that the two brothers have shared the same fate, and their self-destruction is attributable to a feeling of overwhelming despair, occasioned by the certainty of having incurred enormous losses through the fall of cotton, and by the prospect of an early and hopeless bankruptcy.

SHIPWRECK AND CANNIBALISM.—The whaling ship James Maury, at New Bedford, from Honolulu, Dec. 25, brings an account of one of the most horrible occurrences in the annals of nautical suffering. The whale-ship Frances Henrietta, Capt. Poole, of Honolulu, fell in with, at sea, last May, lat 42° N. long. 150° E., a Japanese junk, of 200 tons, dismasted, rudder gone, and otherwise injured in a typhoon seven months previous. The original number of the crew was seventeen, but when Capt. Poole discovered them they were reduced to four, and in a famishing condition. The crew had drawn lots for some time past as to who should be killed and eaten; the one upon whom the lot fell, if able, fighting for his life, and in some instances succeeding in killing one of the others, in which case the murdered man was first eaten. The survivors were shockingly scarred with dirk and knife wounds, as if their lives had been often attempted by their companions. Capt. Poole kept them on board his ship for thirty days, and then put them on board some fishing boats, close in shore, about lat. 40° N. They were exceedingly grateful, and manifested much emotion on leaving the whaler. [Boston Tran.

IRON AND IRON WORKS IN N. J.—There are twelve Iron Furnaces in New Jersey, producing equal to 120,000 tons annually. Four of them are located in Sussex county, viz: the Franklin, Wywayonda, Hamburg, and Stanhope works, producing equally one-third of the whole amount above named annually. The two former companies produce equal to 100 tons of pig iron weekly, and are probably the largest furnaces engaged in making charcoal pigs in the United States. Some estimate of the extensive mining operations in Essex county, may be derived from the fact that about eighty teams are daily engaged in hauling ore to the Morris Canal. The Trenton Iron Company pays out alone $1,000 weekly for transportation and mining.

INDIAN BATTLE—BABAARITY.—The following is an extract of a letter from Fort Snelling, published in the St. Louis Reveille:

"We had a battle north of us, about one month ago, between the Chippeways and Sioux. A war party of Sioux attacked the Chippeways; three were killed on each side, but the Chippeways being the more numerous, drove the Sioux from the field, and got possession of the bodies. These they scalped, and one of them they skinned entirely, and hung it on some poles for the Sioux to witness. It so irritated the latter that they have assembled a very large war party and gone again to attack them. We shall soon hear the result."

To get rid of flies, set several plates of parcels of lime in different parts of the store or house. In a day or two you will find yourself rid of these troublesome insects almost altogether. It ought to be set constantly, and renewed when the lime loses its strength.

SUMMARY.

Mr. David Isham, a machinist of Hartford, Conn., it is stated, has recently invented a process by which cast iron can be converted almost instantly, and with but slight expense and labor, into steel. Twenty minutes only is necessary to convert a ton of iron into steel of the best quality, a process ordinarily requiring from six to ten days. The inventor has been offered $12,000 for the patent right for the State of Pennsylvania alone.

The state of the crops on the Brazos, in Texas, is very promising, being more forward this year than any season for the last twenty years. A great deal of cane is planted as high up as Auston Co. The Galveston News says, on the the authority of a Louisiana planter, that the cane in Texas is four weeks in advance of any in Louisiana, and is double the size at the present time.

It appears that Gen. Reed has declined to give the guarantee he first intended for the payment of the Erie Bank liabilities. The Erie Observer says: Gen. Reed's card revived confidence somewhat, but we learn that at the time proposed for the execution of the necessary writings, he refused to carry out the proposition —giving as a reason that he had made such arrangements as would enable him to redeem it without pledging his real and personal property.

The Ocean Steamers now on the stocks in New York, as has been ascertained, by personal inspection and calculation, will cost at least five millions three hundred thousand dollars. This is but the first letter of the alphabet in a newly opening career. Already our internal steam navy exceeds that of all Europe, probably of the whole world, and in ten years our ocean steam marine will be the finest in existence.

Since the killing of Davis, in Charleston, Ind., the citizens held a meeting and passed a resolution requesting the keeper of the grocery, where the murder was committed, to refrain from the farther sale of liquor. The citizens then entered the grocery, took the liquor into the street, and emptied it on the ground, agreeing to pay all damages to the vender. They then passed a series of resolutions declaring that thereafter no liquor should be sold within the limits of the town.

Sidney Marsh, John Dickey, and John Donohue were fined each $20 and costs, and Conrad Shearer $40, at Westchester, Penn., at the late session of the court, for trying to make topers of the neighbors by selling them rum.

The School Committee of the town of Bradford, Mass., have recently recommended that a copy of Webster's Dictionary, (Quarto Unabridged) be placed in each of the principal schools for the use of those pupils sufficiently advanced to be benefited by it, and as a book of reference for the teacher.

The N. Y. Mirror says that the popular preacher and radical reformer, Theodore Parker, after attending the anniversary of the American Anti Slavery Society in New York, set out on a foot journey to New Haven. "If all the clergymen who visited New York on anniversary week were to walk home, as Mr. Parker has done, instead of riding, they would, no doubt, find themselves greatly benefited by their visit to the city."

The Chronotype says that a package of money containing $6000 in bills of the Commercial Bank, of Providence, was stolen on Tuesday from the Captain's office of the steamboat Bradford Durfee, in Providence. It was placed in a drawer in the Captain's office, and was probably stolen before the boat left the wharf. A reward of $500 is offered for the recovery of the money.

On the 6th inst., a shanty containing some 265 kegs of powder belonging to some railroad contractors, in Peekskill, N. Y., was fired by an incendiary and the building and several others near it were blown to atoms. One man, Stephen Gainson, was killed, and seven or eight others seriously if not fatally wounded.

A man, apparently about sixty years of age, was found hung on a tree in the woods, near Paoli, Pa., on the 20th ult. There was found in his pocket a slip of paper containing the following words:—"When all is lost, when nothing remains but despair, life is troublesome, and death becomes a duty.—COWEL."

The accounts of the mortality of our army in Mexico, are frightful. It is stated, upon the authority of General Twiggs, that the deaths amount to a regiment a month, and this is only the beginning of the vomito season or rather of the time when its ravages begin to be serious.

A letter from Oregon City, dated October 6, announces the recent arrival of more than 300 wagons, and states that 1,000 were on the road. Several capitalists were among the new comers. A steam-engine and a boat-boiler were greatly needed. Saw mills were in active operation all over the country. Cooking utensils were scarce, and a good foundry man was greatly wanted. An Almanac for 1848 had just appeared.

At a late term of the Court of Common Pleas for Putnam County, Ohio, a Miss Jane Cromley gained a verdict of fourteen hundred dollars against one Joseph Eaton, in a suit to recover damages for a breach of a contract of marriage. The circumstances are said to have appeared especially black against the gay deceiver.

In pulling down an old building at the corner of Bank and State streets, New London, Conn., a few days since, for the purpose of erecting a new structure, there were found stowed away under the floor of the garret a stocking and an old cloth cap, filled with Mexican and Spanish dollars.

Judge James M. Marshall, son of Col. Thomas Marshall, commander of the 3d Virginia Regiment in the War of Independence, and eldest surviving brother of Chief Justice Marshall, died at his residence in Fauquier County, Va., on the 26 ult., aged 85 years.

While a German woman at Pittsburgh, Penn., was mixing lime, it flew into her eyes, putting them both out. The lime was dry, and she poured hot water on it.

An affidavit filed in the Supreme Court in relation to a suit at law, states the profits of one of those floating palaces, the Isaac Newton or Hendrik Hudson, for the last year, to have been $60,000.

On the morning of May 11, everybody in Louisville thought it was snowing. The whole atmosphere of the city seemed densely filled with snow-flakes. These turned out to be the gnats or flies, like black-bodied insects with white wings, which soon settled by millions, billions, trillions, quadrillions, and quintillions, upon all the houses and upon the whole surface of the ground. A portion of the citizens seemed considerably alarmed, some thinking it an omen of the cholera.

The Delavan State Union (North Division) will hold its Third Anniversary at Great Barrington, Mass., on the 7th day of July next. This Union is composed mainly of persons of African descent, who, thrust out from the usual Temperance organizations, are constrained to organize by themselves, and have done so with commendable spirit and with the best results. A great gathering is expected on this occasion.

A severe hail-storm passed over a portion of Orange Co., Va., on the 5th inst. It was very destructive in the village of Gordonsville. The hail-stones varied in size from a partridge's to a hen's egg, covering the ground, breaking over 500 panes of glass in the village, stripping the young leaves and twigs from the trees, and literally covering the ground with them.

A lettor from Capt. Rogers, of ship Acushnet, of Fairhaven, states that on the 22d of December, one of her boats was stove by a whale, and John Taber, third officer, Henry Johnson, boatsteerer, and John Pearce and John Lockett, seaman were either killed or drowned. The Acushnet had lost two boats and had two others badly stove within a month.

Gen. Winfield Scott arrived off the port of New York at an early hour on Sunday morning last in the brig St. Petersburg, and was met, as he had desired and arranged, by a boat from Elizabethtown, N. J., in which he embarked and was landed near his home a little after sunrise. He of course remains with his family, declining all parade of reception.

A farmer in Monroe had a yoke of oxen killed on the Tonawanda Railroad. They had strayed upon the track. The County Court gave the farmer a verdict, but the Supreme Court reversed the decision.

Mr. B. F. Palmer, of Meredith, N. H., receives an average of one application per day for cork legs, the charge for which is $150 each. This is mainly owing to the numerous *dismemberments* occasioned by the Mexican War. Mr. Palmer has been offered $75,000 for his patent for the United States, which he declined.

In the Municipal Court, Boston, Judge Ward sentenced Samuel Huckins, on two charges of a violation of the license law, to a fine of $200, or ten days imprisonment in the common jail. Mr. Huckins had no hesitation in choosing the latter alternative.

A 'nice young man' has been fined $15 for stealing a kiss from a young married lady in Buffalo. The Rochester Advertiser says the penality in that city for kissing a married woman against her will has been fixed by a decision of Justice Wentworth at $7.

Dr. Wm. A. Newell, Congressional Representative from Pennsylvania, has had a present of a gold ring from Mrs. Adams, for his unremitting attention to her lamented husband from the first of his illness.

The venerable Ashbel Green, Chaplain to the First Congress, died in Philadelphia, Friday, May 19, at a very advanced age.

Rev. Dr. Emory, President of Dickinson College, died at Baltimore, May 19, of disease of the lungs.

Langfeldt has been found guilty of the wilful murder of Mrs. Rademacher, in Philadelphia.

Review of New York Market.

MONDAY, MAY 22.

ASHES—Pots $6 50; Pearls 5 12.——FLOUR AND MEAL—Flour ranges from 5 37 to 6 12, according to quality. Yellow Meal 2 50; White 2 37. Rye Flour 3 65.——GRAIN—Good Genesee Wheat 1 35; Ohio 1 30. Northern Yellow Corn 58c.; Southern White 55c. Rye 72c. Oats 45 a 48c.——PROVISIONS—Mess Pork 10 37; Prime 8 25. Hams 5c.; Shoulders 3½c. Butter is lower than for a long time past, Western dairy selling at 13 a 15c., and Orange County 17 a 18c. Cheese 7 to 8½c.

DIED,

On the 13th inst., at the residence of her son, near Somerville, N. J., CATHARINE DUNN, widow of Gershom Dunn, in the 83d year of her age. For more than 40 years she stood as a member of the Seventh-day Baptist Church in Piscataway, and died in the triumphs of faith. W. B. G.

At Mystic Bridge, Ct., on the 17th inst., THOMAS ROGERS, son of Thomas S. and Charlotte R. Greenman, aged ten months and twenty-six days.

LETTERS.

John Green, S. P. Stillman, Joseph A. Randall, Wm. T. Morgan, George Crandall, W. B. Gillett, B. Church, T. F. West, Joseph S. Rogers, A. M. Dunham, H. P. Burdick, H. W. Stillman, Silas G. Potter, Wm. Tew, C. R. Head, (right.)

RECEIPTS.

J.A.Randall, Pendleton Hill, Ct.	$2 00	pays to vol	5	No. 45
F. Greenman, Townsend, O.	2 00	"	4	" 52
A. Stillman, Poland,	2 00	"	5	" 52
E. Stillman, Newport,	2 00	"	5	" 52
D. Truman, "	2 00	"	5	" 52
Z. Scriven, Petersburg,	2 00	"	4	" 52
J. S. Rogers, Oxford,	2 00	"	4	" 52
S. G. Potter, Burr's Mills,	1 00	"	4	" 26
G. Potter, Alfred,	2 00	"	4	" 52
D. Hood, Ossian,	2 00	"	4	" 52
J. X. Jones, New York,	2 00	"	4	" 52

RECEIPTS FOR MISSIONARY ASSOCIATION.

The Treasurer of the Seventh-day Baptist Missionary Association acknowledges the receipt of the following sums since his report of April 7, published in the Recorder:—

Church in DeRuyter, towards a life-membership,	$18 00
Alfred Bible Society, by N. V. Hull,	70 00
1st Church in Alfred, "	33 00
1st Church in Genesee, "	15 11
2d Church in Genesee, "	3 66
Alfred Industrial Miss'y Ass'n, "	13 50
2d Church in Brookfield, by E. S. Bailey,	16 88
New Market, N. J., by W. B. Gillett, contributed by the following persons:—Lewis Titsworth 3 00, Randolph Dunham Jr. 1 00, I. S. Dunn 1 00, Mrs. C. Dunn 50, Elizabeth S. Dunn 25, Harriet M. Dunn 25, Samuel Dunham 1 00, Mrs. H. Dunham 50, Edith Ayers 1 00, Amanda Wilson 50, Beulah F. Randolph 50, Mrs. M. Bruce 50, David Dunn 10 00, Joshua Wheeler 1 00, Asa Dunham 50, John Pope 1 00, Wm. Dunham 50, Reuben F. Randolph 50, Mrs. S. Randolph 50, Elias R. Randolph 25, Mrs. J. Randolph 25, Barzilla R. Randolph 25, Mrs. S. Randolph 25, Mrs. Mary F. Randolph 1 00, Mrs. Eliza Dunham 50, Mrs. Kezia Dyer 50, Sharp Randolph 25, Miss Elizabeth M. Stelle 50.	27 75
A Friend of the Missionaries, Johnstown, Wis.,	5 00
A. D. Titsworth, Metouchin, N. J.	5 00

A. D. TITSWORTH, Treasurer.

METOUCHIN, May 18, 1848.

CENTRAL ASSOCIATION.

Notice is hereby given, that the 13th Anniversary of the Seventh-day Baptist Central Association will be held with the Church in Lincklean, Chenango Co., N Y., commencing on the fourth day of the week before the second Sabbath in June next, (June 7th,) at 11 o'clock A. M. Eld. James Bailey was appointed to preach the introductory discourse; Eld. Russel G. Burdick his alternate.

It is earnestly hoped, that a full delegation will be in attendance, with great hearts, strong arms, and a firm determination to push forward the car of *Bible truth*, with a resolution and consistency worthy of the cause. Brethren, ask yourselves before God your duty, and fear and tremble lest ye come short of what the judge requires of you. An eternity of happiness is at stake. Will ye risk it?

A. L. SAUNDERS, Ass't Sec.

BROOKFIELD, April 23, 1848.

THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, Including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By WILLIAM HENRY BLACK, Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records. London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

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26tf. E. H. WILCOX, PROPRIETOR.

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CAUTION.—In consequence of the unprecedented demand for the "People's Pen," introduced to the public some three months since by the subscribers, at the reduced price of $1,25 for a beautiful Diamond Pointed Gold Pen, with a fine silver pencil case, an attempt is being made to palm upon the public an inferior article at the above price. We would respectfully caution our friends against being deceived, and assure them that we shall continue to sell as good a Pen at $1,25, as can be furnished at any other establishment in Boston for $2. We warrant our Pens in all cases to be what they are represented.

CAUTION.—Beware of Platina, and imitation points. The Diamond Points will resist the touch of all metals, and last with care, many years. WHITE & POTTER,
15 State st., south side Old State House, Boston.

The Pens will be sent by mail when ordered in a letter enclosing $1,25 or more, post paid.

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Printers of newspapers who choose to publish this advertisement three times before the 1st of June, 1848, and send us one of the papers, will be paid for it in type when they purchase from us, of our own manufactures, selected from our specimens, five times the amount of their bill.

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NEVER MIND.

BY MARTIN FARQUHAR TUPPER.

Soul, be strong, whate'er betide,
God himself is guard and guide—
With my Father at my side,
Never mind!

Clouds and darkness hover near,
Men's hearts failing them for fear,
But be thou of right good cheer,
Never mind!

Come what may, some work is done,
Praise the Father through the Son,
Goals are gained and prizes won,
Never mind!

And if now the skies look black,
All the past behind thy back
Is a bright and blessed track;
Never mind!

Stand in potent courage still,
Working out thy Master's will,
Compass good, and conquer ill;
Never mind!

Fight, for all their bullying boast,
Dark temptation's evil host,
This is thy predestined post;
Never mind!

Be then tranquil as a dove;
Through these thunder clouds above
Shines afar the heaven of love;
Never mind!

NAPOLEON AND ADAMS.

The conclusion of ex-Governor Seward's eulogy on John Quincy Adams, before the New York Legislature, draws the following eloquent contrast between the close of his life, and that of Napoleon. Let all admirers of mere military greatness read and ponder :—

Only two years after the birth of John Quincy Adams, there appeared on an island in the Mediterranean Sea, a human spirit, newly born, endowed with equal genius, without the regulating qualities of justice and benevolence, which Adams possessed to such an eminent degree. A like career opened to both—born like Adams, a subject of a king—the child of more genial skies, like him, became in early life a patriot and a citizen of a new and great Republic. Like Adams, he lent his service to the State in precocious youth, and in its hour of need, and won its confidence. But unlike Adams, he could not wait the dull delays of slow and laborious, but sure advancement. He sought power by the hasty road that leads through fields of carnage, and he became, like Adams, a supreme magistrate, a Consul. But there were other consuls. He was not content. He thrust them aside, and was consul alone. Consular power was too short. He fought new battles, and was consul for life. But power, confessedly derived from the people, must be exercised in obedience to their will, and must be resigned to them again, at least to death. He was not content. He desolated Europe afresh, subverted the Republic, imprisoned the patriarch who presided over Rome's comprehensive See, and obliged him to pour on his head the sacred oil that made the person of kings divine, and their right to reign indefeasible. He was an emperor. But he saw around him a mother, brothers, and sisters, not ennobled; whose humble state reminded him, and the world, that he was born plebeian; and he had no heir to wait impatient for the Imperial Crown. He scourged the earth again, and again fortune smiled on him even in his wild extravagance. He bestowed kingdoms and principalities on his kindred—put away the devoted wife of his youthful days, and another, a daughter of Hapsburgh's imperial house, joyfully accepted his proud alliance. Offspring gladdened his anxious sight; a diadem was placed on its infant brow, and it received the homage of princes, even in its cradle. Now he was indeed a monarch—a legitimate monarch—a monarch by Divine appointment—the first of an endless succession of monarchs. But there were other monarchs who held sway in the earth. He was not content. He would reign with his kindred alone. He gathered new and greater armies, from his own land—from subjugated lands. He called forth the young and brave—one from every household—from the Pyrenees to the Zuyder Zee—from Jura to the ocean. He marshalled them into long and majestic columns, and went forth to seize that universal dominion which seemed almost within his grasp. But Ambition had tempted Fortune too far. The nations of the earth resisted, repelled, pursued and surrounded him. The pageant was ended. The crown fell from his presumptuous head. The wife who had wedded him in his pride forsook him in the hour when fear came upon him. His child was ravished from his sight. His kinsmen were degraded to their first estate, and he was no longer emperor, nor consul, nor general, nor even a citizen, but an exile and a prisoner, on a lonely island, in the midst of the wild Atlantic. Discontent attended him there. The wayward man fretted out a few long years of his yet unbroken manhood, looking off at the earliest dawn and in evening's latest twilight, towards that distant world that had only just eluded his grasp. His heart corroded. Death came, not unlooked for, though it came even then unwelcome. He was stretched on his bed in the fort which constituted his prison. A few fast and faithful friends stood around, with the guards who rejoiced that the hour of relief from long and wearisome watching was at hand. As his strength wasted away, delirium stirred up the brain from its long and inglorious inactivity. He was again a lieutenant, a general, a consul, an emperor of France. He filled again the throne of Charlemagne. His kindred pressed around him, again reinvested with the pompous pageantry of royalty. The daughter of the long line of kings again stood proudly by his side, and the sunny face of his child shone out from beneath the diadem that encircled its flowing locks. The marshals of the empire awaited his command. The legions of the Old Guard were in the field, their scarred faces rejuvenated, and their ranks, thinned in many battles, replenished. Russia, Prussia, Austria, Denmark, and England, gathered their mighty hosts to give him battle. Once more he mounted his impatient charger, and rushed forth to conquest. He waved his sword aloft and cried—"*Tete d'Armee.*" The feverish vision broke—the mockery was ended. The silver cord was loosed, and the warrior fell back upon his bed a lifeless corpse. This was the *End of Earth. The Corsican was not content.*

Statesmen and Citizens! The contrast suggests its own impressive moral.

GLASS MILK-PANS.

BY J. SKINNER.

The admitted superiority of the Philadelphia markets over all others in the Union, if not in the world, is in nothing more conspicuous than in the high excellence of much of its *butter*. The art of butter-making has been greatly improved and extended all over the country within the last twenty-five years. The next best market to Philadelphia is that of Baltimore. But, although the Baltimore butter is as pure, and as skillfully prepared—that is, in some daries—as around Philadelphia, there is in that which comes from the latter, a peculiar and uniform richness and high flavor, which is doubtless to be attributed in a measure to some thing peculiar in the *food of the cows*, and that some thing, says Dr. Emerson, in the Farmer's Library, is the presence, in their pastures, of the *sweet scented vernal grass.*

There is, however, room for one obvious improvement in all our dairies, and that is the introduction of glass *milk-pans.* From Holstein they have been lately brought into use in England, and are likely to supersede all others.

In Holstein, where one woman looks after and milks 18 cows, in dairies to which there are more than 100, each woman has an allowance of one dollar extra, for '*pan money,*' and is fined for every one she breaks. Yet all of them save some thing out of their pan money, which shows that the damage by breakage is very small. Doubtless any glass manufacturer would have them made, on its being suggested, and it would be easy to have them so cast as to mark the contents of the pan. The Philadelphia Agricultural Society would do well to offer a premium for the first one exhibited.

One decided advantage in the employment of this material for milk-pans, is in its being a non-conductor of electricity, and therefore better to preserve the milk from acidity in the summer season. The editor of a Scotch agricultural paper says: 'It is only a short time since, that we were shown a glass bottle full of milk that had been preserved in India and China, and when drawn, after eighteen months preservation, was not only found to be perfectly sweet, but to contain, in a solid and cohesive state, a small quantity of excellent butter; while the milk preserved in a tin case, during the same voyage, had gone to acid. It now appears that glass milk-pans produce almost equally remarkable results; and from an analysis we have seen of the cream which was thrown up, on some of Harris' Compressed Register, it appears that the difference is in favor of the glass as compared with the wooden or Wedgware pan, by at least 10 per cent. The pans which are manufactured at the Islington Glass Works, Birmingham, are of *compressed,* and those by the Messrs. Cookson, Newcastle-upon-Tyne, of *blown* glass; but according to the analysis of the agricultural chemist, Dr. Piercy, the compressed milk-pans throw up considerably the most milk.' [Model American Courier.

LAW AND LAWYERS IN NORWAY.

The administration of the civil law in Norway is most admirably contrived. In every school district, the freeholders elect a Justice of the Court of Reconciliation. Every lawsuit must first be brought before the Justice, and by the parties in person, as no lawyer or attorney is allowed to practice in this Court. The parties appear in person, and state their mutual complaints and grievances at length, and the Justice carefully notes down all the facts and statements of the plaintiff and defendant, and after due consideration, endeavors to arrange the matter, and proposes for this purpose, what he considers to be perfectly just and fair in the premises. If his judgment is accepted, it is immediately entered in the court above, which is a court of Record; and if it is appealed from, the case goes up to the District Court, upon the evidence already taken in writing, by the Justice of the Court of Reconciliation. No other evidence is admitted. If the terms proposed by the Justice are pronounced to be just and reasonable, the party appealing has to pay the costs and charges of the appeal. This system of minor courts prevents a deal of unnecessary, expensive, and vexatious litegation. The case goes up from court to court upon the same evidence, and the legal argument rests upon the same facts, without trick or circumlocution of any kind from either party. There is no chance for pettifoggers—the banditti of the bar. Poor, or rich, or stupid clients, cannot be deluded, nor Judge or Jury mystified, by the skill of sharp practitioners in the courts of law in Norway. More than two-thirds of the suits commenced are settled in the Court of Reconciliation, and of the remaining third not so settled, not more than one-tenth are ever carried up.

The Judges of the Norwegian courts are responsible for errors of judgment, delay, ignorance, carelessness, partiality or prejudice. They may be summoned, accused, and tried in the Superior Court, and, if convicted, are liable in damages to the party injured. There are, therefore, very few unworthy lawyers in the Norwegian courts. The bench and the bar are distinguished for integrity and learning. They have great influence in the community, and the country appreciate the many benefits which have resulted from their virtue and wisdom. [J. S. Maxwell.

EXPENSE OF DRINKS.

Jerrold's Weekly Newspaper, published in England, states that the victualers pay to Government, yearly, for their licenses, their taxes, and the duties on spirits sold by them, the immense sum of £11,000,000. The cost of the British Army, yearly, is £3,000,000; that of the Navy, £5,000,000; the cost of the metropolitan police force £500,000, and that of the rural police throughout the kingdom £750,000, making a total of £10,750,000. Thus, then, it appears, that the publicans of London pay to Government more than it costs to support the army, navy, and the whole of the police force established throughout the kingdom.

The Rev. T. Spencer, the eloquent advocate of temperance, states that the people of England, Ireland, and Scotland, pay $40,000,000, annually, for tobacco! With a population consisting of about 27,000,000, they can pay annually $35,000,000 in poor rates; $250,000,000 for the support of Government, and $300,000,000 for intoxicating drinks! He states that there were among the 27,000,000 of people 600,000 drunkards, and that 50,000 more form the ranks of moderate drinkers.

DEATH OF PIZARRO.

"They that take the sword shall perish by the sword." By the sword he had risen—by the sword he was to perish; not on some well-fought battle field, with shouts of victory ringing in his ear, but in his palace, hall by the assassin's blade. In his own fair capital of Lima, the City of Kings, the gem of the Pacific, which had sprung up under his auspices with incredible rapidity—for Pizarro seemed to impart his last energy to all about him—a score of conspirators, assembled at the house of Almargo's son, plotted his death. It was Sunday in June, 1541, at the hour of dinner, that they burst into his apartment, with the cry of "Death to the Tyrant!" A number of visitors were with him, but they were imperfectly armed, and deserted him, escaping by the windows, and his half-brother, Martinez de Alcanta, two pages, and as many cavaliers, were all that stood forward in defense of their chief. They soon fell, overpowered by numbers, and covered by wounds. But Pizarro was not the man to meekly meet his death. Alone, without armor, his cloak around one arm, his good sword at his right hand, the old hero kept his cowardly assailants at bay, with a vigor and intrepidity surprising at his advanced age. "What, ho!" he cried, "traitors! have you come to kill me in my house?" and, as he spoke, two of his enemies fell beneath his blows. Rada, the chief of the conspirators, impatient of the delay, called out, "Why are we so long about it? down with the tyrant!" and taking one of his companions, Naverez, in his arms, he thrust him against the Marquis. Pizarro, instantly grappling with his opponent, ran him through with his sword. But at that moment he received a wound in the throat, and reeling, he sank upon the floor, when the swords of Rada, and several of the conspirators were plunged into his body. "Jesu!" exclaimed the dying man, and tracing a cross with his fingers on the bloody floor, he bent his head to kiss it, when a stroke more friendly than the rest, put an end to his existence. [Blackwood.

A PIECE OF FAMILY HISTORY.

The Norwich Courier says: On the 27th day of January, 1848, and in this our goodly, thriving city of Norwich, is living an aged gentleman, the progenitor of five generations, all now living. He was born on Sunday—his wife was born on Sunday—his eldest child on Sunday—and he had a child born on every day of the week, commencing with Sunday morning and ending on Saturday night. All the first born of the five successive generations were born on Sunday—all are males, and all bear the same name, and all are now living. Of these, the last born is the son of the fourth or fifth (we do not know which) child of her parents. The oldest of the five generations is ninety-six years of age—the youngest is between two and three months old, so that the distance which separates the two extremes is little less than a century.

What a world of history, written and unwritten, has been enacted within the period which has thus transpired since the birth of the great-great-grandsire and that of the great-great-grandson? With the latter we have not the pleasure of an acquaintance; but with the former we meet almost daily in our walks through the streets; and there is one place, above all others, (unless we except the house of worship on Sunday) where he is sure to be found as often as the various election days come round, and that is, at the polls. At our last town election, his was the first vote deposited in the ballot-box; and from the time he was a freeman, down to the present, he has never failed to be present at the annual State election, and to give his vote to the men and the measures approved by his judgment.

AMPUTATED LUNG.—When Barnard, a young man in Cincinnati, was stabbed in a fracas not long since, Dr. E. K. Chamberlain was sent for, and upon his arrival and on examination of the wound, he found that a portion of one of the lungs was protruding some two inches from the wound, it having been forced out, probably, by respiration. As the case was a critical one and required immediate operation, the Doctor resorted to a new method of treatment. The end of the protruding lung, which had been injured by the shot, was bound with a silk thread, and the injured end *cut entirely off*, and the remainder forced back into its natural location. Barnard is now in the enjoyment of good health. The Doctor has the amputated lung now in his possession.

BOYS OUT OF EMPLOYMENT.—An "Old New Yorker" says, in a communication to the Evening Express: "A gentleman in Wall-street advertised a few days since for a clerk. Next morning on reaching the vicinity of his office, he saw a crowd, and supposed his place was on fire, but on inquiry found 150 boys collected, all of whom had assembled in consequence of this advertisement. It is surprising that these boys do not go to sea, or on to farms in the interior, and insure permanent and useful employment. In three years they would get better wages than are obtained by half the workingmen in the city, at twenty-one years of age.

"It will hardly be credited, but there is no doubt of the fact, that there are 8,000 boys in New York and Philadelphia, between sixteen and twenty years of age, without any permanent employment. What will be the fate of these boys?"

JOHN QUINCY ADAMS.—Hon. Edward Everett, in his eulogy on Mr. Adams, delivered in this city lately, mentioned the following striking circumstance:—

In November, 1846, while walking with a friend in Boston, Mr. Adams felt a paralytic shock. He at once said it was the shock of death. In his journal, he made the entry—"From this day I date my decease. I consider myself, for every useful purpose to myself and to my fellow-citizens, as dead." His journal, which he had kept for more than fifty years, stopped on that day. Four months afterwards, he resumed it, under the head of "Posthumous Memoirs," and he continued to serve his country another year. The evening previous to the final shock he received in the hall of Representatives, he had read to him Bishop Wilberforce's Sermon on Time. That was the last night he passed under his own roof.

A man ought to have nothing singular or affected in his habit, discourse, or manners. In our opinion, the modest air becomes a man better than that which they call the genteel air.

VARIETY.

Men measure their charity by a peculiar standard. A man who has not a dollar in his pocket would give a penny for almost any purpose. If he had a hundred dollars he might give one; carry it higher, and there comes a falling off. One hundred dollars would be considered too large a sum for him who has ten thousand; while a present of one thousand would be considered almost miraculous for a man worth one hundred thousand—yet the proportion is the same throughout—the poor man's penny and the widow's mite, are more than the rich man's sounded and widely trumpeted benefaction.

India Rubber is now proposed to insulate telegraphic wires. Gutta percha has been tried in the Passaic river with so much success, that the company propose to make an effort to cross from Jersey City to New York by laying insulated wires under water. Mr. Wilson, of the Trenton telegraphic office, has suggested to the company, according to the Gazette, the experiment of insulating their whole line with gutta percha, and burying it some six inches in the ground, instead of supporting it as now upon high poles. At present, the great exposure of the wires subjects them to innumerable and constant interruptions.

A gentleman entered the splended hat store of Genin, Broadway, New York, a few days ago, and while noticing a hat, was seen by his dog, through the large plate glass which forms one of the doors of that extensive establishment. The affectionate animal, a very large Newfoundland dog, stepped back to the curb-stone, and giving a spring, leaped through the glass door, breaking the large plate glass, which was nearly half an inch thick, into a thousand fragments, without doing himself the least apparent harm.

The Express says that Tammany Hall has been the scene of ninety balls during the past season, and it is a small estimate to calculate that at least $30,000 have changed hands in consequence of these festive demonstrations. Not less than a quarter of a million of dollars have been expended in balls during the past season.

Glass bottles are made with great rapidity. A workman, with the assistance of a gatherer and a blower, will begin and finish one hundred and twenty dozen quart bottles in ten hours. This is two and a half per minute. In some establishments, the hands are restricted to two per minute, to prevent slighting the work.

Capt. Josiah Cooledge, of Cambridge, Mass., lately had occasion to descend a well on his premises; getting near to the bottom he retraced his steps for the purpose of obtaining a lamp. While preparing to make a second descent, the well, which was forty feet deep, suddenly caved in, he standing on the platform directly over it; fortunately he escaped without injury.

A suit to recover $25, the amount of a note given for a horse, having been three years before the courts in Wyoming county, N. Y., has just terminated. Verdict was given for the plaintiff in amount claimed, with costs, the latter amounting to about *eight hundred dollars!* Such is law.

"Thou hast seen many sorrows, travel-stained pilgrim of the world. But that which has vexed thee most, hath been looking for evil. And, though calamities have crossed thee, and miseries been heaped upon thy head, yet ills that never happened have chiefly made thee wretched."

The greatest activity is manifested in the departments at Woolwich, Eng., in preparing rockets of a peculiar description, suitable to street warfare. These destructive missiles, when thrown amongst a mass of persons in confined places, are certain to produce the most frightful results.

The Manchester American says that Col. Miller, of Richmond, Cheshire County, who has become somewhat noted for "beauty" and his labor in the cause of Temperance, Anti-Slavery, &c., has recently sold 16 acres of land—the location of a bed of Roman ochre, for the sum of "sixty thousand dollars."

A gentleman at the Astor House table asked the person setting next to him if he would please pass the mustard. 'Sir,' said the man, 'do you mistake me for a waiter?' 'Oh! no sir,' was the reply, 'I mistook you for a gentleman.'

Last year 1,419,283 copies of the Bible were issued by the British and Foreign Bible Societies—400,000 more than in any year before, excepting 1845. The amount of money received was greater than ever before, amounting to £117,440, 9s. 3d.

A scorpion, when he finds himself enclosed and no way left to escape, will turn his tail round and sting himself through the head; and it is remarkable, that this is the only animal in creation, man excepted, that can be made to commit suicide.

Out of 3400 miles of British Railroads now opened, only 300 are upon the broad guage. The broad guage is 7 feet wide, the narrow is 4 feet 8 1-2 inches. Some trips have been made on the narrow guages lately which in point of speed have not yet been surpassed on the broad guage.

If any person should be stung by a bee, or any other insect, rub some spirits of turpentine on the place, and the pain will nearly cease in one minute. It is said the pain arising from the bite of a copper-head snake may be arrested in a few minutes, by the continued application of this article.

A soldier named James Newman, who had a wife and two children, got drunk at the rendezvous in Fairfax, Indiana, some days since, was put in the guard house, broke out, and was shot by the Sergeant's order.

The staid denizens of the Quaker City are about to have, for the first time, a Sunday paper, published in their midst, entitled The Dispatch.

The Scottish language is particularly rich in diminutives. Thus, man, manny, manniky, bit maniky, wee bit manniky, little wee bit manniky.

At Norfolk a company has been formed to distil alcohol from tomatoes. The plan has been tested.

DERUYTER INSTITUTE.

JAMES R. IRISH, Principal.
AURELLA F. ROGERS, Preceptress.

Other experienced Teachers are employed in the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First	commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second	"	Dec. 15,	"	March 22
Third	"	April 5,	"	July 12

TUITION, per term of fourteen weeks, from $3 00 to	$5 00
EXTRAS—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman New York, will be promptly attended to.

The Sabbath Recorder.

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TERMS.

$2 00 per year, payable in advance.

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☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

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The Sabbath Recorder.

EXECUTION OF THE GIRONDIST DEPUTIES.

The following is a passage from Lamartine's History of the Girondists, recently published in this city. After the condemnation of the Deputies, they were served with a rich supper by some friend, and spent the night in conversation:

Toward the morning the conversation became more solemn. Brissot spoke prophetically of the misfortunes of the Republic, deprived of her most virtuous and eloquent citizens. "How much blood will it require to wash out our own," cried he. They were silent for a moment, and appeared terrified at the phantom of the future evoked by Brissot. "My friends," replied Vergniaud, "we have killed the tree by prunning it. It was too aged; Robespierre cuts it. Will he be more fortunate than ourselves? No; the soil is too weak to nourish the roots of civic liberty; this people is too childish to wield its laws without hurting itself. It will return to its kings, as babes return to their toys. We were deceived as to the age in which we were born, and in which we die for the freedom of the world," continued he. "We deemed ourselves at Rome and we were at Paris. But revolutions are like those crises which blanch in a single night the hair of a man—they soon bring nations to maturity. Our blood is sufficiently warm to fertilize the soil of the Republic. Let us not carry away with us the future; and let us bequeath to the people hope, in exchange for the death we shall receive at their hands."

A long silence followed this speech of Vergniaud's, and the conversation turned from earth to Heaven. "What shall we be doing to-morrow at this time?" said Ducos, who always mingled mirth with the most serious subjects. Each replied, according to his nature. "We shall sleep after the fatigues of the day," replied some. The skepticism of the age corrupted even their last thoughts, and only promised the destruction of the soul to those men who were about to die for the immortality of a human idea. The immortality of the soul, and the sublime conjectures of that future life to which they were so near, offered a more fitting scheme for their last moment. Their voices sank, their accents became more solemn. Fonfrede, Gensome, Cara, Fauchet, and Brissot, spoke in terms which breathed all the divinity of human reason, and all the certainty of conscience on the mysterious problems of the immaterial destiny of the human mind.

Vergniaud, who had hitherto been silent, now appealed to by his friends, joined in the debate. "Never," said the eye-witness whom we have before cited, and who had often admired him in the tribune, "never had his look, his gesture, his language, and his voice, more profoundly affected his hearers."

The words of Vergniaud were lost, their impressions alone remained.

After having united all the moral proofs of the existence of a Being, whom he termed the Supreme Being—after having demonstrated the necessity of a Providence, the consequence of the excellence of this Supreme Being, and the necessity of justice, a divine debt of the Creator, toward his creatures—after having cited from Socrates to Cicero, and from Cicero to all the just who have perished, and the universal belief of all peoples and philosophers, a proof above all others, since there is in Nature an instinct of future existence, as strong as the instinct of a present life—after having carried, even to enthusiasm, the certainty of a continuation of existence, after this present state, which is not destroyed but metamorphosed by death—"But," added he, in more eloquent languge, exalted even to lyricism, and bringing the subject to the condition of his fellow prisoners, to deduce his strongest proof from themselves, "are not we ourselves the best proof of immortality? We, calm, serene, in the presence of the corpse of our friend—of our own corpse—discussing like a peaceful assembly of philosophers, on the light of darkness which shall succeed our last sigh; dying, more happy than Danton, who will live; —than Robespierre, who will triumph. Whence, then arises, this calmness in our discourse, and this serenity in our souls? Is it not in us the result of the feeling that we have performed a great duty toward humanity? Is it this mass of animated dust which is to-day man, to-morrow a heap of clay? No; it is not for this living clod of earth, it is for the spirit of humanity and our fatherland that we die. What are we ourselves but atoms of this collective spirit of the human race? Each of the men who compose our species, has an immortal spirit, imperishable, and confounded with that soul of his country and mankind, for which it is so sweet, so glorious, to devote ourselves—to suffer, and to die. It is for this reason," continued he, "that we are not sublime dupes, but beings who obey their natural instinct; and who, when they have fulfilled their duty, will live, suffer, or enjoy in immortality the destinies of humanity. Let us die, then, not with confidence, but certainty. Our conscience is our guide in this mighty trial; our Judge, the great Eternal, whose name is sought for by ages, and to whose designs we are subservient as tools which he breaks in the work, but whose fragments fall at his feet. Death is but the greatest act of life, since it gives birth to a higher state of existence. Were it not thus," added he, more solemnly, "there would be something greater than God. It would be the just man, immolating himself uselessly and hopelessly for his country. This supposition is a folly of blasphemy, and I repel it with contempt or horror. No! Vergniaud is not greater than God, but God is more just than Vergniaud, and will not, to-morrow suffer him to ascend a scaffold, but to justify and avenge him in future ages."

Fauchet made an eloquent discourse on the Passion, comparing their death to Calvary. They were all much moved, and many wept.

Vergniaud reconciled, in a few words, all different opinions. "Let us believe what we will," said he, "but let us die certain of our life and the price of our death. Let us each sacrifice what we possess, the one his doubt, the other his faith, all of us our blood, for liberty. When man offers himself as a victim to Heaven, what more can he give?"

Daylight began te stream in at the windows. "Let us go to bed," said Ducos; "life is so trifling a thing, that it is not worth the hour of sleep we lose in regretting it." "Let us watch," said Lasource to Sillery and Fauchet; "eternity is so certain and so terrible that a thousand lives would not suffice to prepare for it." They rose from the table, and re-entered their chambers, where most of them threw themselves on their beds.

Thirteen remained in the larger dungeon, some conversed in whispers, others wept, some slept. At eight o'clock they were allowed to walk about the corridors. The Abbe Lambert, the pious friend of Brissot, who had passed the night at the door of their dungeon, was still awaiting permission to communicate with them. Brissot, perceiving him, sprang forward and clasped him in his arms. The priest offered him the assistance of his ministry, to soften or sanctify death; but Brissot gratefully, but firmly refused. "Do you know anything more holy than the death of an honest man, who dies for having refused the blood of his fellow-creatures to wretches?" said he. The Abbe said nothing more.

Lasource, who had witnessed the interview, approached Brissot, "Do you believe," said he to him, "in the immortality of your soul, and the Providence of God?" "I do believe in them," returned Brissot; "and it is because I believe in them that I am about to die." "Well," replied Lasource, "there is but a step from thence to religion. I, the minister of another faith, have never so much admired the ministers of yours, as in these dungeons into which they bring the pardon of Heaven to the condemned. In your place I should confess." Brissot made no reply, but joined Vergniaud, Gensonne, and the younger prisoners, most of whom declined the aid of the priest. Some sat on the stone parapet, others walked about arm in arm; some knelt at the priest's feet, and received absolution after a brief confession of their faults. All awaiting calmly the signal for their departure, and resembling by their attitude a halt previous to the battle.

The Abbe Emery, although a non-juring priest, had obtained permission to see Fauchet at the grating that separated the court from the corridor, and there listened to and absolved the Bishop of Calvados. Fauchet, absolved and penitent, listened to the confession of Sillery, and bestowed on his friend the divine pardon he had just received.

At ten o'clock the executioners came to prepare them for the scaffold. Gensonne, picked up a lock of his black hair, gave it to the Abbe Lambert, and begged him to give it to his wife, whose residence he named. "Tell her it is all I can send her of my remains, and that my last thoughts in death were hers." Vergniaud drew his watch from his pocket, scratched with a pen some initials, and the date of the 30th of October, in the inside of the gold case, and gave it to one of the assistants to transmit to a young girl to whom he was tenderly attached, and whom it is said he had intended to marry.

All had a name, a regret, a friendship; all had some souvenir of themselves to send to those they left on earth. The hope of a remembrance here is the last tie that binds the dying to life.

These mysterious legacies were all duly delivered.

When all was ready, and the last lock of hair had fallen on the stones of the dungeon, the executioners and *gens d'armes* made the condemned march in a column to the court of the Palace, where five carts, surrounded by an immense crowd, awaited them. The moment they emerged from the Conclergerie, the Girondists burst into the *Marseillaise*, laying stress on these verses, which contained a double meaning—

> *" Contre nous de la tyrannie*
> *L'etendard sanglant est leve."*

From this moment they ceased to think of themselves, in order to think of the example of the death of republicans they wished to leave the people. Their voices sank at the end of each verse, only to rise more sonorous at the first line of the next verse. Each cart contained four, with the exception of the last, in which lay the body of Valaze. His head, shaken by the concussion over the stones, swayed to and fro before his friends, who were forced to close their eyes to avoid seeing his livid features, but who still joined in the strain. On their arrival at the scaffold they all embraced, in token of community in liberty, life, and death, and then resumed their funeral chant. All died without weakness. Sillery, with irony, after ascending the platform, walked round, saluting the people as though to thank them for his glory and death. The hymn became feebler at each fall of the ax; one voice still continued it, that of Vergniaud, executed the last. Like his companions, he did not die, but passed away in enthusiasm, and his life, commencing by immortal orations, ended by a hymn to the eternity of the Revolution.

One cart bore away their bodies, and one grave, by the side of that of Louis XVI., received them.

Some years afterward, in searching the archieves of the parish of Madeleine, the bill of the grave digger of the Commune was found, with the order of the President on the National Treasury for its payment. "Twenty-two deputies of Gironde; the coffins, 147 francs; expenses of interment, 53 francs; total 210 francs."

Such was the price of the shovelsful of earth that covered the founders of the Republic. Never did Æschylus or Shakespeare invent a more bitter derision of fate than this bill of a grave-digger, demanding and receiving his pay for having alternately buried all the monarchy and all the republic of a mighty nation.

FAMILY HARMONY.

O, sweet as vernal dews that fill
The closing buds on Zion's hill,
When evening clouds draw thither—
So sweet, so heavenly 'tis to see
The members of one family
Live peacefully together!

The children, like the lily flowers,
On which descend the suns and showers,
Their hues of beauty blending:—
The parents, like the willow boughs
On which the lovely foliage grows,
Their friendly shade extending.

But leaves the greenest will decay—
And flowers the brightest fade away,
When autumn winds are sweeping:
And be the household e'er so fair,
The hand of death will soon be there,
And turn the scene to weeping.

Yet leaves again will clothe the trees,
And lilies wave beneath the breeze,
When spring comes smiling hither;
And friends who parted at the tomb,
May yet renew their loveliest bloom,
And meet in heaven together.

TWELVE INCONSISTENCIES.

1. To hear a Christian man say, he very much desires to know how matters are going on in the religious world, and yet he will not take a religious newspaper.

2. To see a Christian man of a family, with a large plantation, and extensive stock; one of a good trade or a lucrative profession, and not take a religious newspaper.

3. To see a Christian man at every monkey show, or farcical exhibition of every wag who may advertise that he will make people laugh, for the cheap sum of one, two, or even four bits, and yet too poor to pay for a religious newspaper.

4. To see a Christian man lay by money, in order to catch a good bargain which may chance to come in his way, and still too poor to pay for a religious newspaper.

5. To see a Christian man dress his children in fine or superfine clothing, and still plead too poor to pay for a religious newspaper.

6. To see a Christian man take a half dozen, or even one newspaper, filled with all sorts of trash and falsehoods, and yet too poor to take a religious newspaper.

7. To see a Christian man spend time enough in one week in gossiping, and things as bad or worse, if industriously employed to pay for, and yet he can't take a religious newspaper.

8. To see a Christian man of wealth, read regularly a poor man's and which is worse, a minister's paper, and hear him say he is too poor to take a religious newspaper.

9. To see a Christian family, reading novels and miscellanies and attending parties at great (or even no) expense, and have no religious newspapers for them to read.

10. To see a Christian man laying up money and property for his children, and plead too poor to pay for a religious newspaper.

11. To see a Christian man exhibiting to his friends and visitors, his fine farm, stock, orchards—his new and splended assortment of goods—his furnished office or shop, as the case may be, and have no religious newspaper to exhibit.

12. I cannot endure to hear a Christian man boasting of his liberality to the church, and the institutions of the church, and not pay for a religious newspaper.

And finally for a "Baker's dozen"—I cannot, above every other inconsistency, endure to see a Christian man take, and regularly receive, but never pay for a religious newspaper.

These things are so obviously inconsistant, that when I approach men, to try and convince them of the wrong, I feel that I almost offer an insult to their intelligence and Christian fidelity. But I must never mind that. I must be faithful to my God and my brethren. [Cum. Pres.

From Bishop Doane's Address at Burlington College.

THE GENTLEMAN.

"When you have found a man you have not far to go to find a gentleman. You cannot make a gold ring out of brass. You cannot change a Cape May crystal to a diamond. You cannot make a gentleman till you have first a man. To be a gentleman, it will not be sufficient to have had a grandfather.

To be a gentleman does not depend upon the tailor or the toilet. Blood will degenerate, good clothes are not good habits. The Prince Lee Boo concluded that the hog, in England, was the only gentleman, as being the only thing that did not labor.

A gentleman is just a *gentle*-man, no more, no less; a diamond polished that was first a diamond in the rough. A gentleman is gentle. A gentleman is modest. A gentleman is courteous. A gentleman is generous. A gentleman is slow to take offence, as being one that never gives it. A gentleman is slow to surmise evil, as being one that never thinks it. A gentleman goes armed, only in the consciousness of right. A gentleman subjects his appetites. A gentleman controls his speech. A gentleman deems every other better than himself. Sir Philip Sydney was never so much a gentleman—mirror though he was of England's knighthood—as when upon the field of Zutphen, as he lay in his own blood, he waived the draught of cold spring water that was brought to quench his mortal thirst, in favor of a dying soldier. St. Paul described a gentleman, when he exhorted the Philippian Christians, 'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, if there be any praise, think of these things.' And Dr. Isaac Barrow, in his admirable sermon on the calling of a gentleman, pointedly says, 'he should labor and study to be a leader unto virtue and a notable prompter thereof; directing and exciting men thereto by his exemplary conversation; encouraging them by his countenance and authority; rewarding the goodness of meaner people by his bounty and favor; he should be such a gentleman as Noah, who preached righteousness, by his words and works, before a profane world.'"

I'M TOO BUSY.

A merchant sat at his office desk; various letters were spread before him; his whole being absorbed in the intricacies of his business.

A zealous friend of mankind entered the office: "I want to interest you a little in a new effort for the temperance cause," said the good man.

The merchant cut him off, by replying: "Sir, you must excuse me; but really I'm too busy to attend to that subject now."

"But, sir, intemperance is on the increase among us," said his friend.

"Is it? I'm sorry; but I'm too busy at present to do any thing."

"When shall I call again, sir?"

"I cannot tell. I'm very busy. I'm busy every day. Excuse me, sir; I wish you a good morning." Then bowing the intruder out of the office, he resumed the study of his papers.

The merchant had frequently repulsed the friends of humanity in this manner. No matter what was the object, he was always too busy to listen to their claims. He had even told his minister that he was too busy for anything but to make money.

But one morning a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Go home with me!"

The merchant laid down his pen; his head grew dizzy; his stomach felt faint and sick; he left the counting-room, went home, and retired to his bed-chamber.

His unwelcome visitor had followed him, and now took his place by the bed-side, whispering, ever and anon, "You must go with me."

A cold chill settled on the merchant's heart, spectres of ships, notes, houses, and lands, flitted before his excited mind. Still his pulse beat slower and slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of his visitor was Death!

All other claimants on his attention, except the friends of Mammon, had always found a quick dismissal in the magic phrase, "I'm too busy." Humanity, mercy, religion, had alike begged his influence, means, and attention, in vain; but when death came, the excuse was powerless; he was compelled to have leisure to die.

Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we cannot be too busy to die.

THE LIGHT OF NATURE.

There lived many years ago, in Philadelphia, a celebrated Indian chief by the name of Tedyuscung. He was sitting one evening by the fireside of a friend, both of them looking silently at the fire, indulging their own reflections.

At length the silence was interrupted by the friend, who said, 'I will tell you what I have been thinking of; I was thinking of a rule delivered by the Author of the Christian religion, which, from its excellence, we call the Golden Rule.'

'Stop,' said Tedyuscung, 'don't praise it to me, but rather tell me what it is, and let me think for myself. I do not wish you to tell me what it *is*.'

'It is, for one man to do to another as he would the other should do to him.'

'That's *impossible! it it cannot be done*,' Tedyuscung immediately replied; and taking his pipe, lighted it, and commenced walking about the room. In about a quarter of an hour he came up to his friend with a smiling countenance, and (taking the pipe from his mouth) said, 'Brother, I have been thoughtful on what you told me. If the Great Spirit that made man would give him a *new heart*, he could do as you say, but not else.'

EZEK. xxxvi., 26.—A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

RIGHT IS MIGHT.

As sure as God liveth, as sure as the Holy one of Israel is the Lord of Hosts, the Almighty—right is might, and ever was and ever shall be so. Holiness is might; meekness is might; patience is might; humility is might; self-denial is might; faith is might; love is might; every gift of the spirit is might. The cross was two pieces of dead wood, and a helpless unresisting man was nailed to it; yet it was mightier than the world, and triumphed and will ever triumph over it. Heaven and earth shall pass away, but no pure, holy deed, or word or thought. On the other hand, might, that which the children of earth call so, the strong wind, the earthquake, the fire, perishes through its own violence, self-exhaustion and self consumed; as our age of the world has been allowed to witness in the most signal example. For many of us remember, and they who do not, have heard from their fathers, how the mightiest man on earth, he who had girt himself with all might, except that of right, burst like a tempest-cloud, burnt himself out like a conflagration, and only left the scars of his ravages to mark where he had been. Who among you can look into an infant's face, and not see a power in it mightier than all the armies of Attila or Napoleon.

SEEK RELIGION WHILE YOUNG.—Let no one think, that there is greater difficulty in becoming a Christian in childhood, than there is at a later period in life. There is much less. If any one wanted a tree in front of his house, would he go and dig and transplant a great tree, with a tall heavy trunk, wide-spreading branches, and great roots running deep into the ground? He might possibly do it; but it would be a work of great difficulty, and the tree would not be likely to live. He would rather choose a young tree, which would be easily and safely transplanted. In like manner, the difficulty of becoming religious, increases as one grows older.

A woman of ninety lay on her death-bed, who had been a disciple of Christ for half a century. Conversing with a friend, she said, "Tell all the children that an old woman, who is just on the borders of eternity, is very much grieved that she did not begin to love the Saviour when she was a child. Tell them, youth is the time to serve the Lord." [Cong. Jour.

A BEAUTIFUL ALLEGORY.

When God created man he commanded his angels to visit him on earth, and guide him in his ways, so that he might foretaste the bliss of the life to come. But lustful man sought after sensual joys in preference to those of heaven, and growing greedy of worldly fruits, began to quarrel with his brethren for the possession of them; and the guardian angels wept among themselves. But when the strong oppressed the weak and took from them by force the produce of their soil, justice rose up sorrowing, and leaving earth flew back to heaven. And when the weak overcame the strong with falsehood and deceit, and got from them by cunning what they feared to take by force, truth rose up sorrowing, and leaving earth flew back to heaven. And when the injured went forth to slay their injurers, and crimsoned the plain with their brother's blood, peace rose up sorrowing, and leaving earth flew back to heaven. Thus each bad act scared some good angel from the world, until forgiveness—the most beautiful of all—alone remained behind.

And when she heard anger and revenge whisper dark deeds in man's ears, and counsel them to repeat the wrong that had been done to them, she rose up sorrowing, and said, "I will not leave the earth. While my sister angels were here, I might have rested in my Father's bosom, for man needed me not. But now that they have fled, I will seek to make him listen to my voice, telling him that, as he cherishes forgiveness here, so will forgiveness cherish him hereafter." So the lovliest child of heaven remained on earth; and peace and love, repenting, flew back, and followed in her train.

[The Good Genius.

REMEDIES.

For a fit of Passion—Walk out in the open air; you may speak your mind to the winds without hurting any one, or proclaiming yourself to be a simpleton.

For a fit of Idleness—Count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next, and work like a negro.

For a fit of Extravagance and Folly—Go to the work-house, or speak with the ragged and wretched inmates of a jail, and you will be convinced—

> Who makes his bed of brier and thorn,
> Must be content to lie forlorn.

For a fit of Ambition—Go into the church-yard and read the grave stones; they will tell you the end of ambition. The grave will soon be your bed-chamber, the earth your pillow, corruption your father, and the worm your mother and sister.

For a fit of Repining—Look about for the halt and the blind, and visit the bed-ridden, and afflicted, and deranged; and they will make you ashamed of complaining of your lighter afflictions.

For a fit of Despondency—Look on the good things which God has given you in this world, and at those which he has promised to his followers in the next. He who goes into his garden to look for cob-webs and spiders, no doubt will find them; while he who looks for a flower, may return into his house with one blooming in his bosom,

For all fits of Doubt, Perplexity, and Fear—Whether they respect the body or the mind; whether they are a load to the shoulders, the head, or the heart, the following is a radical cure which may be relied on, for I had it from the Great Physician—"Cast thy burden on the Lord, he will sustain thee."

HIGH VIEWS OF THE MINISTRY.—"The moment we permit ourselves," says Robt. Hall, "to think lightly of the Christian ministry, our right arm is withered; nothing but imbecility and relaxation remains. For no man ever excelled in a profession to which he did not feel an attachment bordering on enthusiasm; though what in other professions is enthusiasm, is in ours the dictate of sobriety and truth."

A PREACHER'S EXPERIENCE.—I am arrived at a time of life when my views of early habits particularly in relation to the ministry, are greatly changed. I see many things in a different light from what I once did; such as the beauty of order, of regularity, and the wisdom of seeking to win souls by kindness, rather than to convert them by hastiness, and what I once called fidelity. I admire more the idea which I have of our blessed Lord's spirit and ministry than once I did.

A SIGN OF THE TIMES.—It is said, (according to the Presbyterian,) that no small number of the Jesuit priests, who have been shipped from Europe to supply the great west, are ready for a return, in consequence, as they alledge, of the impossibility of conforming themselves to the customs of Western life. It is certainly easier to sun one's self in idleness under a fair Italian sky, than "to rough it" among the wilds of America.

'I never go to church,' said a country tradesman to his parish clergyman; 'I always spend Sunday in settling accounts.' The minister immediately replied, 'You will find, sir, that the day of judgment will be spent in the same manner.'

The Sabbath Recorder.

New York, June 1, 1848.

☞ The Editor of the Recorder expects to attend the meeting of the Central Association at Lincklaen next week, when he will be prepared to transact any business connected with the paper.

THE EASTERN ASSOCIATION.

The Seventh-day Baptist Eastern Association held its Tenth Session with the church in Plainfield, N. J., commencing on fifty-day, May 25, 1848. The attendence was unusually large, and the deliberations interesting.—The Introductory Discourse was preached by Eld. T. B. Brown, from Luke 12 : 48—"*For unto whomsover much is given, of him shall much be required.*" It was designed to show, that the present position of the Seventh-day Baptists is such as to demand and encourage increased exertion on their part to promote the cause of Christ in general, and a knowledge of the truths which distinguish them in particular.

After the discourse, the Association was called to order by Bro. A. D. Titsworth, Chairman of the last Session, who read the Rules of Order. A Committee was then appointed to nominate officers, who in due time made a report, and the following were elected:

Moderator—PELEG CLARKE, of R. I.
Rec. Sec—Samuel Davison, of N. J.
Ass't Rec. Sec.—Paul Stillman, of N. Y.
Cor. Sec.—S. S. Griswold, Hopkinton, R. I.
Treasurer—H. S. Berry, Westerly, R. I.

Letters from the Churches.

The letters to the Association were read by the Recording Secretary, and gave rather a cheering account of the state of the churches. In a few instances, it is true, no additions were reported, while death has been doing its accustomed work. But most of the churches reported an increase in numbers; the whole increase being, we believe, something more than one hundred, or about seven per cent. on the number of members reported last year. Of the additions, a large majority were by baptism, although quite a number were by conversion to our views of the Sabbath. It is gratifying to learn, also, that there is in nearly all of the churches a growing interest in Sabbath Schools, and in the various benevolent enterterprizes of the denomination. Upon the whole, the letters from the churches were such as to encourage the hearts of Christians, and call for gratitude and thanksgiving to God.

Missionary Operations.

At the last annual meeting, an Executive Committee was appointed to take the oversight of missionary operations within the bounds of the Association—to decide upon the fields which ought to be occupied, and obtain suitable persons to occupy them. From a report made by this Committee, it appears that during the year there has been received for this object $325 79, most of which has been paid out for missionary labor at Newport and vicinity, and at South Kingston. Bro. C. M. Lewis has labored at the former place nine months, and Bro. Henry Clark has supplied the church at the latter place for six months. The Report also contained a recommendation that the missions at these two places should be continued during the coming year. This recommendation elicited considera- discussion, in the progress of which the prospects at each place were pretty fully considered. It seems that at Newport there is a good meeting-house, and a congregation of some thirty or forty. There are also three or four places in the neighborhood where Sabbath-keepers reside, and where the labors of a missionary would be welcomed, both by our brethren and their neighbors. Since the mission was commenced there some years ago, although the church has not been constantly supplied, nineteen members have been added, making the present number thirty. In view of these facts, the general opinion seemed to be, that the field ought to be farther occupied. At South Kingston, the church had been for some time distracted and scattered. Since missionary labor was commenced there, however, it has been drawn together, several persons have been baptized, and several others have embraced the Sabbath. After a full consideration of the whole subject, the Association adopted the Report of the Executive Committee, and determined to continue the missions at Newport and South Kingston, so far as the funds contributed by the churches will allow.

Report on the State of Religion.

We give below the Report as presented by the Committee, presuming that our readers would rather have the article entire, than any statement of its substance that we can make:—

Your Committee respectfully report, that on an examination of the letters from the churches, and the reports of the local missionaries of the Association, and the Associational Messengers, they think that the Association has much cause for gratitude to the Father of all mercies for the blessings of salvation bestowed upon many in our midst, for the invigorating of churches that were ready to expire, and for the peace and Christian fellowship of the churches in general. We fear, however, that there is a great want of whole-hearted consecration to the cause of the Redeemer in those things that pertain to the support of the various instrumentalities requisite for a faithful and zealous defense of all the holy truth of the Lord. It has been with much labor, and amidst many embarrassments, that the Executive Missionary Board have carried on the missions confided to their care; and the new Board enter upon the same duties under similar difficulties. Yet it appears from the reports, that these local efforts for the resuscitation and enlargement of the cause of truth in parts of Rhode Island, have been attended with success equal to that of any part of the labors of our churches in any field east or west, and that they are still as full of promise as any other field in which we could expend our labors. We think these local efforts may very properly be commended to the liberal support of the churches for another year; and would earnestly urge upon the churches a ready response to the calls of the Executive Board for the means to carry forward these local missions.

The following extracts from the letters are expressive of the state in which the churches view the cause among themselves:—

Newport, R. I.—"The state of religious feeling among us is far beneath that standard of piety which is our reasonable duty and exalted privilege; but we can truly say, that our desires are large and full that we may be aided in sustaining a minister in this place."

1st Hopkinton, R. I.—"We have great reason to rejoice with you, brethren, that the Lord has been doing a great work around us in pouring out his Spirit, converting sinners, and reclaiming wanderers from the fold of Christ. Although we as a church have not been visited in a special manner, yet the cloud of mercy has been hovering over us, while a few drops have fallen among us."

Piscataway, N. J.—"During the past year, it has been a languishing time with the small branch of God's Zion that we represent." "We have great reason to be thankful that we enjoy peace and Christian fellowship among ourselves. Our Sabbath congregations are every year increasing, and our religious meetings are well attended."

Waterford, Ct.—"We have experienced some of the showers of divine grace; sinners have been converted, prodigals have returned to their Father's house, and saints have been made to rejoice, and there is now a good degree of religious feeling manifested in this church."

Shiloh, N. J.—"We have much reason to make mention of mercies from the Lord towards us, and of painful visitations of his hand in the bereavement of some of our families. On the whole, we are encouraged to believe the Lord will yet bless us and build us up a people for his praise."

Marlboro, N. J.—"Our hearts are filled with mingled emotions of joy and grief, for while we have reason to praise the Lord for his goodness manifested in the conversion of sinners among us, we have to mourn the loss of some of our number by the cold hand of death."

New York.—Nothing of special interest is recorded in this letter, yet we believe that the cause is slowly gaining in this city.

Plainfield, N. J., "bear testimony to the goodness of our heavenly Father, who, notwithstanding our supineness and want of zeal in his cause, has continued to us the influence of his Spirit, and led us to feel our need, and determine to seek a revival of his work in our midst."

Westerly, R. I.—"It has been a cold and dark time with us through the year, but there appears at present to be an increased spirit felt on the part of the church for the advancement of the Redeemer's cause."

3d Hopkinton, R. I.—"Our hearts have recently been cheered by witnessing the outpouring of God's Holy Spirit in our midst, which has resulted in the hopeful conversion of some sinners, and the comforting of the saints."

Richmond, R. I.—"By the long suffering of God and his mercy towards us, not willing that any should perish, we have been enabled to overcome our sins in a measure, and are now enjoying peace and fellowship one with another, and feel resolved to press our way onward."

2d Hopkinton, R. I.—"During the past year our church has to some extent enjoyed a refreshing from the presence of the Lord. Wanderers have been reclaimed, sinners converted, and saints made to rejoice. The bow of promise has again spanned the arch over our heads, and the dove of peace built her nest in our midst."

Pawcatuck, R. I.—"We have much to encourage us to labor in the cause of Christ; the wanderer restored, many converted to Christ, our congregation increased, a number have embraced the Sabbath, and we have union, peace, and brotherly kindness among us."

South Kingston, R. I.—"We have had a long night of adversity as a church;—but we trust that God directed your Missionary Board to send us help in our low estate. We have received additions to our little number, all of whom are converts to the long-despised Sabbath of the Lord, and we are blest with a good degree of union among ourselves, and feel in view of the future to trust in God and move forward."

Associational Messenger.

Bro. S. S. Griswold made a report of his labors as Associational Messenger. In the course of last winter he visited the churches at Plainfield, New Market, Shiloh, and Marlboro N. J., and New York City, laboring in each, both publicly and privately, as much as his time would allow. Bro. D. Clawson has also visited the churches in Rhode Island and Connecticut. In connection with this report a discussion arose as to the expediency of appointing an Associational Messenger for the next year; and after considerable discussion it was decided not to appoint. The general impression seemed to be, that such hasty visits as the Messengers are under the necessity of making, are not as profitable as they are troublesome and expensive.

Resolutions.

At an early stage of the Association's proceedings, a Committee was appointed to arrange the business, and among other things they presented a series of resolutions, of which the following were passed:—

1. *Resolved*, That the churches of this Association ought to cherish with undiminished interest the objects and labors of the American Sabbath Tract Society.

This resolution was moved by Samuel Davison, and seconded by Samuel B. Crandall, both of whom made remarks upon it. Bro. Davison spoke of the publications of the Society as bearing vitally and favorably upon the validity and immutability of the divine law. He also showed that the results of its past labors, in converting men to the Sabbath and establishing the churches, were such as ought to inspire confidence in the institution and the mode of its operations. Bro. Crandall spoke first of the errors in the world, and the consequent necessity of exertion on the part of those who have the truth. In the course of his remarks, which were listened to with deep interest, he related many incidents calculated to illustrate the influence of such silent messengers as tracts upon the hearts and consciences of men.

2. *Resolved*, That we consider it the duty of every Christian who sustains the responsible relation of the head of a family, to maintain the regular and daily worship of God in his own house; and that the neglect of this duty is a deplorable feature in the character of those professors of religion who are guilty of neglecting it, calling for the earnest labors of pastors and ministers to correct the evil.

This resolution was moved by Walter B. Gillett, and seconded by Isaac Moore, with appropriate remarks. It was also spoken to by G. H. Perry, I. D. Titsworth, A. B. Burdick, L. Titsworth, Henry Clarke, H. S. Berry, C. M. Lewis, B. F. Chester, and others. Seldom have we seen so deep an interest manifested in the discussion of a resolution of the kind. We cannot doubt that a great majority of the delegates resolved, while listening to the discussion, to carry out the spirit of the resolution themselves, and to endeavor to secure attention to it among others. A resolution was subsequently passed, requesting each minister within the bounds of the Association to present the subject to his congregation on the first Sabbath in July.

3. *Resolved*, That we feel grateful for that degree of interest manifested in our churches in the cause of Education; and that we recommend to their patronage the DeRuyter Institute and Alfred Academy, as affording to them great advantages for the education of the young.

Remarks were made upon this resolution by Daniel Coon, T. B. Brown, S. S. Griswold, A. B. Burdick, and G. H. Perry, who urged the importance of education, not only to individuals as a means of enabling them to understand and discharge their whole duty to God and man, but to the denomination in order that it may exert an influence proportioned to the present demands. On every hand fields of labor invite us, both at home and abroad. For those who are to labor in the missionary field all admit the importance of education; and there is no reason why it should not be secured to all, since all have responsibilities to meet.

The following resolution was presented by T. B. Brown, who remarked briefly upon it:—

4. *Resolved*, That the Seventh-day Baptist Missionary Association, in its efforts to propagate the gospel of truth among the heathen, claims the vigorous support of the churches composing this body.

5. *Resolved*, That this Association would express its continued and growing interest in the Sabbath Recorder, and would urge upon the agents and subscribers of the paper the importance of being prompt in collecting and paying its dues.

The fifth resolution was presented by Lucius Crandall, who advocated it somewhat at length. He thought the paper had proved not only an able auxiliary of our benevolent enterprises, but a valuable record of passing events in every department; on which account there was every reason for expressing our growing interest in it, and no reason why it should not be paid for. If its utility were doubtful, there would be some excuse for delinquencies; but such is not the case, and every man who owes the establishment owes for value received. True, we are sometimes told that larger papers can be had at a lower price. But he believed that those who declined taking this paper on account of its price, and took a cheaper paper half filled with "sarsaparilla," got a hard bargain in the long run. Mr. Crandall then went on to state his opinion, that our denomination needs a Publishing Establishment of its own, at which shall be printed our paper, together with such books, tracts, &c., as we may need, and the profits of which shall go back to the denomination for the support of missionary and other benevolent operations, as the Associations shall direct. He therefore proposed the appointment of a committee of nine to consider and report upon the subject. After various suggestions from different individuals, such a Committee was appointed; who, on the succeeding day, reported the following preamble and resolutions, which were unanimously adopted by the Association:—

Whereas, our experience for years past in the publishing department, has convinced us that in order to meet the growing wants of the denomination, we need a more ample and permanent publishing organization than we have ever had; therefore—

Resolved, That we invite the several sister Associations each to appoint three delegates to meet with the same number appointed by this Association, at New Market, N. J., on the 5th day of September next, (being two days previous to our Anniversaries,) to mature a plan for a Seventh-day Baptist Publishing Establishment.

Resolved, That in order to be prepared to carry out the foregoing proposition, in case the other Associations respond to it, we appoint the following brethren as our delegates:—Lucius Crandall, David Dunn, and Thomas B. Stillman.

The Committee appointed at a previous meeting of the Eastern Association to correspond with the other Associations in relation to a new Hymn Book, reported that they had attended to the business in connection with others, and that the result was a new collection of Hymns entitled "Christian Psalmody." In connection with this report the Association adopted a resolution recommending the new book to the churches as well adapted to meet their wants.

The subject of appointing a delegate to attend the Central and Western Associations, having been brought up, Bro Lucius Crandall was appointed the delegate, and Geo. B. Utter his alternate.

During the session of the Association, sermons were preached and collections taken in behalf of the Tract and Missionary Societies. We did not learn what the collection for tract purposes amounted to, but that for missionary purposes amounted to between fifty and sixty dollars.

The Association adjourned on first-day, May 28, to meet next year at Pawcatuck, R. I.

THE PRIMEVAL SABBATH.

BY REV. WM. H. BLACK.

When the great Maker had fulfill'd His plan
  Of this vast world, and fill'd earth, sea and air;
Had planted Eden for His creature Man,
  And, to enjoy it, plac'd our Parents there;
    God saw His works, pronounc'd them good and blest,
    And the Sev'nth Day became His Day of Rest.

Angels of light beheld his works, and sung
  How great their Maker was, how good and wise;
His praise resounded on each heav'nly tongue,
  And strains of rapture swept along the skies.
    O happy day! that saw God's works complete,
    And Man first bow in worship at His feet.

God lov'd the happy day of His own Rest,
  And for himself He claim'd th' auspicious time;
For His own worship hallow'd it, and bless'd,
  To be observed in ev'ry age and clime.
    Six days He wrought, and so His creatures may;
    The sev'nth He calls His holy Sabbath day.

All glory be to Thee, Almighty Lord!
  And endless honors to Thy holy name!
The world came into being at Thy word;
  By Thy command rose nature's wondrous frame.
    Thine are we, not our own, and Thy just praise,
    This day, our joyful hearts and tongues shall raise.

Millyard, London, 28th 4th mo.

Statistics of Benevolence.—It is said that the contributions of the last year to the various benevolent societies, as appeared from their reports at the recent Anniversaries, have been considerably in advance of any previous year. The amount of the American Tract, Bible, Board of Missions, Home Missions, Seaman's Friend, Colonization, Anti-Slavery, Protestant, Foreign Evangelical, Jews, Institution for the Blind at New York, and General Assembly's Board of Missions, is $1,120,818. To which, if the three great Baptist Societies be added—the American and Foreign Bible, Union Missionary, and Home Missionary—the aggregate will be $1,276,951.

Noble Sentiment.—The new Archbishop of Canterbury, on being introduced at the recent meeting of the British and Foreign Bible Society, by its venerable President, Lord Bexly, says a correspondent of the Evangelist, very gracefully rebuked the noisy applause with which he was greeted, by stating, as *his opinion*, that the *cause of the Bible could confer honor on any man*, but could *receive honor from no man.*

Newspaper Union.—The Christian Reflector and the Christian Watchman, two Baptist papers published in Boston, have joined interests, and come to us now as one large paper, under the title of "Christian Reflector and Christian Watchman." By this union the Baptists will no doubt secure a better paper than either of the old ones alone could have been. The new paper is edited by Rev. J. W. Olmstead and Rev. Wm. Hague.

Glance at the Life of a Colporteur.—The following dark picture of the life of a tract distributor in Ohio, is given by a correspondent of the New York Recorder, and shows this to be a field demanding energy and enterprise in those who would labor in it:—

"My field is a very difficult one. It is a swampy country, and hard to get over, especially where poverty and ignorance so extensively prevail. I have traveled for days when my horse would go to his knee joints in mud, and I could only dismount on the door steps of the cabins. The people have no enterprise, and they seem to have lost all disposition to do anything. Wickedness seems to abound. Some of the log houses are wholly destitute of chairs, beds, and tables; in one cabin, with the parents and seven children, there was not the first evidence of a bed, but they slept in the corners of the room upon the bare floor! The father could read; he said he was once a preacher, but could not maintain his family and gave up the work in despair. They were totally destitute of books, but gratefully received the volumes and tracts I gave them."

Colored Sailors' Home, N. Y.—This boarding-house for colored seamen has been open eight years and six months, May 1, 1848. Average annual number of boarders, 450. Whole number in eight and a half years, 3,825. Average annual number unable to pay their bills, and true objects of charity, 60. Whole number in eight and a half years, 510. Average amount of aid, say $3 to each, or to the whole number, $1,530. Mr. William P. Powell evidently has the best interests of his colored seafaring brethren at heart, and has manfully breasted the difficulties of sustaining such an establishment. He has, from the beginning, shared the confidence of the Directors of the American Seamen's Friend Society, and has occasionally received some pecuniary aid. A small appropriation has recently been made in his behalf. It was all the Directors, with the numerous demands upon their treasury, felt justified in giving; but is really insufficient for an object so meritorious. Hence we take this method to say to those specially interested in the welfare of the 2,200 colored seamen who sail out of New York, here is an opportunity for you to show whether your *interest* has any *principle* or foundation for good fruits. As Mr. Powell contemplates enlarging his house, aid is much needed. Money, or such articles as any boarding-house keeper needs, may be sent either to Mr. P., 61 Cherry-st., or to the office of the American Seamen's Friend Society, 82 Wall-st., New York, and will be duly acknowledged in the Sailors' Magazine.

Prof. Morse has just made a donation to the American Tract Society of 50 shares of the New York and Buffalo Telegraph Company—at the par value, $2,500.

At its late annual examination, Princeton Seminary licensed thirty-four graduates as preachers of the Gospel.

NEWS FROM EUROPE.

The steamship Hibernia arrived at New York on the 27th ult., bringing Liverpool dates to the 13th. The news received by her is thought to indicate that a general war in Europe is inevitable. France, it is said, will assist Italy, Italy will advance against Austria, Russia will march upon Poland and Prussia, Germany, Denmark, and other States, will find a cause for open hostilities with their neighbors. England, at any other time, would interfere, but at present she is weakened by Ireland, and the revolutionary spirit that is at work in her own narrow boundaries.

There is but little of interest to note in the accounts from England. On the 10th of May, a terrible accident took place on the Great Western Railroad. An express train ran into some freight cars, which some of the workmen on the road had negligently left standing on the track. Four persons were instantly killed and thirteen wounded, some of them fatally. The workmen implicated, a porter and assistant porter, have been arrested for manslaughter.

Irish papers say that the number of emigrants to this country at the present time is small, when compared with the thousands who came last year. Still it is stated that the condition of the poor in many parts is most appalling.

Our last advices from France announced the organization of the National Assembly. Since then the Provisional Government has given a full account of its stewardship, and placed all things in the hands of those elected by the people. France, therefore, is now a Republic, with a National Assembly and responsible Ministers, and a Constitution is being framed.

From Italy, the news is important. The Pope having refused to declare war against the Catholic Emperor of Austria, the Roman population arose on the 29th of April, took possession of the gates of the city, declared the Cardinals to be conspirators against the people, and traitors to Italy, and informed the Pope, through a deputation, that he had twenty-four hours' time to make up his mind to declare war against Austria. But should he persist in his refusal, he should be only Bishop of Rome—a Provisional Government would be appointed for civil purposes, and the Roman States would join the Italian League. This energy was effectual. On the evening of May 1, Pius IX. consented. He transferred to the head of the revolutionary party the formation of a Civil Ministry, to whom he gave *carte blanche* for all temporal affairs. War was declared against Austria, and numerous arrests were made among the reäctionary party. Simultaneously with this, an outbreak took place in Naples on the 29th of April, which overthrew the hesitating, delaying Ministry.

From Spain, we learn that an unsuccessful insurrection had been attempted at Madrid, on the 7th. The conflict was sanguinary, and lasted several hours. Among the killed is General Tologio, brother-in-law to Maria. A considerable number of the insurgents had been taken prisoners, and thirty of them were tried, found guilty, and sentenced to death. They were about to be shot when the post left for England.

The Queen of Portugal has issued a decree appointing a commission to carry into effect the abolition of slavery in the Portuguese ultra-marine possessions.

Late accounts represent that the Danish-Holstein question may probably be determined by negotiation, and that in consequence the Danish Government had countermanded an extensive order for the supply of arms. The Prussian troops had entered Jutland, and had occupied the fortress of Fredericia, on the Little Belt, which was surrendered without resistance, as the Danish troops had previously retired into the island of Funen.

The elections had passed quietly in most parts of Rhenish Prussia, though alarming riots broke out at Treves on the 3d inst., and were not quelled until several persons had been killed and wounded. Several barricades were raised in the town, and guns were brought to force them; but tranquility was ultimately restored without the employment of artillery.

The latest accounts from the Duchy of Posen announce nothing but insurrection, anarchy, and bloodshed. At Xionz, a town south-east of Posen, 1,000 insurgents fortified themselves within the place, and bade defiance to the summons of the Prussian General, notwithstanding the overwhelming force under his orders. A sanguinary conflict ensued on the 29th ult.; and the Poles, who had nearly 200 men killed and wounded, and 700 made prisoners, defended themselves with desperate valor, causing a loss of nearly 100 killed and wounded to their assailants. The Prussian troops, after taking possession of the town, which was nearly destroyed by fire, collected and sent their prisoners to Custrin, and then advanced to Newstadt and Miloslaw. A similar fight occurred at Miloslaw, where the Prussians suffered much from the fire of the Polish sharp-shooters, who picked out the officers.

The accounts from Hungary testify to the state of anarchy in which that country is plunged. A rebellious spirit, such as was never known before, seems to animate the peasantry ever since the recent concessions were made to them. The nobles, who feel that they have been trampled on, take part with the peasantry. The new Ministry at Pesth appears paralyzed, and the national guard, far from interfering for the suppression of disturbances, barely maintains a decent neutrality.

At Presburg the Jews have been atrociously treated, their houses ransacked, their household furniture destroyed, and the wares taken from their shops. The plunder lasted 28 hours, when the Jews, numbering 300 families, retired from the town, at the request of the authorities, and encamped in the open air in the Schlossburg. Even the Jewish hospital has been ransacked, and the sick were torn from their beds and badly treated, without difference of age or sex, while even the Jewish tombs have not been respected.

General Intelligence.

Desperation of Slavers.—The following is from the African Luminary, by a recent arrival from Liberia:—

It is reported that a very unpleasant affair took place not long since at Gallenas. An officer of the Penelope, one of Her Majesty's steamers on this station, having gone in a boat near the shore, to ascertain what was going on at that famous slave-mart, and venturing to land on the beach in a canoe, while his boat and crew lay outside the surf, was met by a Spaniard with the air of one intending to exchange salutations of friendship, who was not suspected until he revealed himself to be an assassin by a desperate thrust at the throat of the officer, which, fortunately, took effect upon his face only. The officer was not too severely wounded to retort upon the assassin; accordingly, the fellow was given to understand, by something more than words, that he had encountered one whose spirit was raised instead of being sunken by his desperate thrust. At this exhibition of more than Spanish courage he fled, but was overtaken and killed. In the course of the affair several of the empty baracoons were destroyed by the boat's crew which were subsequently landed.

The Spaniards or slave-dealers on the coast are becoming desperately impudent. Their business is certainly curtailed and unprofitable on this part of the coast. They buy slaves as usual, and are, to some extent, furnished with merchandize by some peddling merchant vessels, but the difficulty is to ship them; they succeed in this sometimes, but so many of their vessels are picked up by the English and American men-of-war, that the business is rendered unprofitable. We feel quite sanguine that this traffic, so inhuman and revolting to the finer feelings of human nature, in a few years at most on this coast will cease through the efficient operations of these squadrons and the influence of this government, now that all that part of the coast, excepting Gallenas, in which it has been carried on, has become the lawful territory of this Republic.

Bloody Tragedy.—The following account, from the Cincinnati Atlas of the 20th ult., shows the horror with which slaves view transportation to the far South, and is a sufficient answer to those who prate of the contentment and happiness of the victims of "the peculiar institution:"—

On Thursday Mr. Mullen sold to a dealer, who was buying slaves for the Southern market, a negro man, his wife, and one child, some fifteen or twenty months old. They were placed in Covington jail for safe keeping during the night, and yesterday morning were found with their throats horribly cut. The woman and child were dead; the man, though dreadfully mangled about the neck, was yet alive, and it is thought may get well. According to the negro's own admission, he and his wife went at this horrid butchery deliberately—preferring death to Southern bondage. The mother killed the child herself, and then offered her own throat to the knife, and urged her husband to kill her. He cut her throat, and then attempted to cut his own, but did not fully succeed. Such facts as these make their own comments. How suggestive of reflection are they, and of what reflection?

The Chinese Junk.—The Boston Times says: "We have before recorded the arrival of Capt. Kellett on the coast of France, after a stormy passage. From the Island of Jersey, the junk was towed by a steamer to London, where she was being repaired for exhibition. In a letter to a friend in this city, Capt. Kellett says, "We had a most awful passage—I lost most of my sails, boats, one man overboard, and was compelled to anchor on the coast of France, near where the Reliance and the Conqueror were lost some years since. The next day I got a pilot who took me to Jersey, from which I started in tow of a steamer for London. I was only 21 days from land to land. We are now located in the India Docks, where we are very sure of doing well, as we are treated very liberally by all concerned. We are at the foot of the Blackwall Railway, and near the terminus of the Eastern Counties Railway, each of which are to pay us a certain portion of their receipts. I am publishing a pamphlet, giving some account of my voyage, &c., in which I shall endeavor to express my gratitude to Capt. R. B. Forbes of your city, whose disinterested kindness to a brother sailor I shall always remember."

Massachusetts Enterprise.—A bill is before the Legislature of Massachusetts to incorporate the Hadley Falls Manufacturing Company. The Company proposes to build a dam 1,200 feet long and from 20 to 30 feet high, and a canal 140 feet wide, varying in depth from 15 to 20 feet, and 3 miles long. This will give a fall of 60 feet, and power enough to drive 1,200,000 spindles, affording labor to 100,000 operatives. There is also another bill, chartering the Troy and Greenfield Railroad, with power to tunnel Hoosick mountain. This tunnel is to be 4 or 5 miles long, requiring five years to make it, at an expense of about $3,000,000. It seems that this tunnel might be avoided by extending the road 19 miles at a 60 foot grade; yet all engineers coucur in preferring the tunnel, costly as it is. This fact serves to illustrate the strength of objections to a high grade.

Indian Difficulties on the Frontier.—The Van Buren Intelligencer says that it is stated by Col. Upshaw, the Chickasaw agent, that difficulties have recently taken place between some of the prairie Indian tribes and the citizens of Texas, near Fort Washita. A party of Wacoes had killed three Texan surveyors, and also four rangers, who came upon the party whilst drying the scalps of the murdered surveyors. A detachment of Capt. Johnson's rangers had been fired upon about the same time, while holding a talk with the Indians. A brisk fire ensued, in which some twelve Indians were killed. Col. Upshaw states, that a short time since, a war party of 120 Kickapoos crossed Red River about eight miles above Fort Washita. Their destination was unknown. There were no dragoons, and scarcely any means of mounting a dozen infantry to interrupt them. Dragoons are much needed at our frontier posts.

Attempt to Kidnap.—A Pittsburgh paper says that a girl, claimed as the property of a man in the South, and who escaped about a year ago, and came to this city on the steamer Cambria, has been residing in Allegany for some time. Her master becoming aware of her locality, employed a negro man to make a tender of affection to her, and propose marriage, which duty he performed. The marriage evening was fixed—Wednesday evening. The lover had his plans laid for cajoling the lady off under pretence of celebrating the ceremonies, but in truth his object was, as above stated, to deliver her up to the man who claimed her. The object leaked out on Wednesday, and the girl's friends informed her of the situation in which she was, and her abduction was prevented. The negro man was most severely handled.

An Old Man.—The Buffalo Commercial says, we chronicle to-day the death of Ezekiel Lane, who lived to the advanced age of 103 years. In 1795 there were only four buildings on the present site of Buffalo—of these the first one was erected by Ezekiel Lane, and his father-in-law, Martin Middaugh. It was a double log house, on or near Exchange-street—a little east of Washington-street. It was jointly occupied by them till 1807 or 1808, when Judge Barker, father of Jacob A. Barker, moved into it. Middaugh was a German who spoke Indian better than English, and lived as men in poor circumstances often do on the frontiers, by raising some corn and potatoes, working a little for the early settlers, hunting, fishing, and trapping. He also died at an extreme old age in the winter of 1822.

Strange Suicide.—A week or two since, a man named Bruce, living near Cincinnati, Ohio, committed suicide in the following manner:—He went to the church-yard and dug his grave beside his wife, who had been buried some sixteen months before. Having procured a coffin under some pretence, he conveyed it to its destination unobserved. He then took off his clothes, except his shirt, put on a night-cap, and laid himself in the coffin, which he had previously placed in the newly made grave, with a loaded pistol in it. He now drew on the cover of the coffin, and then placed the pistol to his right temple, and fired it. It is supposed that he died instantly. There was no doubt that Bruce was crazy, as he had been partially so since his wife's death.

SUMMARY.

There was a destructive fire on Saturday morning last, at the corner of Twentieth-st. and Ninth-avenue, N. Y., which burnt the extensive stables of Messrs. Kipp & Brown. The flames spread so rapidly, that it was with the utmost difficulty that a few horses in the front stable were saved. All the horses in the interior of the building, to the number of 150, were burnt to death. A large quantity of hay, together with the greater part of the stages, were entirely destroyed. The fire made a large blaze, lighting up the heavens in every direction, which, combined with the cries of the horses, presented a scene too dreadful to describe. It is supposed to have been the work of an incendiary. The whole loss by this fire is estimated at about $75,000, on which there was an insurance of $19,000.

Maj. Mark Andrews, a soldier of the Revolution, died in Perry on the morning of the 16th ult., in the 88th year of his age. He was born in Taunton, Mass., July 10, 1760, and entered the Massachusetts militia on the day he was 17 years of age. He served in Cambridge and on Dorchester Heights soon after the battle of Bunker Hill, and was also with the troops in Rhode Island, and in what is now the State of Maine, then a part of Massachusetts; and toward the close of the war, sailed on board a privateer that did efficient service to the American arms along the coast of New England. He afterwards resided successively in Turner, Monmouth, and Winthrop, Me., and in 1831 removed to Perry, where he has since lived.

The Saugerties Telegraph gives the particulars of a shocking accident which occurred at the Iron Rolling Mill in that village, on Wednesday. Francis Rhind, aged about sixteen years, while engaged at one of the small rollers, was struck by a piece of hoop iron in a red-hot state, which entered his clothes near the hip and extended upward, his clothes keeping it close to his body, until it penetrated between the ribs. A physician was immediately called, and every assistance possible rendered the unfortunate lad, but he expired in about six hours.

A most dastardly attempt at poisoning a whole family took place near Twelve Mile Grove, Ill., recently. The whole family, named Bessy, were taken sick after eating smoked ham brought from a neighboring smoke-house. Upon being tested, the ham was found to be strongly impregnated with arsenic. At the last accounts, three had died and the remainder were dangerously sick. A man was suspected of the diabolical act, and is under bonds for trial.

The Kennebec Journal says that Mr. Pinkham, the Edgecombe murderer, has kept his family on bread and water for nearly a year; that he at one time killed a cow and soaked the meat in an infusion of oak bark before salting it. This was the only meat he would allow them to eat; he killed a flock of sheep and offered them up a sacrifice; and occasionally took his family some distance to a spring, where he washed them all in cold water to prepare for the ascension. His insanity became so evident to his neighbors, that they were about taking measures to have him put in the hospital, when he anticipated them by his horrid work.

The body of Major E. Kirby Smith, who fell in one of the late battles, was to be sent home to the United States. The coffin was waited for by the military funeral committee and the desolate hearted wife of the deceased, at Syracuse. But when the coffin arrived, and was opened for one last glance at the face of the dead, it was fouud to be the wrong body!

Among the articles now sent to England from this country, we notice legs of mutton in casks, in a slightly salted and preserved state, to be manufactured there into mutton hams. If only salted they are admitted duty free, but if they have undergone the process of drying or smoking they are subject to a heavy duty.

Dr. Lewis, who has devoted much time and thought to the subject, has finally succeeded in making sweet, light, wholesome bread, without leaven or fermentation of any kind. His process is quite simple, the ingredients perfectly harmless, and the bread made by his method will long remain sweet and palatable, while there is a saving of several per cent. of the flour hitherto wasted by fermentation and evaporation—in other words, a barrel of flour will make several more loaves of bread by his process than the old one.

The emigrant ship Omega, supposed to have foundered after her emigrants, 336 in number had been taken out of her, nearly two hundred of whom subsequently perished by the wreck of the Barbara, has been passed, perfectly sound, eighty miles west of Sicily lights, by the bark Franklin. Not a soul was on board, and the vessel was drifting with the currents of the ocean. Her rudder and stern post were gone, which appeared to be her only injury; leaving little doubt that had the emigrants remained on board every one would have been saved.

A new experiment in street making is about being tried in Philadelphia. The street, 25 feet in width, will be excavated so that the whole can be used for cellar room, while granite blocks 12 feet in width will form the cartway, supported in the center of the street by a wall, and resting on the foundation walls of the stores that are to line either side of the street. The blocks will be slightly inclined towards the center of the street, where the gutter is to be situated. This is a gigantic undertaking, requiring a large quantity of granite, the street being no less than 380 feet in length.

Mr. Eddy is making arrangements in Boston, and in Augusta, and Gardiner, says the Hallowell Gazette, for extending the telegraph from Portland by way of the Kennebec river, to Calais. It will there be connected with the British line to Halifax. The expense of the line from Portland to Calais through to Bangor, is estimated at $50,000. If this amount is raised the line will be finished through to Bangor next August.

The Association of Steamboat and Propeller owners on the Western Lakes have adopted a tariff of prices to continue through the season. The price for passage from Buffalo to Cleveland is $4,50; to Black River, Huron and Sandusky, $5, to Maumee River, Monroe, and Detroit, $6,00. From Buffalo to Mackinaw, $10; to Milwaukie, Racine, Southport, and Chicago, $12. The price of freights from Buffalo to Chicago, and intermediate posts on the Upper Lakes, is 20 cents for heavy and 35 cents for light freight.

A few days since, at a recruiting station near Bloomington, Ind., a soldier was shot down by order of the recruiting sergeant. It seems that the unfortunate victim, named Newmans, had indulged freely in liquor, and was, in consequence, put under guard. Becoming enraged, he succeeded in escaping from his prison, seized a musket, and threatened to kill the sergeant. At this juncture the sergeant ordered two sentinels who had been placed to guard him, to fire on him, which after the second order they did, which caused his death in two hours.

A trial for a "breach of promise" came off lately in Paulding, Miss., and resulted in a verdict for the plaintiff, and $10,000 damages! During the progress of the trial, proof was elicited that the defendant not only refused to comply with his promise, but accompanied his refusal with disrespectful language of the most aggravated description, which was calculated to blast the young lady's reputation for life.

An American in Paris writes:—"I was at a jeweler's this afternoon with a gentleman, and saw the counter covered with silver dishes, complete dinner services, knives, forks, spoons, all of which he told me he had just bought for old silver at its value in weight in bullion, and he offered to sell me any of it at the same rate. Many of the things, he said, he had sold new the last six months. The most magnificent horses you ever saw, can be had for a hundred dollars the pair."

Mr. James Crane, of Shalersville, Ohio, while engaged a short time since in splitting barrel staves from a white oak tree, which was perfectly sound, and after he had worked up twenty or twenty-five feet from the butt end, discovered what he supposed to be a knot, but on opening it found it to contain a middling sized toad, which remained in this space until there had grown eight inches of timber over it.

Dr. Salisbury, of Jamestown, Chautauque County, convicted at Rochester, for counterfeiting, has been sentenced to 7 years imprisonment in the Penitentiary at Auburn. Charles T. Jefferds, an accomplice of Dr. Salisbury, pleaded guilty, and was sent to the State Prison for one year. Two others, who turned State's evidence, were discharged.

The Wheat Crop, throughout Ohio, we feel warranted in saying, says the Ohio Cultivator, never gave a better promise at this season of the year than at present. We took pains to make particular inquiries on this subject, of the Delegates to the State Convention, on the 10th and 11th inst., and from nearly all parts of the State, the answer was: "The Wheat Crop never looked finer."

The good people of Porter, Wisconsin, resolved to exterminate the Gophers in their locality, and determined to have a hunt, to see if they could not annihilate them. Twenty men were chosen on a side, and the party that was beaten was to pay for a supper for the whole party. The result was that killed 3,196 Gophers.

A great number of birds have fallen victims to the light of the dome of the Capital at Washington. On one morning fifty beautiful birds of different sorts, and of various plumage, were found dead. Started up in the night from their resting places in the square, they are probably drawn to the light, and dash themselves to death against the lantern or the wires.

The Senate has confirmed the nomination of Horatio J. Sprague, to be Consul at Gibralter, vice Horatio Sprague, of Massachusetts, deceased, and of John Griswold, of New York, to be Consul at Shanghai, China, vice Caleb Lyon, of New York, resigned.

A man named Daniel Aiken, recently died at Welford, Canada West, at the advanced age of 120 years. He had during his life contracted seven marriages, and left 570 grand children and great grand children, 300 boys and 270 girls.

Mr. W. H. Tappan, a young artist of Boston, who has been connected with Professor Agassiz for the last two years, has gone on a scientific excursion to the Rocky Mountains, to Oregon, and perhaps to California. Mr. Tappan will make accurate drawings of all the natural objects, and preserve specimens of all the curiosities to be found in the extensive region which he designs to explore. He is also engaged to add to the Royal Museum of Paris, the Royal Society of Berlin, and the Museum of Neufchatel, in Switzerland. The enterprise is a hazardous one, but it will not be without gratifying results.

The Canton Creole, of the 12th, says that a few nights before the dwelling house of Gen. Shackelford was entered by a thief, who stole from his family bed-room a box containing between $350 and $400 in doubloons, American gold, sovereigns and Louisiana notes, together with some $12,000 of the notes of the Mississippi Railroad Company of Natchez. The box contained a great number of his bills receivable and other valuable papers.

The London papers state that Louis Philippe is almost continually in the streets of the metropolis. He comes up in the southwestern railway cars. M. Guizot is living in a very unostentatious manner in Pelham Crescent, Brompton, and is almost daily at the Athenæum club.

William G. Clark, of Chelsea, recently rescued a boy from drowning in the water between Tremont road and the Providence railroad; and while he was engaged in the humane act of restoring the boy to his parents, his watch was stolen from his clothing left on the shore.

The Phœnixville (Pa.) Pioneer states that on the 21st inst., a party of a dozen being in a boat upon the dam at that place, some of the men commenced rocking the boat to frighten the women, when it was overturned, and none of the party being able to swim, three young children were drowned before aid could be rendered.

There is a new agitation on foot in Canada, the ostensible object of which is a repeal of the Union between Upper and Lower Canada; but Mr. Papineau's leading supporters do not hesitate to proclaim that their real object is *separation, and a junction with the United States.*

A new fraud has appeared, being genuine notes of the New Haven County Bank with counterfeit signatures. Nearly $2,000 of these notes were received on Wednesday at the Bank in its regular package of Exchanges from the Suffolk Bank, Boston. These notes are 5s and 10s, are perfectly new, and no explanation can be given of the manner in which they got into circulation.

The brig Howard, of Baltimore, chartered by the Colonization Society, sailed from Savannah for Liberia on the 6th ult., with ninety emigrants, said to be all very respectable people—one third members of some church, one half read, and some of them are good mechanics.

The boundaries assigned to Wisconsin, by the bill which has passed the House of Representatives, gives the State an area of 50,000 square miles, which is greater than that of New York, Pennsylvania, or Ohio.

The Montreal Railroad was opened to the stockholders on the 10th inst., from Concord to Sanborton Bridge. This road is now completed 18 miles from Concord, and about 90 from Boston.

The monthly return of the Housatonic, Norwich, and Worcester, Reading, and Miami Railroads, shows a falling off in business and receipts.

A Mr. Freeland, of Charlestown, recently killed a goat, at 5 o'clock in the morning, and by 4 o'clock in the afternoon of the same day, the skin was tanned, and a pair of shoes made therefrom, ready for service.

Ten or fifteen years ago, six young men, one by one, left their native county, (Fayette, Kentucky,) in search of a livelihood abroad. They have all met, it is said, at the present session, as members of Congress.

Three brothers were sent from Rochester last week to the Auburn State Prison; another brother was already there, and a sister is in the House of Refuge.

Much concern prevails among the turpentine producers of North Carolina, on account of the immense number of pine trees that are dying without any perceptible cause.

The Mormons at Salt Lake, are said to be getting along very well. They have erected two saw mills and a grist mill, and have promising crops.

Some ladies of Venice have petitioned the Government to form a battalion of women, who will tend the sick, make cartridges, and help to fight.

The Grand Jury of St. Louis Co., Mo., has presented the Governor of Missouri 'for the reckless manner in which he has seen fit to exercise the pardoning power.'

The Erie (Pa.) Gazette says that the notes of the Erie Bank are freely taken at par by the merchants of that town, and business men generally.

Review of New York Market.

MONDAY, MAY 29.

Potash $4 37; Pearl 5 00. Pure Genesee Flour 5 50 to 6 00; fair brands Michigan and Western N. Y. can be had at 5 25. Jersey Meal 2 50. Genesee Wheat nominally 1 37; Ohio 1 30. Corn 50 a 56c. Rye 70 a 71c. Oats 46 a 48c. Butter 13 to 17c. Cheese 6 to 8c.

LETTERS.

P. C. Burdick, Wm. M. Clarke, Charles Maxson, Ethan Saunders, A. D. Titsworth, Jos. A. Potter.

RECEIPTS.

C.N.Chester, Hopkinton, R. I.	$4 66	pays to vol.	4	No.	52
H. Lanphear, "	4 00	"	4	"	52
S. Crandall, Jr. "	2 50	"	4	"	52
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CENTRAL ASSOCIATION.

Notice is hereby given, that the 13th Anniversary of the Seventh-day Baptist Central Association will be held with the Church in Lincklean, Chenango Co., N. Y., commencing on the fourth day of the week before the second Sabbath in June next, (June 7th,) at 11 o'clock A. M. Eld. James Bailey was appointed to preach the introductory discourse; Eld. Russel G. Burdick his alternate.

It is earnestly hoped, that a full delegation will be in attendance, with great hearts, strong arms, and a firm determination to push forward the car of *Bible truth*, with a resolution and consistency worthy of the cause. Brethren, ask yourselves before God your duty, and fear and tremble lest ye come short of what the judge requires of you. An eternity of happiness is at stake. Will ye risk it?

A. L. SAUNDERS, Ass't Sec.

BROOKFIELD, April 23, 1848.

THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, Including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By WILLIAM HENRY BLACK. Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records. London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

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Miscellaneous.

SONG OF THE SHIP-BUILDERS.

BY JOHN G. WHITTIER.

The sky is ruddy in the East,
  The earth is gray below,
And, spectral in the river-mist,
  Our bare, white timbers show.
Up!—let the sounds of measured stroke
  And grating saw begin;
The broad-axe to the gnarled oak,
  The mallet to the pin!

Hark!—roars the bellows, blast on blast,
  The sooty smithy jars,
And fire-sparks rising far and fast
  Are fading with the stars.
All day for us the smith shall stand
  Beside that flashing forge;
All day for us his heavy hand
  The groaning anvil scourge.

Gee up!—Gee ho!—The panting team
  For us is toiling near;
For us the raftsmen down the stream
  Their island-barges steer.
Rings out for us the axe-man's stroke
  In forests old and still—
For us the century.circled oak
  Falls crashing down his hill.

Up!—up!—in nobler toil than ours
  No craftsmen bear a part:
We make of Nature's giant powers
  The slaves of human Art.
Lay rib to rib and beam to beam,
  And drive the treenails free;
Nor faithless joint nor yawning seam
  Shall tempt the searching sea!

Where'er the keel of our good ship
  The sea's rough field shall plow—
Where'er her tossing spars shall drip
  With salt-spray caught below—
That ship must heed her master's beck,
  Her helm obey his hand,
And seamen tread her reeling deck
  As if they trod the land.

Her oaken ribs the vulture-beak
  Of Northern ice may peel—
The sunken rock and coral peak
  May grate along her keel:
And know we well the painted shell
  We give to wind and wave,
Must float, the sailor's citadel,
  Or sink, the sailor's grave!

Ho!—strike away the bars and blocks,
  And set the good ship free!
Why lingers on these dusty rocks
  The young bride of the sea?
Look!—how she moves adown the grooves
  In graceful beauty now!
How lowly on the breast she loves
  Sinks down her virgin prow!

God bless her, wheresoe'er the breeze
  Her snowy wing shall fan,
Aside the frozen Hebrides
  Or sultry Hindostan!—
Where'er, in mart or on the main,
  With peaceful flag unfurled,
She helps to wind the silken chain
  Of Commerce round the world!

Speed on the ship! But let her bear
  No merchandize of sin,
No groaning cargo of despair
  Her roomy hold within.
No Lethean drug for Eastern lands,
  Nor poison draught for ours,
But honest fruits of toiling hands
  And Nature's sun and showers.

Be her's the Prairie's golden grain,
  The Desert's golden sand,
The clustered fruits of sunny Spain,
  The spice of Morning-land!
Her pathway on the open main
  May blessings follow free,
And glad hearts welcome back again
  Her white sails from the sea!

INFLUENCE OF FARMING ON HEALTH.

The following report of observation made at a meeting of the Legislative Agricultural Society is from the Boston Traveler:—

Dr. Jarvis of Dorchester spoke of the business of a farmer as the healthiest that man could follow. This would appear, if we considerered, 1st, the fact that so much of a farmer's life was spent out of doors, where he might have the purest and best air; 2d, that his exercise was of the best kind; not like the mechanic, who exercised chiefly one set of muscles; 3d, that he was, in consequence, blessed with a good appetite and a good digestion; 4th, that a farmer was free from those exhausting and corroding cares and anxieties, to which other professions and pursuits were liable. All these things were manifestly in favor of the farmer. But, there are some disadvantages with which the farmer was compelled to contend, which to some extent counterbalanced these advantages.

1. Farmers are greatly exposed to changes of weather. They were under the necessity of being out in cold and wet; and consequently were especially liable to colds, coughs, and fevers. 2. Another evil to which they were exposed, arose from the excessive amount of labor which they performed. Farmers generally worked too hard and too many hours a day. No man could work more than ten hours a day and follow it habitually. Farmers generally begin to fail at 45 or 50 years of age. If they would labor more moderately they would be able to do more work in the course of their lives than by their present course. 3. Farmers suffered from the quantity and quality of their food. They generally ate too much heavy food and salt provisions. Farmers were often very observant of the effects of different food on their cattle; yet they rarely gave much attention to the effects of food on their own systems. 4. Another thing which militated against the health of farmers was the habit of neglecting the location of their dwelling houses. The farmer was careful about the location of his barn, that it might be convenient, &c.; but few thought of inquiring whether the location of their houses were favorable or unfavorable to health.

Still, notwithstanding all these disadvantages, farmers lived longer than any other class of persons; it being ascertained that the average of a farmer's life was nearly 25 per cent. longer than that of any other class. It was found that the average length of life in the city of Boston was about 22 years; while in our purest agricultural districts the average duration of life was 38 years. In England the advantage in favor of the farmer was even greater than in New England; being 41 years, against 22 years in the cities. It was ascertained that where 100 farmers died of fever and kindred diseases, about 180 died of the same diseases in large cities; and while 100 died of old age in the country 79 only died in the city. Of scrofula, however, the number of farmers who suffered and died was nearly twice as great as city residents.

Dr. Jarvis made some suggestions respecting the influence of elevation on health, and on the effects of stagnant water and flooded lands in producing sickness in certain sections of country.

He thought that God designed that men should live to be three-score years and ten, and if they would but attend to the laws of health they might generally enjoy this boon.

Mr. Brooks, of Boston, knew of no subject so important as physiology to the farmer, and indeed to all classes. In Europe light and air were regarded as all-important to life and health. In Rome there was a proverb to this effect: Where the sun comes the doctor comes not. It was found in the cities, that those persons who occupied the higher portions of a house were the healthiest. It has been noticed that English farmers lived longer than American farmers. He attributed this to the fact that the English farmer lived more simply and on lighter food than was common among American farmers, and especially that the bread which he ate was much superior to what was used among us. Indeed, good bread was almost unknown in this country. He did not believe that there was a country in the world where the bread was so generally bad as it was in this country.

The use of acids, which was very common in most European countries, particularly in the form of mixed salads and pickles, he thought conduced to health. The dyspepsia was scarcely known in countries were these were freely used. There was less anxiety of mind among Europeans generally than among us; and this contributed to health and long life. Here every man is anxious to get above the position in which he was born. In Europe it was otherwise; men were contented and easy with their position in life; and this state of mind greatly contributed to health and longevity. But the most powerful of all causes of ill health and short lives among our population, was to be found in the injudicious treatment of children—the improper food with which they were glutted, and the excessive mental exertions in which they were encouraged.

THE ROTHSCHILDS.

Some of our readers may find some interest in fixing in their minds a few facts respecting these extraordinary descendants of Abraham. It is a common remark, in some circles, when a man is seen gathering property with great activity, shrewdness, and success, probably his posterity of the next generation will scatter it to the four winds. If such is the rule, the exceptions are many—many in this country, and still more numerous, perhaps, in Europe, where society is differently constituted. The Rothschilds furnish an example of at least three generations, pushing forward with increasing rapidity in the road to wealth. Mayer Anslem Rothschild was born at Frankfort-on-the-Maine, in 1740. His immediate ancestors were respectable Jewish pedlars, and nothing more. By extraordinary skill and activity, he rose early to the head of a very large banking establishment in Frankfort. He had five sons, and they all exhibited the enterprise of their father. But one city could not hold five such men. The eldest son, called also Anslem, succeeded his father at Frankfort. The other four settled in four of the principal cities of Europe—Vienna, Naples, Paris, and London. Nathan became the head of the house in London at the age of 21. He died at the age of 59, in 1836, leaving a property of £53,000,000, or more than $200,000,000. He was succeeded by his son, Lionel Rothschild, who has lately been admitted to a seat in the House of Commons by a special act of Parliament; though it is not easy to understand how an act of Parliament could dispense with a provision of the British Constitution requiring an acknowledgment of the truth of Christianity, as a qualification for a seat in Parliament.

Jacob Rothschild, of Paris, is said to exceed in the splendor of his style of living most of the princes of Europe. The five families, though established in distant cities, often act as one company, and together loan immense sums of money. They are reported to have loaned Louis Philippe, recently, 25,000,000 francs. This is probably regarded as part of the public debt of France, to be provided for by the new government. The Rothschilds have established a branch of their house in the city of New York, under the supervision of a relative of the family by the name of Belmonte. We are glad to hear that their loans are not valued in this country as they are among the monarchs of Europe. As they have received very large accessions to their funds from the principal monarchs of Europe, so their funds have done not a little in sustaining tottering monarchies.

What has kept these men true to their Jewish faith? Some will say, a regard to their interest. But would it not seem to their interest to accommodate themselves to the religion of the countries where they reside? And how does it happen that a Jew differs at this point so much from all other people? Where is there another nation, which, dispersed over all the earth, and with no visible government of its own, has preserved its identity for seventeen centuries? Does it not look like the hand of God—the fulfillment of ancient predictions?

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EATING AND DRINKING ON BOARD THE TRANS-ATLANTIC STEAMER.—The Glasgow Herald furnishes some curious particulars of the eatables and drinkables supplied for the consumption of the passengers on board Cunard & Co.'s American steamers. Each ship on her outward trip is supplied with 50 dozen of port wine, 100 dozen of sherry, 100 dozen of champagne, 50 dozen of Madeira, 50 dozen of hock, 200 dozen of soda water and lemonade, 300 dozen of Scotch ale and 200 dozen of London porter, beside spirits of all kinds. There are also ample stores of ice and an abundant supply of fresh water. Each ship is victualed for twenty-one days, and carries at least 4,000 lbs. of beef, mutton, and pork, fresh and packed in ice. Then there are 16 dozen of fowls, 4 dozen of geese, 4 dozen of ducks, 4 dozen of turkeys, 6 dozen of pigeons, and 1 dozen of roasting pigs, beside ample store of tongues, calves' heads, &c. Milk is furnished by the cow, though each ship also carries a supply of 40 gallons, which is packed in ice and keeps fresh and sweet till the end of the passage. The baker turns out two hundred loaves or rolls per diem, and the confectioner is never idle. Breakfast begins at half-past 8, and the cloth is removed at 10. There is lunch at 12 and dinner at 4. Tea is served at 7; and then follow snacks, wine, punch, toddy, gin-sling, &c.—that is, for those who want them—till half-past 11, when the steward's bar is closed, and the lights are out by 12. Such is life on board a trans-Atlantic steamer; and in the summer it is said to be becoming quite common for parties to make a pleasure trip to America, in the fashion that people go up the Rhine. There have been occasions in which young married people have spent their honey-moon in a trip to to Halifax, a flying visit to Niagara and New York, and a return voyage to England, and all in six weeks.

A PRODUCTIVE FARM.

James Gowen, Esq., well known as a spirited, and successful farmer near Philadelphia, whose farm (Mt. Airy) is now the seat of an agricultural Institute, under the care of Professor Wilkinson, in a communication to the American Farmers' Cabinet, states that though bred to, and had long been in business in the city, and meeting with many unexpected difficulties, when he commenced farming, and having much to learn, nevertheless, by untiring perseverance in a systematic course of culture, at length brought his farm, of only 150 acres, to produce as follows: "For years past," says he, "I have kept some 40 to 50 head of cattle, during which time I have filled barns with hay, and grain cribs with corn, cellars and pits with potatoes and other roots. In 1846, I mowed of first crop hay, over 130 tons, reaped 500 bushels of grain, 400 bushels of oats, husked 800 bushels of shelled corn, gathered over 1000 bushels of choice sound potatoes, and the usual large crop of other roots. Last year, a bad hay season, I mowed over 100 tons, harvested 800 bushels of grain, husked some 1200 hundred bushels shelled corn, dug 1500 bushels of sound choice potatoes, 500 bushels of carrots, 400 bushels of parsnips, and 1500 bushels of turnips. Sold within the last two years, $1500 worth of cattle and swine, $1000 worth of butter, lard, &c., and have now on hand more than 39 head of superior cattle, and a large stock of the finest swine. There is now on the ground over 30 acres of winter grain. I have hauled out and stacked on the field, barnyard manure, made on the place, sufficient to plant 6 acres of potatoes, this spring, leaving more than enough well rotted for the gardens, and the usual crop of carrots, &c., &c. I seldom apply any manure to the corn crop, and it is wholly out of the question to the oats on my land. Now does not this appear almost incredible on so small a farm? But it is susceptable of belief, when it is known that I soil my cattle during the months of May and June, which permits the cropping and mowing of nearly all the land."

MEMORY AS AFFECTED BY DISEASE.

It is stated in several papers that Mr. Hotchkiss, of Brooklyn, who was waylaid by robbers and almost killed, some months ago, is entirely recovered in his physical health, but his mind seems much shattered. He seems to have forgotten every thing he learned during his life, and is now learning his letters again, as if he were a child. The sounds of his voice, it is said, constitute his principal source of amusement. This is one of the many striking instances of disordered memory. Dr. Beattie relates the case of a gentleman, who, in consequence of a violent blow on the head, lost his knowledge of Greek, but did not appear to have lost any thing else. Dr. Abercrombie also relates an instance not less remarkable, of a lady who, in consequence of a protracted illness, lost the recollection of a period of about ten or twelve years, but spoke with perfect consistency of things as they stood before that time.

A case very similar to that related by Dr. Beattie fell uuder our own observation some ten years ago. It was that of a young man, residing in Northern New York, who, after having made considerable progress in Latin, as well as in the English branches, received a severe kick from a horse over the left eye, which caused it to protrude from the socket, and rendered him senseless for some days. On recovering the use of his faculties, his memory was found to be so much impaired that he had forgotten all his knowledge of Latin, rendering it necessary to commence anew the elements of the language.

In other cases, disease, as fever, causes a quickened mental action. Flint, in his Recollections of the Valley of the Mississippi, says, that during the paroxysms occasioned by a violent fever, his memory was more than ordinarily exact and retentive, and that he repeated whole passages in the different languages which he knew, with entire accuracy. "I recited," says he, "without losing or misplacing a word, a passage of poetry which I could not so repeat after I had recovered my health." The power of reminiscence may indeed slumber, through disease or other causes, but never dies.

"Each fainter trace that memory holds
So darkly of departed years,
In one broad glance the soul beholds,
And all that was at once appears."

[N. Y. Eve. Post.

◆

'NONE SO DEAF AS THEM THAT WON'T HEAR!'—At York Court, as soon as the Lord Chief Justice had taken his seat, the names of the Jurymen were called over, and several certificates of ill health, &c., were produced to account for the absence of some. One was produced by a Juryman himself, stating his extreme deafness as a cause for being excused from serving, when the following scene took place between the Lord Chief Justice and the Juryman:

The Lord Chief Justice—(in a loud voice)—How old are you, my good man?—No answer. The Lord Chief Justice—(in a louder tongue)—How old are you? No answer.

The Lord Chief Justice—(still louder)—How old are you? No answer.

The Lord Cnief Justice—(in a very low tone)—Well, you are excused serving, can you hear that?

Answer, Yes; and he immediately left the court amidst a roar of laughter.

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PARALLEL PASSAGES IN HISTORY.—The following most extraordinary coincidence cannot be passed by the historian without astonishment and wonder, when describing the last two French Revolutions. In 1830, no sooner had the Dey of Algiers arrived in France as prisoner of Charles X., than the King was dethroned and exiled; and in 1848, no sooner had the Emir Abd-el-Kader reached the shores of France as the prisoner of Louis Philippe, than the King of the Barricades was dethroned and exiled! The Dey, at the fall of Charles, exclaimed, 'God is just; he has avenged me!' and who would prevent the Marabout, Abd-el-Kader, from making the same assertion of providential retribution.

CURE FOR HYDROPHOBIA.—We have been requested to publish the following, said to be a preventative of hydrophobia, as discovered by a French physician:

"Take two tablespoonfuls of fresh chloride of lime, in powder—mix it with half a pint of water, and with this wash keep the wound constantly bathed, and frequently renewed. The chlorine of gas possesses the power of decomposing this tremendous poison, and renders mild and harmless that venom against whose resistless attacks the artillery of medical science has been long directed in vain. It is necessary to add that this wash should be applied as soon as possible after the infliction of the bite. The following are the results of this treatment: From 1810 to 1824, the number of persons admitted into Breslau Hospital was 184; of whom only two died—from 1783 to 1824, the number into the Hospital of Zurich, 223 persons were bitten by different animals, (182 by dogs) of whom only four died."

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INCIDENTAL ADVANTAGES OF RAILROADS.—Among the incidental advantages which may result from the opening of railroads into the interior, is the discovery of valuable kinds of stones and minerals. Thus in cutting through the hills of Canterbury, N. H., for the Concord and Montreal Railroad, the workmen have discovered soap-stone of the very best quality, and apparently of considerable extent, which is of ready sale at $20 a ton. Operations in quarrying the stone have already been commenced, and the first freight car which passed over the road last week was freighted with this stone. A correspondent in the Concord Congregational Journal, from which we derive the following facts, estimates the quarry at 2,000,000 cubic feet, or 166,666 tons; which, at $20 a ton would amount to the snug little sum of $3,333,320; sufficient to build and equip some ten or twelve railroads like the road to Sanbornton.

VARIETY.

The Rev. Mr. Pepper, a Presbyterian clergyman of Albany, N. Y., has invented a compound of clay, called Asgillo, which resembles in structure and appearance, the richest, variegated agates. It is to be used for door knobs, pavement, table tops, and other ornamental articles. It surpasses in brilliancy any known variety of marble, and is equally cheap. No one who has not seen it, can form any idea of its beauty and illimitable variety of color. It is so hard as to resist any scratch except that of a crystal or diamond. Already Mr. Calhoun has introduced into the Senate, a resolution, which passed instantly, to the effect, that all the floors of the public offices in the Capital should be made of this beautiful material. $1,000,000 has been offered for the entire patent.

A little house-dog, belonging to Mr. Wait, of Cambridge, Mass., strayed away and was shot at and wounded about a quarter of a mile from home. Nothing was seen of him until some hours afterward, when a large dog, belonging to a neighbor, was found tenderly bringing back the unfortunate wanderer by the teeth. Reaching the fence before Mr. Wait's house he found the gate closed, and the paling of the fence too narrow to admit him with his charge; whereupon he commenced digging under the stringer with a view of effecting a passage into the house.

An attempt was recently made in Mexico by a party of Americans, to ascend the great volcano Popocateptl. After reaching the limits of vegetation, the party was overtaken by a tremendous snow storm, accompanied by hail, thunder and lightning. They, however, persevered, until within a thousand feet of the summit, when they were compelled to give up, having suffered severely from the rarification of the air, and the intense cold. Some of the party were temporarily blind, and had to be carried down the mountain. In the time of Cortez, a party of soldiers succeeded in reaching the summit.

A gentleman expatiated on the justice and propriety of a hereditary nobility. 'Is it not right (says he), in order to hand down to posterity the virtues of those men who have been eminent for their services to the country, that their posterity should enjoy the honors conferred on them as a reward for such services?' 'By the same rule (said a lady) if a man is hanged for his misdeeds, all his posterity should be hanged too.'

A Roman Emperor said one day to Rabbi Joshua, son of Chananay, "Show me your God." "Raise your eyes to the sky," replied the Rabbi, "God is there." The Emperor directed his eyes to the firmament; but at this moment the sun poured its rays to the earth. The dazzling lustre very soon caused the Emperor to cast his eyes downwards, whereupon Rabbi Joshua said to him, "What! wouldst thou see the Master, when thou hast not power to look his satellites in the face!"

Accustom a child as soon as it can speak, to narrate his little experience, his chapter of accidents, his fears, his hopes; to communicate what he has noticed in the world without, and what he feels stsuggling in the world within. Anxious to have something to narrate, he will be induced to give attention to objects around him, and what is passing in the sphere of his instruction, and to observe and note events will become one of his first pleasures; and this is the groundwork of a thoughtful character.

In appearance, Lamartine has something that recalls Byron; the same beauty of feature and expression, the same habits of elegance and dandyism; the rather haughty, and perhaps English, but noble and distinguished carriage. If you add to this, to complete the resemblance, the retinue of a great lord, a sumptuous mansion, full-blooded horses, a magnificent chateau, you will conclude, that, since the epoch of Tasso and Camoens, times have somewhat changed, and that it is possible, now-a-days, to be an eminent poet, without dying in the hospital.

In Wisconsin, houses are built in some districts with a composition of sixteen parts gravel, and one part of lime—the latter being slacked upon the gravel and mixed directly with it. Two planks are placed edgewise eight or twelve inches apart, and the space between filled to the depth of eight inches. This is suffered to stand till the next day, when it is sufficiently hardened to raise the planks and repeat the process.

DERUYTER INSTITUTE.

JAMES R. IRISH, Principal.
AURELLA F. ROGERS, Preceptress.

Other experienced Teachers are employed in the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday, Aug. 25, and ending Dec. 1
Second " " Dec. 15, " March 22
Third " " April 5, " July 12

TUITION, per term of fourteen weeks, from $3 00 to	$5 00
EXTRAS—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

The Sabbath Recorder,

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The Sabbath Recorder.

THE VALLEY OF THE WEST A MISSIONARY FIELD.

The following is the New York Tribune's report of a speech upon this subject, delivered at the recent Anniversary of the American and Foreign Bible Society, by Rev. Mr. Magoon, of Cincinnati:—

Mr. M. held the audience between smiles and tears for half an hour. He said in substance: This is the grand festival of hobby-horsical reports and nonsensical speeches—every Secretary straining his imagination to make out a case—every Treasurer raking the coffers to make out a balance—every speaker compassing heaven and earth to exalt his peculiar society. He moved that the great Valley of the West is an inviting field which will amply repay cultivation. Eastern character, said he, is wondrously transformed in the West. Let your Yankee start for that promised land, sleep the first night in Albany; the next in Buffalo, which he wound find a dreadful nice village; go to Niagara, in whose awful tones he would hear the first key-note of the great anthem of the West; let him step on board a steamer, and go fifteen hundred and eighty-five miles up to Chicago, and by the time he had arrived there he would get some new ideas; let him go forth to those boundless prairies, spangled with flowers and billowy with the luxuriant grass, over which the voices of a thousand feathered warblers make melody, and through which countless myriads of buffaloes and deers roam—those magnificent prairies, to which the steppes of Asia and the pampas of South America bear no comparison—those limitless prairies, in whose verdure the sun lies down to his evening rest, and over which the horizon closes without a bound—and he might well feel new ideas of grandeur and glory. Let him go down the Mississippi, and behold at New Orleans the ships of every nation under the sun, and see the men and hear the language of every division of our species; let him go back, hugging up to the smoke-stack or the shady side of the wheel house, as the weather may be, whittling and speculating, and pumping every passenger dry with his interminable questions—let him stop at Cincinnati, the heart of the mighty giant, the hem of whose garment only he had seen—let him see this, and he will see a fraction of that valley which might make a corona of States fit to gem the diadem of the world—he will see room for all the exiled Kings of the world to pitch their tents—room, even, for Victoria to give ample farms to all her children, past, present, and prospective, ay, though God should bless her for time to come with the fullness He has vouchsafed to her for the past ten years. Let your Yankee see all this, and his ideas will begin to expand—he becomes a Yankee enlarged. So much for the extent of the Western field. The growth of the West is talked of—always talked of—talked to death. Innumerable myriads are constantly going over the blue summits of the Alleghanies, with the ultimate purpose to scale even the sterile peaks of the Rocky Mountains—to make their homes over all the broad country, from the snows of the North to the balmy breezes and effeminate luxuriousness of the South. No less than one and a half millions of the descendants of the Puritans are now in our West, cultivating their farms and looking after the dimes. According to a statement made by a member of Congress, in 1860 there will be thirty-one millions of souls in this Union, eighteen millions of whom will be in the great Valley of the West. The increase in that region for ten years, 1830 to 1840, was 74 per cent, and in the North-west no less than 108 per cent. At this increase, in less than ten years this valley will possess the power and control the destinies of this Republic. A prominent feature in the West is the diversity of character there found. Many New-Englanders are there—some noble-hearted men, and some the meanest men I ever knew. There is the open-souled and generous Irishman; the keen, cold, crafty Scotchman; the Englishman, stiff as his own sturdy oak, and some of them as sound at the core as the old monarchs of the forest; the fickle and shifting people of Middle Europe; and that wonderful Magician of the North, who will smoke and drink, and living on sour beer will chase a Greek particle through all known literature—the erudite philologist who smokes and thinks, and thinks and writes ponderous folies that would break a common skull. When these amalgamate, as they eventually will, they will form—oh! what a glorious amalgam! destined to revolutionize, to renovate, and bless the world. We must also consider the enterprise of the West. Take Cincinnati, for example. In 1847 her imports and exports amounted to—how much? how much do you think, you who live on the little patch this side of the mountains, and fancy you own all creation? Why one hundred and seven million of dollars. But her education interest is her greatest glory. The best models of Boston school-houses only serve her, the best teachers only are employed by her, 10,170 of her children enjoy access to her higher schools. And at this moment she is leading the world in the purest of the fine arts—Sculpture, and in the strictest of the exact Sciences—Astronomy. Opulence is there to support these enterprises, and has lately opened a Gallery of the Fine Arts, which may safely challenge the continent for its superior. The people of the West are all enterprise. I know a man who worked to the age 40 years to fell himself a breathing place in the woods, and then went with his son and son-in-law and sat by them in Miami University, to attain a classical education. He was successful, for he said, "without intelligence I can never be influential." There are no drones in the West, unless they are imported; in and around Cincinnati there are fewer loafers than in any place I ever knew. Every man, woman, and child, has something to do. Those who can't work—those who can't think, should stay away from the West; for there the people are walking forward with a lock step over the shoals and quicksands of Time to the Judgment seat. In that West, he has the greatest influence who can touch the chords of the human heart and make them thrill to the music of his own soul. But there is a difficulty—a great difficulty, to be removed. Romanism, the everlasting death's-head-and-marrow-bones of discussion—endless discussion, a great portion of which I verily believe constitutes the most perfect humbug of the age. If Catholics are fellow-men on the high-road to ruin, if they are eternity-bound, hell-bound, creatures, why not meet them, quietly meet them, and lead them to Jesus—they are mostly foreigners; and I hold that our abuse of them is at the least ungrateful. Every College in New England has been endowed by foreigners—the first printing press pulled in the Colonies was a donation from Holland—the noblest structure devoted to literature in our nation was erected by a foreigner who never even saw the United States. I know that some of the best citizens of the West are Catholics, and I see no reason why, with the blessing of God in their hearts, they may not be as devout as any men. It seems strange to me that we scrape every cent we can reach to send the Gospel to our very antipodes, and forget those who come to our own land to make them houses. Do the Catholics build schools and colleges. We do the same. Let us meet them in kindness and philanthropy, in discussion, and win them. Should a Catholic build on one corner of my house, an infidel on another, and a Jew in front, when I came from my morning devotions I would say, Good Day, to each, and pray God would bless them all. When another speaker told the persecutions of Baptists by the French King, he might have gone farther—he might have told how a man rose in Paris and battled nobly, and zealously, and successfully for their cause, and that man was a foreigner every where—it was Cremieux, the Jew—subsequently called, in the providence of God, to be a Minister of Justice. It is our privilege to give all men freedom to worship God. If they are in error, we may pity them, but we should never abuse. But the great obstacle to be removed is defunct Protestantism—Evangelism congealed. Some men came to the West who had the odor of sanctify, who had perhaps been active class leaders on this side the mountains, but they had left all the Christian heat they ever had behind them—they were volcanoes burnt out. They would stop in some devout place and settle down, the select wheat of God's harvest, predestined from all eternity to sit in their infernal laziness while the world was perishing around them; the fossil remains of Pharaoh's lean kine; possessed of a *vis inertia* almost sufficient to stop the wheels of the Almighty's chariot of Mercy, and banish every ray of His glory from man. In the the third place, this field will richly reward all culture bestowed upon it. But men who go there want character; and they want three kinds of sense—common sense, cultivated sense, but most of all a divine sense, learned in the school of Christ and emanating from a broken cross. Some of our young men, I am aware, graduate from a New England College, their ordinary habiliments scarce sufficing to hold their august persons, with great proficiency in the application of Latin terms, armed with the President's diploma and recommendatory letters, all which may be well, but this is not what the West requires—there he would be asked to *do*, for *can do* is the only talent there demanded. The education soaked in from the outside, like a Thompsonian bath, is useless there. There is no field for such preachers. Black board knowledge and Latin roots, emptiness in the head, green glasses over the eyes, dyspepsia in the stomach, and a diploma in his hand, does not suit the people—they want what the Scotch call "gumption"—they want to see a man like Ringgold's flying artillery, who know how to load and fire in the hottest of the fight. There is no need to wait for a church to call a pastor in the West; he can call the church himself. With a log cabin for a vestry, he could have around him a cathedral whose arches were wrought and wreathed, whose roof was adorned in a way the temples of Greece never knew—the blue sky is visible through its dome, the setting sun streams in between its pillars, and there, in a garb as simple as the truth he told, he could preach the Word of Life; there is no need of fine linen in double quantity—linen under and linen over his garments—he would not want two shirts. With such men we should do nobly—Oh! that we had them, East, West, North South, every where; with such men the people would turn to God, and put their trust in Him. It is not only for our cotemporaries we desire this, but for the myriads whose fathers are yet unborn—for those who will fix their temple domes on the peaks of the Rocky Mountains, in that golden age of the Anglo-Saxon race, and gaze over an Empire of three hundred millions of Christians, and hear the murmer of the Pacific and the roar of the Atlantic join in the mighty Valley of the West. Then would the present laborers in this field behold the unspeakable glory of which they are now sowing the seed, to come to fullness—

> "When rapt in fire the realms of ether glow,
> And heaven's last thunder shakes the earth below."

THE FLY AND THE SPIDER.

Two children once went with their grandmother to see a spider's web; they thought it very curious, and they talked a good deal about it, though they could not see the use of such things, nor why there should be such creatures as spiders at all. Their grandmother replied, "My dear children, I cannot tell you just now all the reasons why the all-wise God created and sustains the various creatures which we see around us, though we may be sure there is some good end to be served; but I will tell a pretty story, which may at least help us to think upon the subject. A young prince used often to wonder for what purpose God made flies and spiders; as he could not see, he said, what use they were of to men, and, if he had the power, he would kill them all. One day, after a great battle, this prince was obliged to hide himself from his enemies; and wandering about in a wood, he lay down very tired beneath a tree, and fell asleep. A soldier passing by, who belonged to the enemy, was quietly drawing near with his sword to kill the prince, when all of a sudden, a fly stung his lip, and woke him. Seeing his danger, he sprang to his feet, and quickly made the soldier run off. That night the prince again hid himself in a cave in the same wood; and during the night a spider wove her web across the entrance. Two soldiers belonging to the army which had defeated him, and who were looking for the prince, passed the cave in the morning; and the prince heard their conversation: 'Look,' cried one of them, 'he is surely concealed in this cave.' 'No,' replied the other—'that is impossible; for if he had gone in there, he would have brushed down that spider's web at the entrance.' When they had gone away, the prince raised his hands to heaven, and thanked God for such goodness in yesterday saving his life by means of a fly, and now again by a spider, and acknowledged that the ways and works of God are perfectly good and wise."

"WHY SEEK YE THE LIVING AMONG THE DEAD?"

BY MRS. LYDIA H. SIGOURNEY.

Ye lock the vault—ye bar the tomb—
And to their keeper drear
Commit the precious treasures, borne
Upon the sable bier—
But that which made your idol dear,
The essence so refined,
That work the sigh, the smile, the tear,
The *Soul*, ye may not bind.

Again ye come—the hoarded gem
O'er which ye reared with care
The marble arch, the fretted shrine,
The sculptured column fair,
Where is it? ah, the fearful change!
The flesh hath mocked your trust,
The bone its fellow bone forsook,
And mouldering sank to dust.

Thus o'er the close-sealed tomb, where first
The Lord of glory slept,
The Roman soldiers, still and stern,
Their sleepless vigil kept,
Dawn came—the affrighted watchmen quailed;
The buried form had fled—
And grieved affection vainly sought
The living 'mid the dead.

FRIENDS IN HEAVEN.

It is glorious to have friends in heaven. They seem to add to the attractions of the eternal world. While we think of them as the inhabitants of the star-paved city, we, at the same time, regard them as our companions, and thus we are drawn nearer to the throne by the cords of human love, and become, in some sense, familiarized with the glories which await us in blissful immortality. In one view they appear as *our* associates, rejoicing in *our* prosperity, sympathizing in our sorrows, and having sentiments and purposes kindred with our own; in another, we behold them the companions of patriarchs and prophets, listening to the sublime adorations of Paul, and the seraphic melodies of David's celestial lute, and pouring forth their own voices in anthems of praise to the Lamb, forever.

I bless God for the hope I am permitted to entertain, that I have a mother—the heart-enshrined idol of my earlier years—whose spirit wanders in a cloud of glory, through the aromatic gardens, and over the delectable mountains of the blest. She spent, here below, a life of sorrow—wedded to privations, disappointments, and disease; but now she plucks the fragrant flowers and the delicious fruits of paradise—leans her own wearied head upon the bosom of Jesus, and slumbers in a beatific vision of the throne of God. I have often fancied, in hours of darkness and despondent gloom, that her glorified spirit lingered around me, whispering words of consolation and hope. I have imagined that it was the echo of her lute which made sweet music in my heart, the hallowedness of her presence, which drove far from me the tempter, with his doubts, and the rustling of her wings of glory which seemed to pavilion me around with starlight irradiations from the eternal throne.

And to have *children* in heaven! Are they not golden knobs, which transmit the electric spark of divine love from the throne of the Lamb to the burdened and disconsolate soul? Bereaved parents! could you now behold the babe which has perished like a blossom from your arms, you would scarcely recognize the sickly infant which demanded your unceasing care and unslumbering watchfulness. It has changed its toys for an angelic lute—its sobs for a song of triumph, and its little griefs and acute pains for the sweetness of seraphic joy, and the rapture of undying praise. And then, what astonishing advances has it already made, in all the elements of knowledge and wisdom and love! And yet, what wonder, since it has been instructed by the Great Teacher? It would be no matter of surprise, though it could *inform us* concerning the mysteries of redemption, and speak in language which it would not be *lawful for us* to utter.

Glory to God, that we have friends in heaven! Parents, husbands, wives, children, brothers, sisters, and associates have gone before us. Their tears are wiped away; their sighs of sorrow are repressed; their burden of affliction is now removed, and they have proved by their own experience that "life and immortality are brought to light in the gospel." They await our arrival upon those blissful shores. They stoop from the golden battlements of heaven, to lure us on to that glory which shall be eternal. God grant, gentle reader, that you and I may be attracted by the splendor of the unseen world, and admonished by the terrors of hell, that we may "work out our salvation with fear and trembling," and be brought at last to stand high upon the mount of God, encircled with the rainbow splendors, and filled with the unutterable glories of a blissful eternity. [Ch. Adv.

TWO DEATH-BED SCENES.

"LOOK FIRST ON THIS PICTURE; THEN ON THAT."

It was a gorgeously furnished apartment in the palace of England's queen. Rare gems of art are scattered in every direction. The windows are hung with crimson velvet; the sofas and draperies are of the same rich material, tastefully arranged. Costly and beautiful paintings, from the ancient masters, in massy frames, decorate the walls. The last rays of the sun, breaking through the crimson curtains, shed a soft and mellow light through the apartment.

Reclining upon a royal couch, a noble queen lies dying. Her countenance is severely stern and expressive of determined resolution. That broad forehead is contracted, as if in pain. She has enjoyed all the honors this world can bestow. How worthless pleasure, wealth, and renown appear, as the vista of futurity opens upon the eye of the soul. The scenes of eternity now unveil themselves to her astonished vision, and her whole preparation for that untried state is crowded into a few brief moments. Now despair is depicted in every feature; the lashings of conscience are terrible. She actually writhes under the excess of mental anguish; there is an expression of awe in the countenance of every beholder, and the profound silence of terror seems to pervade the apartment. With accents faltering in death, the dying Elizabeth exclaims, "Millions of money for a moment of time." Miserable woman; she possesses wealth and fame; she is surrounded with splendor and luxury; and yet she shrieks in vain for a moment of time. There is a groan, a spasm, and all is still; the heart has ceased its throbbings, and that soul stands in the presence of Jehovah. Proudly did she rise above the great and the gifted upon earth;

> "But who would soar the solar height,
> To sit in such a starless night?"

* * * * *

In a lowly cottage, half concealed with the overshadowing foliage, resides the family of the missionary. It is a lovely morning; the birds are pouring forth their rich notes of melody; the air is perfumed with the grateful fragrance of flowers, bending, half concealed with the abundance of dew upon them. The windows of the cottage are thrown open, and the fringed curtains looped far back to admit the fresh breeze. Although everything around seems joyous, yet there is sorrow in that dwelling; the wife and mother, the devoted missionary, is dying. A smile is on her lip; in her countenance there is unearthly beauty. Hers has been a life of sacrifice and self-denial in the cause of her Redeemer,—she had given up the ease, pleasure, and luxury of her early home to serve Christ. Now she is going to reap her reward in heaven. Death has no terror for her; serenity pervades her whole being as she draws near eternity. Her eyes are closed; yet visions of her early home, of childhood's joyous hours, are thronging her mind. Now she joins in the worship of God in the sanctuary, now unites in a hymn of praise; now she beholds the gates of heaven, the river of life, while earth and all its scenery grows dim about her.

Look at her again. Her face is calm, like that of an angel: those lips move not; that heart has ceased its quivering.

> "The gentle air
> Comes through the open window, freighted with
> The savory odors of the early spring—
> She breathes it not; the laugh of passers by
> Jars like a discord in some mournful tune,
> But wakes not her slumbers. She is dead."

Her spirit borne on angels' wings enters the gates of the heavenly city. The mind of man never conceived such glory as now bursts upon her enraptured vision. The ear of mortal never listened to such music as now fills her soul with melody. The imagination never conceived such happiness as now fills her whole being with delight.

> "Before the throne she stands sublime in robes
> Of glory: and now her fingers wake the chords
> To praise; which all in heaven repeat."

[Vt. Chronicle.

ILLUSTRATION OF THE EXISTENCE OF GOD.

"See here, I hold a Bible in my hand, and you see the cover, the letters, the words, but you do not see the writers, or the printer, the letter-founder, the ink-maker, the paper maker, or the binder. You never did see them; you never will see them; and yet there is not one of you who will think of disputing or denying the being of these men. I go farther; I affirm that you see the very souls of these men in seeing this book, and you feel yourself obliged to allow that by the contrivance, design, memory, fancy, reason, which is here seen. In the same manner, if you see a picture, you judge there was a painter; if you see a house, you judge there was a builder of it; and if you see one room contrived for this purpose and another for that, a door to enter, a window to admit light, a chimney to hold fire, you conclude that the builder was a person of skill and forecast, who formed the house with a view to accommodate its inhabitants.

RELIGION AN ELEMENT OF EDUCATION.

Religion should be regarded as the most essential element in education, and should hold its due prominence in every institution of learning. The sublime truths of Christianity should be clearly taught, its doctrines explained, and its precepts urged. A religious atmosphere should surround every temple dedicated to science and literature, from the district school-house up to our colleges. I plead not indeed, for the limited religious creed of a single sect. In the present state of things, it would be exceedingly unjust somewhere, if not utterly impracticable, to adopt such a course of instruction in our public institutions of learning if desired. But I plead for religion, its broad spirit is taught and illustrated by its divine Author. Let blind bigotry and narrow minded sectarianism be expelled alike from all our institutions of learning held in common, and be buried in the grave of oblivion. But let religious truth, as presented in the Bible, be brought to bear, with mighty power, upon the heart and conscience of every individual. It is not the presentation of abstract truth merely, cold and lifeless, is called for, but truth exhibited in its practical bearing as applicable to man, and as a creature of God, to whom he is accountable for all his conduct; truth which shall bear salutary effect upon the practice, in all the various walks of life, and in all intercourse of man with man.

RESIGNATION.

> "Amid the various scenes of ills;
> Each stroke some kind design fulfills;
> And shall I murmur at my God,
> When sovereign love directs the rod?"

Resignation is an exalted Christian virtue. It is a plant that grows not up from nature's soil. It is a grace that must be cultivated like the rose-tree, that it may flourish and shed forth its sweet fragrance amid the passing scenes of life. To possess resignation, calm and settled, under all circumstances, is a high attainment. Yet it is attainable; and blessed are they who live under its benign influences. It will shed a holy balm over the moral waste of life, and cheer us amid the darkest hours of our pilgrimage.

Life has its cares and its afflictions, its crosses and its conflicts, its disappointments and its sacrifices. But in every scene of earth, resignation, like the strong and faithful anchor that holds the ship in safety till the storm is past, secures its possessor peace and quietness, till the darkness and danger of the tempest are over, and the sunshine of tranquility and joy again beams upon us. Nothing is ever lost to the just by the exercise of this virtue; but it will secure to the anxious, the impotent, and heavy-laden, much joy, blessedness, and consolation. It will render our afflictions blessings; our crosses pleasure; sour disappointments unexpected good; and our sacrifices either for our own or the well-being of others, acceptable oblations to God. Then

> "Though Heaven afflict, I'll not repine;
> Each heart-felt comfort still is mine—
> Comforts that shall o'er death prevail,
> And journey with me through the vale."

HAPPY INFLUENCE OF DANGERS.

At a meeting held in reference to the establishment of schools in the highlands and islands of Scotland, Dr. M'Leod related the following facts:—

A friend of mine happened to be in a boat, by which a poor simple-hearted man from St. Kilda was advancing, for the first time in his life, from his native rock to visit the world; and as he advanced towards the island of Mull, a world in itself in the estimation of the poor St. Kilda man, the boatman commenced telling him the wonders he was so soon to see. They asked him about St. Kilda; they questioned him regarding all the peculiarities of that wonderful place, and rallied him not a little on his ignorance of all those great and magnificent things that were to be seen in Mull. He parried them off with great coolness and good humor; at length, a person asked him if he ever heard of God, in St. Kilda. Immediately he became grave and collected. "To what land do you belong?" said he; "describe it to me." "I," said the other, "come from a place very different from your barren rock; I come from the land of flood and field, the land of wheat and barley, where nature spreads her bounty in abundance and luxuriance before us." "Is that," said the St. Kilda man, "the kind of land that you come from? Ah, then, you may forget God, but a St. Kilda man never can. Elevated on his rock, suspended over a precipice, tossed on the wild ocean, he never can forget his God—he hangs continually on his arm." All were silent in the boat, and not a word more were asked him regarding his religion. [Arvine.

POLYCARP'S DEATH.

When Polycarp, an ancient bishop of the Church at Smyrna, was brought to the tribunal, the proconsul asked him if he was Polycarp; to which he assented. The proconsul then began to exhort him, saying, "Have pity on thine own great age; swear by the fortune of Cesar; repent; say, take away the atheists," meaning the Christians. Polycarp, casting his eyes solemnly over the multitude, waving his hand to them, and looking up to heaven, said, "Take away these atheists;" meaning the idolaters around him. The proconsul still urging him, and saying, "Swear, and I will release thee; reproach Christ," Polycarp said, "Eighty and six years have I served him, and he hath never wronged me; and how can I blaspheme my King who hath saved me?" "I have wild beasts," said the proconsul, "and will expose you to them unless you repent." "Call them," said the martyr. "I will tame your spirit by fire," said the Roman. "You threaten me," said Polycarp, "with the fire which burns only for a moment, but are yourself ignorant of the fire of eternal punishment, reserved for the ungodly." Soon after, being about to be put to death, he exclaimed, "O Father of thy beloved and blessed Son, Jesus Christ! O God of all principalities and of all creation! I bless thee that thou hast counted me worthy of this day, and this hour, to receive my portion with the martyrs, in the cup of Christ. [Arvine.

Few people understand how deeply and silently a child may suffer; childhood is regarded as the gay, buoyant period of life; and those alone can tell what a world of joy and sorrow, of struggle and suffering, lies in their little hearts. Insignificant as the events of their baby life may seem to the matured mind of man, they are all important in themselves as the means by which the child is trained for the coming duties of life. From this want entering into their feelings, we have seen many a one punished for sullenness, when a word of sympathy in its little grief would have saved its temper from the ordeal of unjust correction.

The Sabbath Recorder.

New York, June 8, 1848.

☞ The Editor of the Recorder expects to attend the meeting of the Western Association at Wirt week after next, when he will be prepared to transact any business connected with the paper.

PUBLICATIONS OF THE HANSERD KNOLLYS SOCIETY.

Some three years ago, we announced the formation, in England, of the Hanserd Knollys Society, for the publication of the works of early Baptist writers. Through the attention of our friend, Rev. Wm. H. Black, Pastor of the Mill-Yard Church, London, we have received copies of the first three volumes issued by the Society, which he designed as a present to the Seventh-day Baptist General Conference. An examination of them has served to deepen our interest in the objects of the Society, and to make us desire the extensive circulation of their publications in this country. It is well known, that the Baptists were among the first in England to assert and maintain the right of every man to worship God according to the dictates of conscience, in submission only to the divine commandments. To this doctrine they held fast through good report and through evil report—in times of persecution as well as in times of comparative toleration. It would be natural to expect, that all the writings of men entertaining this sentiment would be characterized by liberality and independence of thought. Such we find to be the case. Throughout their works—which are not confined to any peculiarity of sentiment, but embrace every topic of divine truth—they reject the authority of men in matters of faith, and present the doctrines of Scripture with great simplicity and directness of purpose. The republication of these early writings, appears to us peculiarly appropriate at the present time. Baptists have multiplied greatly in every part of the world, and have ceased to be the sect every where spoken against. In such circumstances, it is well for them to be reminded of the opinions entertained by their predecessors, to whose faithfulness in the midst of persecution the denomination owes its existence, and in whose bonds and death was laid the foundation of the liberty they now enjoy.

Soon after the organization of the Hanserd Knollys Society, the following list was published as comprising the names of some whose works were intended to form part of the series: Bampfield, Blackwood, Bunyan, Canne, Collier, Collins, Cornwall, Danvers, Delaune, Denne, Du Veil, Drapes, Grantham, Griffith, Helwys, How, Jeffrey, Jessey, Keach, Kiffin, King, Knollys, Lawrence, Palmer, Powell, Pandarves, Smyth, Stewart, Tombes, Roger Williams, &c. Only three publications, however, have as yet been issued. Of these we will endeavor to give the reader some idea.

1. The first publication is a volume of over four hundred pages, entitled, "Tracts on Liberty of Conscience and Persecution." It contains the earliest writings extant in the English language upon this subject, embracing the eventful period from 1614 to 1661. The editor, Edward Bean Underhill, has prefaced the volume with an exceedingly valuable historical notice of the condition and progress of liberty of conscience in England during the reigns of Henry VIII., Edward VI., and Mary. Then come the following Tracts:—"Religious Peace; or A Plea for Liberty of Conscience," by Leonard Busher, first printed in 1614." "Persecution for Religion judged and condemned," 1615. "A humble Supplication to the King's Majesty," 1620. "The Necessity of Toleration in Matters of Religion," by Samuel Richardson, 1647. "An humble Petition and Representation, by the Anabaptists," 1660. "A Plea for Toleration of Opinions and Persuasions in Matters of Religion, differing from the Church of England," by John Sturgion, 1661. "Sion's Groans for her Distressed, or sober endeavors to prevent innocent blood," 1661. These Tracts are all written in an earnest and vigorous style, as might be expected from men who faltered not even when prisons, banishment, and death, stared them in the face. Mr. Underhill has attached to each such introductory notices as are necessary to elucidate the circumstances of the writers.

2. The Society's second publication is "The Records of a Church of Christ, meeting in Broadmead, Bristol, 1640—1687." This volume is also edited by Mr. Underhill, and exhibiis the origin and internal arrangements of a church during a series of years of national commotion and change, when the principles of its formation, and those who upheld them, were exposed to the severest persecution.

3. The third publication of the Society is "The Pilgrim's Progress," corrected from Bunyan's first copy, which is followed literally in the orthography, capitals, italics, and punctuation. Every omission or alteration that the author made during his life is noted, together with the edition in which such alteration first appeared, thus giving the reader a sort of history of John Bunyan's thoughts about his own wonderful work. All the original wood-cuts are likewise accurately copied in this edition. The volume is edited by George Offor, Esq., who furnishes for it a lengthy and valuable Introduction.

The next publication will probably be Roger Williams' "Bloudy Tenent of Persecution," edited by Mr. Underhill; which will doubtless soon be followed by Henry Danvers' Treatise on Baptism, edited by Rev. W. H. Black.

—We have stated thus minutely the contents of these volumes, not only as a matter of information to our readers, but in hope that some may be sufficiently interested in them to become members of the Society; in which case they will be required to pay ten shillings sixpence sterling, or about two dollars and a half, annually, and will be entitled to all the publications of the Society, averaging, probably, two large octavo volumes a year. Should any feel inclined to do so, we will very cheerfully transmit their names and subscriptions to Mr. Black, who is a member of the Council.

American Baptist Missionary Union.—The anniversary of this Society was held at Troy, N. Y., week before last, when the usual reports were presented. It seems that the receipts into the treasury for the year ending March 31, 1848, from all sources, were $98,576 36, while the expenditures were $94,184 53, showing a balance in favor of the treasury of $4,391 83, and reducing the debt of the Union to $29,295-73. Agencies have been prosecuted in the home field, amounting in the aggregate to the services of *eight* individuals throughout the year. The whole number of missions in connection with the Missionary Union is 16; of stations 52, and out-stations 87; of missionaries and assistants, 105; native preachers and assistants, 158; whole number of laborers, 263; churches 123, with 10,020 members, of whom 689 were baptized the last year; and 44 schools, with 1,472 pupils. Several of the stations have been greatly blessed during the year. At Hong Kong, China, religious meetings have been well attended, and eleven have been added to the church by baptism, of whom two are Chinese women, making the number of native members twenty-five. Similar reports come from other stations, so that the friends of the Union feel encouraged in their arduous work.

LETTER FROM FULTON COUNTY, ILL.

Farmington, Fulton Co., Ill., May 21, 1848.

To the Editor of the Sabbath Recorder:—

For a long time past, I have been inclined to say something about Fulton County, and the facilities it offers for emigrants and others desirous of engaging in agricultural or manufacturing operations. There is no County in the State which contains more valuable farming lands, or a greater amount of water power. As yet the land is hardly more than one-fourth of it in cultivation, and the opportunities of purchasing land and farms at a low price are very great. The County is situated on the Illinois River, which, for a distance of more than fifty miles, washes its eastern border, so that all the land is near to a navigable stream, and must become exceedingly valuable. It contains a large amount of timber, coal, and iron ore. Although it is comparatively but thinly settled, yet there is more business transacted within its borders than is done in any other County in the State. We have endeavored to ascertain as correctly as possible the amount of its annual products, but we are well satisfied that we have only been able to approximate the truth. The following statement includes only a portion of the products of the County:—Of wheat, the annual product is not less than one million of bushels; of corn, two millions; of oats, five hundred thousand. The exports are wheat, corn, oats, pork, beef, flour, barley, hemp, tobacco, flaxseed, tallow, lard, castor beans, white beans, hides, leather, and lumber. The amount of pork exported annually is 30,000 barrels; of beef, 3,000; and of flour, 50,000.

The following is supposed to be a very correct statement of our exports for the last year, (1847,) but they are increased greatly with each revolving year:—

Wheat, 300,000 bushels,	$180,000
Corn, 500,000 "	60,000
Oats, 250,000 "	30,000
Pork, 30,000 barrels,	180,000
Beef, 3,000 "	15,000
Flour, 50,000 "	200,000
All other articles,	100,000
	$765,000

Making the value of our exports for a single year seven hundred and sixty-five thousand dollars. If to this we add the amount produced and consumed in the County, it will show an amount not exceeded by any other County in the State.

The number of stores in this County is sixty, and the sales of these stores annually will average eight or nine thousand dollars each. Some stores in this County sell each fifty thousand dollars worth of goods in a single year. The amount of goods imported yearly is placed at five hundred thousand dollars. There are also in this County sixty flour and saw mills. We do not think there is any other County containing more than thirty. We have also fifty physicians and eighteen lawyers. Still we need mechanics and farmers. Great inducements are offered to those classes. To mechanics an abundance of work and high prices; to farmers an abundance of land and low prices, with ready market for all their produce.

This County is as healthy as any in the West. Will not some of our Sabbath-keeping brethren try it? We need but a few more families in this place to make quite a comfortable beginning. One man has recently embraced the Sabbath in our neighborhood, and it raises quite an excitement on the subject. Some feel alarmed, and think we ought not to work on Sunday; it is setting bad examples before their children. We sustain worship on the Sabbath, although destitute of a preacher, and mean to ever contend for that faith which was once delivered to the saints.

D. SAUNDERS.

☞ The following letter was placed in our hands, with permission to make such use of it as we might deem proper. Thinking it may do good, by showing how the truth operates upon the minds of individuals, we conclude to print it. The writer, we understand, has recently joined the Seventh-day Baptist Church in Hounsfield, Jefferson Co., N. Y.

Hounsfield, N. Y., May 28, 1848.

Dear Sir—It has been suggested, by some of my friends, that I should give a short sketch of my conversion from keeping the first day of the week as holy time, to keeping the seventh day, which is "the Sabbath of the Lord thy God." I was brought up to keep the first day, and knew no other Sabbath until I became a man, and commenced preaching. On one occasion, I preached on the importance of keeping the Sabbath, and was accused of preaching a Seventh-day Baptist or Sabbatarian discourse. This caused the inquiry to rise in my mind, How came the Sabbath changed, and by what authority was it changed? But I had another difficulty in my way of coming to the light. I was a preacher in the Methodist Episcopal Church, and was taught not to make or mend any rule, but to be in obedience in all things to those that had rule over me. Thus I went on till I had been 27 years in the ministry, coming and going at the bidding of men. At last the tyranny of some of the ruling men in the church opened my eyes, and I concluded to think and act for myself. Two sermons fell into my hands—one in favor of the first-day Sabbath, and the other an answer by Bro. Bailey. I plainly saw that Bailey had the best ground to work upon, but still I had some doubts. I finally withdrew from the Methodist Episcopal Church, and concluded to renounce all creeds and commandments of men, and take God's Holy Word for the man of my counsel. Having placed my feet on this rock, I soon found the seventh day to be the Sabbath. About this time the Sabbath Recorder and some tracts fell into my hands, which did up the work in my mind. Then came the cross, to come out and keep God's holy day, after keeping the Sabbath of man for so many years. The devil said, What will the people think and say about you? And some of my friends have said the same; which shows that they and the devil are agreed to try their skill in bringing me back to error. But, God being my helper, I think I shall live and die an observer of the Sabbath.

ENOCH BARNES.

The American Education Society.—This Society held its thirty-second anniversary in Boston last week, at which the reports of the various officers were read. It is said that the operations of the year have been crowned with prosperity, which has not only been continued but increased in every department of the work. The whole number of young men to whom appropriations have been granted during the year is *three hundred and ninety-two.* The number assisted by the Parent Society exceeds the number assisted last year by *twenty-nine;* and the aggregate of the whole field is greater by *three* than the aggregate last year. The Parent Society has received under its care *seventy-four* new applicants during the year, and the other Societies above named *thirty-two;* making a total of *one hundred and six;* which is two more than was received last year. Fifty-five who have been aided by the Society during the whole or a part of their course, have graduated at the several Theological Seminaries during the year, and have entered, with the discipline and acquirements of a thorough education, upon the work of the Gospel ministry.

Missions and Opium in China.—In New York, on Sunday evening, May 28, Rev. Mr. Williams delivered his farewell address previous to leaving this country for the East. He stated that the present population of the Empire of China, probably exceeded 365,000,000. The cities of Pekin and Canton, contain each about 2,000,000. Among this vast population, there are laboring 67 missionaries, of whom 35 are English, 4 Europeans, and the remainder Americans. About 5,000 Chinese are instructed by them every week. The great obstacle to missionary effort, is the use of opium. Notwithstanding this drug was made a contraband article in 1800, large importations are continued. Since that time no less than 152,000,000 pounds have been imported, at an expense of $600,-000,000, or more than $12,000,000 annually. Its effect upon the health of its victims is most disastrous. He considered those addicted to its use, as among the most degraded of beings.

Emancipation Paper in Virginia.—We learn by the Louisville Examiner, that a new paper, called "The Crisis," has been established at Moundsville, Va. The editor of the Crisis, Anson Berkshire, Esq., says: "The object we have in presenting the public with this weekly visitor is, Emancipation—a theme which is now absorbing both the North and South. We do do not feel at all ashamed to embark in this general crusade against the system of American slavery; as it is a notorious fact, *that many of the noblest citizens of the sunny South,* have declared in favor of emancipation, as the only means of saving the nation from a premature and disgraceful death. Many, very many, slaveholders in Virginia, are in favor of a well grounded system of emancipation, and will labor efficiently for its attainment.

Revivals in Western New York.—We learn from the N. Y. Baptist Register, that at Mecklenburgh, Tompkins Co., a series of meetings have been held. Eighteen have been baptized, and others are expected soon to follow the Savior's command. From Bath, Steuben Co., the pastor of the church writes, that a number of backsliders have been reclaimed, and fifteen or sixteen sinners hopefully converted to Christ. Twenty-four in all have been added to the church. From the church in Westerlo, the pastor writes:—"Within a few months past the Spirit has wrought many wonders among us, such as are common in the conversion of sinners to God. We have baptized forty-six." In Rushford, Allegany Co., nine have been buried with Christ in baptism. Ten have been added to the church in Amity. In the church in Clinton, Oneida Co., there have been forty or fifty hopeful conversions, and the work is steadily advancing.

Romanism in Sicily—A correspondent of the Commercial Advertiser, after adverting to the fact that the influence of the Reformation was unfelt in Sicily, and that its insular position saved it from the arms of Napoloan, says:—"By reference to the statistics of the Island, it appears that with a population of 1,787,771 inhabitants, three hundred thousand of the number are ecclesiastics, or persons living upon ecclesiastical revenues. The convents which are scattered throughout the country would almost exceed belief, amounting to no less than eleven hundred and seventeen in number, and tenanted in the aggregate by thirty thousand monks and thirty thousand nuns."

Circulation of the Bible.—In 1804, according to the best estimates that can be obtained, there were in existence only about 4,000,000 copies of the Bible. Now there are more than 30,000,000. In 1804, the Bible had been published in only 48 or 49 languages; in 1847, it existed in 136. In 1840, it was accessible in languages spoken by about 200,000,000 of men; in 1847, it existed in tongues spoken by 600,000,-000. During the last year, 1,419,283 copies were issued by the British and Foreign Bible Societies alone—400,000 more than in any year before, except 1845.

General Assembly of the Presbyterian Church.—The following statement of the powers and duties of the General Assembly of the Presbyterian Church accompanies a notice in the Baltimore Sun of the recent meeting of the Assembly in that city:—

"The General Assembly is the highest judiciary of the Presbyterian Church. It represents in one body, all the particular churches of this denomination in the United States. This Church Court receives and issues all appeals and references which may be regularly brought before it from the inferior judicatories. It reviews the records of every synod, and approves or censures them; it gives its advice and instruction in all cases submitted to it in conformity with the Constitution of the Church. To the General Assembly also belongs the power of deciding in all controversies respecting doctrine and discipline; of reproving, warning, or bearing testimony against error in doctrine, or immorality in practice, in any Church, Presbytery, or Synod; of erecting new Synods when it may be judged necessary; of superintending the concerns of the whole Church. The General Assembly consists of an equal delegation of ministers and ruling elders from each Presbytery, in the following proportion, viz: Each Presbytery, consisting of not more than nine ministers, shall send one; for every additional nine ministers in any Presbytery, shall one delegate be sent."

THE FOREIGN EVANGELICAL SOCIETY.

This Society held a meeting in Boston last week, at which Dr. Baird made a statement of its labors, and addresses were delivered by Rev. Mr. Bridell from Paris, Dr. E. Beecher, Rev. Mr. King from Dublin, and Rev. Mr. Kirk. The following report by the Boston Times, of Dr. Baird's remarks, will give our readers some idea of what the Society is doing:—

"During the nine years of this Society's existence, its field of operation, and hold on the sympathies of Christians, had been annually increasing, and it celebrated its present anniversary under peculiarly encouraging auspices. Its Committee had, during the year, aided the French Canadian Society, to a greater extent than in any previous year—had employed an efficient Missionary among the 60,000 French in New Orleans, and made arrangements to bring one or two more from France the coming Autumn, as permanent laborers in that city. The Society had employed an able and pious Spaniard to translate "The History of the Reformation," by D'Aubigne, and some three or four other works, appropriate to the times, for distribution in Mexico and South America; and they sustain a Seaman's Chaplain at Valparaiso.

In France, the chief field of operations, they sustain 80 laborers, colporteurs, and evangelists, beside others in several other papal countries. They had also translated D'Aubigne's History into Italian, and it was now circulating rapidly in Italy. A gentleman in Hartford has engaged to support a missionary there for one year, and he thought others would do the same. Papal countries have contributed hundreds of thousands of dollars for sustaining missionaries in the United States, and it is but reasonable that we should do as much for them, in accordance with our convictions of truth and duty, in return. It was an interesting fact, that millions in those countries were now looking to us, not only for the light afforded by our free institutions, but for more knowledge of that Christianity which lies at the foundation of all true freedom as well as future happiness."

Miss Fleaureau, of London, has just presented to the London Missionary Society the noble sum of £5,150 3 per cent. consols, valued at £4,248, for the permanent support of a missionary in China.

Peace with Mexico.—It was rumored in this city last week, that the Treaty of Peace between this country and Mexico had been ratified, but many thought the news too good to be believed. Advices from Washington, of the 4th inst., however, settle the question, that the Treaty was ratified by the Mexican Chamber of Deputies on the 17th ult., by a vote of 57 to 35, and the other branch of Congress will no doubt approve it by a large vote. It is said, also, that orders have been issued calling in the outposts of the army, and they were expected to march for the coast between the 1st and 15th of June.

FOREIGN NEWS.

Since our last, two steamships have arrived from Liverpool, bringing news to May 20. The movements in Europe continue to be of an interesting character, although these arrivals bring nothing particularly startling.

In Ireland, the trials of O'Brien and Meagher were proceeding slowly. Mr. John Mitchell, the proprietor of the United Irishman, has been arrested and imprisoned for publishing articles supposed to endanger the Crown and Government.

Lord Ashburton, formerly Mr. Alexander Baring, died on the 14th of May, at Longleat, Whitshire, at the seat of his grandson, the youthful Marquis of Bath. His Lordship died in his 75th year, surrounded by his family, and thus speedily followed to the grave his two brothers, Sir Thomas Baring, Bart., and Mr. Henry Baring, both of whose deaths were recorded a few weeks ago.

From France, we learn that a conspiracy to overthrow the Republic and establish Terrorism was discovered on the 15th of May, and signally defeated. The members of the various secret clubs got possession of the Chamber of Deputies for a while, declared the Chamber dissolved, and appointed a new Government. In due time, however, some 200 of the conspirators were arrested, and reduced to a condition which will not admit of their doing farther mischief. The allegiance of the troops of the line and National Guards is now confidently relied on, and Lamartine's popularity has been effectually restored.

A battle was fought on the 6th of May, between the Piedmontese and the Austrians, under the walls of Verona. 659 persons were wounded, and about 100 killed. No important advantages were secured to either party.

In Italy, the hostile armies are still approaching nearer each other; several slight engagements have taken place, in which neither side could justly claim a victory, and some decisive battle, whose result shall be an omen of good or ill to the Republicans of the Italian League, is anxiously awaited.

By advices received at Milan, it is learned that a battle had been fought between the Austrians and the Pontifical troops and Italian volunteers, between Cornuda and Molinetto. The Austrians lost four hundred men killed and five hundred prisoners, and many wounded. The body of their troops, to the number of 5,000 men, were surrounded, without having any artillery, at Cornuda and Molinetto, and are placed between two fires by Generals Durando and Ferrari. Another account says that the battle lasted five hours, and that the Roman troops received a check.

BRITISH RELIGIOUS SOCIETIES.

Wesleyan Missionary Society.—The expenditure during the year was £114,676, the receipts £103,619; and allowing for a balance of £4,934 remaining over from the previous year, there was now due to the treasurer, £5,993.

Sunday School Union.—This Society is also a British and Foreign, extending its operations all the way to New Zealand, and having schools under its patronage in all continents. It made 281 grants last year, amounting to £6,422. The schools thus assisted contain 23,345 scholars, of whom 14,805 can read the Bible. The Sunday Schools within five miles of the London Post Office are 503, teachers 10,209, scholars 100,-065. Average attendance 66,751. The sales of the year amounted to £8,857.

British and Foreign Bible Society.—According to the 44th Annual Report, the entire receipts of the year ending March, 1848, were £90,416. The total sum applicable to the Society was £43,956. The receipts for Bibles and Testaments amounted to £46,189, the issues of the Society for the year amounting to 1,124,067, viz.: from depositories at home, 837,361; from depots abroad, 286,705. The total issues of the Society now amount to 20,865,837. The expenditure during the past year has been £105,-042, being £14,896 beyond the receipts. The liabilities of the Society now extend to £41,800.

Religious Tract Society.—According to the Report, 22,000,000 of publications had been circulated during the past year, being at the rate of 1,800,000 monthly, 427,066 weekly, 60,274 daily, 2,511 hourly, and 42 for every minute of the days and nights throughout the year. The Society's total circulation at home and abroad, since its formation, amounts to nearly 463,000,-000, in about 100 languages. The Society's total receipts this year, including the sales, £55,-736 4s. 4d.

Church Pastoral Aid Society.—Lord Ashley presided at the Annual Meeting of this Society. Its receipts were £25,707, and its expenditures, £25,537.

Sailor's Home Society.—Amiral Bowles, M. P., presided. Receipts, £7076 19s. 1d.

Church Home Society.—The present is the 50th year of its existence. Total annual receipts, £101,292—less than last year by £15,-524.

The Senate of Connecticut has appropriated $10,000 for the establishment of Agricultural Schools.

General Intelligence.

LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

Prompted by a "sense of duty," we have read over the reports of proceedings in Congress last week. But we find them almost barren of interest to the general reader.

In the SENATE, the principal topic of discussion was the bill in favor of establishing a Territorial Government in Oregon. Various amendments were proposed, with a view to the exclusion of slavery from the Territory which gave rise to considerable debate, but no decision was arrived at or approximated to. A joint resolution was introduced in the Senate to bring the present Session of Congress to a close on the first Monday in July, to meet again in an extra session on the first Monday in October next. The consideration of the question was made the order of the day for Monday next. Mr. Jefferson Davis, of Miss., presented in the Senate as an offering from the United States army to Congress, the American flag which was displayed from the halls of the Montezumas on the capture of the City of Mexico.

In the HOUSE OF REPRESENTATIVES, the bill in favor of the West Point Military Academy was passed. The bill in favor of suppressing Indian hostilities in Oregon was under discussion, and furnished an occasion for several speeches in relation to slavery.

A STANGE STORY.—The Fulton County Republican announces the death of Mr. Norman Bemis, under very distressing circumstances. He was married on Thursday to Miss Fast, living some few miles above Liverpool, on Duck Creek. On the night after the wedding, they rode down to Liverpool, to visit a friend and spend the night. Between 7 and 8 o'clock at night, Mr. Bemis left the house, to visit a connection of his, Mr. Brush, a few rods distant. In approaching Mr. Brush's house he observed a person in female attire, carrying two guns. The person retired as Mr. Bemis approached, and although saluted twice or thrice by Mr. Bemis, no answer was returned. Bemis had partly passed the house, and was approachiug the strange person, when he was shot dead. No persons were in Mr. Brush's house at the time except Mrs. Brush and a little boy, and they heard some one exclaim, "Bemis is shot." Going out, they found the person in female attire, holding Bemis' head in *her* lap, and Bemis dead or dying. The disguised person was Nehemiah Northrup, who acknowledged that he had shot Bemis, but declared that it was an accident, as he did not know the gun was loaded. A coroner's verdict was to the same effect. Northrup gave himself up, and after the examination was held to bail in the sum of $1,000, to answer the charge of murder. It appeared on the examination, that it was intended to *charivari* the newly married couple, and that Northrup was to participate in it; that he had left Liverpool, and gone to his home a mile or two distant, after the arrival of Bemis; that he took the two guns without seeing whether they were loaded or not, returned to Liverpool before his associates in the *charivari* arrived, carelessly snapping the gun at and killed Bemis. Northrup, it is said, knew the gun was empty when he last used it, but it had been borrowed and returned with the load in it, without his knowledge.

THE TRACK-SPRINKLER.—This is the name of a contrivance that has been patented by persons in Providence, Rhode Island, for sprinkling railroad-tracks. The Journal of that city states that it has been applied to the trains of the Stonington Railroad with results favorable far beyond the expectations of the projectors. A tank of 2,000 gallons has been found sufficient to sprinkle the whole track from Providence to Stonington, the train going at the rate of twenty miles an hour. The dust has been laid so effectually as to give no annoyance to passengers; the friction of the wheels on the rails has been greatly diminished; the bearings of the wheels and the journals have been much less worn, and such a thing as a "hot box" to a car has not been known, even at the greatest speed, since the sprinkler has been in use. The labor of cleaning the cars and the wear upon them have also been greatly diminished. The sprinkler is placed just behind the locomotive, so that while the locomotive is constantly traversing a dry and comparatively dusty track, the cars are going over a wet one.

WASHINGTON'S LIBRARY.—The Boston Post says that a collection of books, most of which formerly belonged to Washington, is now for sale by Mr. Henry Stevens, Cambridge. Of the number, 240 contain Washington's autograph, and a few contain Mrs. Washington's. Many have his book plate also. One contains three autographs of his father, Augustine Washington. Other distinguished autographs, as those of Bushrod Washington and of Richard Henry Lee, appear in other volumes. This library, intrinsically valuable, but fifty-fold more so from the hallowed associations connected with it, must receive a final disposition without delay. The price is $4,500; but certain expenses indicate a necessity of raising the sum of $5,000, which it is proposed to raise in one hundred shares of fifty dollars each.

A FISH STORY.—Some fishermen at Hallock's harbor, near New Haven, a few days since drew in at a single haul, two millions of white fish, as nearly as could be estimated, weighing on an average about three-quarters of a pound each. The total weight of the haul, therefore, was about 1,500,000 lbs., or 750 tons! It was the greatest haul of fish ever made in that harbor, and we suspect it will not be easy to match it any where. The farmers from the neighboring country were engaged three or four days in carrying them off in immense cart-loads. They sell at 50 or 75 cents the 1,000. The fishermen are much indebted to a bevy of porpoises, who drove the white fish into the harbor, helping themselves meanwhile, no doubt, to a very large number.

The lead mines of Arkansas are said to yield a larger proportion of silver than any other in the world, being sufficiently large to pay both the expenses of cupellation and raising the ore.

SUMMARY.

The factory of Savage & Co., Berlin, Ct., was carried away by a freshet week before last. The accident was so sudden and unexpected, that the workmen engaged in the building were unable to escape, and six men were carried down the rapid stream among the broken fragments of the mill, but, strange to tell, not one of them was killed. The factory was used for making copper kettles, house boilers, &c., and is a complete mass of ruins. Loss about $2,000. Some of the men were carried nearly a quarter of a mile in the rapid current, surrounded by water-wheels and floating timbers.

At the head of one of the graves in the burial ground at "Old St. Mary's," Maryland, there stands a cedar slab, which, as the inscription upon it indicates, was placed there in the year 1717! Notwithstanding it has been exposed to the weather for so long a period, it is still perfectly sound, and, if unmolested by desecrating hands, it will doubtless be standing when every man, woman, and child that now moves upon the earth shall have gone down to "darkness and the worm."

By a late census of England, the number of horses in England has been found to have diminished from 1,000,000 to 200,000 within the last ten years; in other words, the railroads have dispensed with the use of 800,000 horses, and these animals, as well as oxen, are now scarcely used for transportation, and thus the grain and food of the 800,000 horses formerly consumed have been dispensed with, and the land used for the growth of hay and grass is devoted to the growth of grain alone for the supply of bread.

The process of shortening a river may appear something new under the sun, but it has actually been accomplished in the Mississippi, one of the largest rivers in the United States. During a recent freshet the river made a "bolt" through its banks at Raccourci, where there was a considerable turn, and took a straight course for the nearest point of the stream, cutting off twenty-eight miles in the length of the stream. The largest class of steamboats pass through up and down, without any difficulty. It is about four hundred yards wide, and the banks constantly caving.

Dr. Ure remarks in one of his recent works, "It is computed that a cow which gives eighteen hundred quarts (English) of milk per annum, eats in that time eight thousand pounds of hay, and produces one hundred and forty pounds of butter. Two pounds and a quarter of hay corresponds to one quart of good milk; and a cow which eats sixteen thousand five hundred pounds of hay, will produce three hundred pounds of butter per annum."

By an act of Parliament, passed during the last year, no more breadstuffs can be distilled into alcoholic liquors in Great Britain and Ireland. If the English distiller formerly consumed twenty-five millions of bushels of grain, to supply his distillery under the old state of things, he now requires none of this grain whatever, because he cannot use it, and the twenty-five millions are now on hand to work into bread for the inhabitants of the British Islands.

Queen Victoria, during her hurried visit to the Isle of Wight, ordered his Grace, the Archbishop of Canterbury to prepare a form of prayer to Almighty God for the maintenance of *peace and tranquillity*, and that such form of prayer be used in all the churches of England and Wales, and the town of Berwick-on-Tweed, on Friday, the 21st day of April, and on the four Sundays following.

Prof. Gibbons, of Philadelphia, says an exchange paper, asserted in a public address some time since, that of all the physicians who have received diplomas to practice medicine in the present century, *one-half have reeled into the drunkard's grave!*

At New Haven, on Sunday afternoon, Mrs. Lydia Swift, widow of the late Rev. Zephania Swift, of Derby, in the same State, committed suicide by hanging herself in the upper part of the house which she occupied, late the residence of Governor Edwards. Mrs. Swift was a daughter of the late David Austin, of New Haven. She was a woman of excellent character, and exemplary deportment. She undoubtedly committed the act under the influence of insanity, to which several members of the family have at times been subject, in a greater or less degree.

The Bridgeport (Ct.) Standard says that the harbor, on Saturday afternoon, was almost one solid mass of white fish, from the beacon to the bridge. So thick were they, that persons on board vessels passing up and down the harbor, and at the docks, could pull up pails full of them for some time. There was a "great commotion" in the harbor, and no mistake. No doubt millions could have been caught with a net.

Jacob Freyberger, a German passenger on board of the boat E. B. Bennett, was crushed to death on Saturday by a canal bridge a short distance above Fort Plain—he being asleep on the deck of the boat at the time. He had paid in full for the passage of four persons to Buffalo, and had left a part of his family at Fultonville affected with the small pox.

We hear, says the Louisville Journal, that the whole face of the country in Indiana, from Corydon to Evansville, a distance of nearly two hundred miles, is covered with pigeons. Every species of grain put in the ground by the farmers is destroyed forthwith. The slaughter is of course terrible. We have heard of wagon loads of pigeons sent in all directions.

Salome Muller, the German woman, whose suit for freedom, on the ground of not being of African blood, excited so much interest some time since, has at last established her freedom in the New Orleans Courts, and is now sueing John F. Miller for the freedom of her children.

The Directors of the Syracuse and Auburn, and of the Syracuse and Utica Railroad Companies, are engaged in the work of relaying the track of their respective roads with heavy rail. A large force is employed on each improvement.

Mr. Andrew Heron, aged 83, a native of Scotland, died at Niagara, Canada, on the 20th inst. He was publisher of the Niagara Gleaner for more than twenty years, having founded that paper.

In five days of last week about fifteen thousand emigrants landed at New York.

Died, at his residence in Pittstown, on Saturday, 27th ult., Gen. Gilbert Eddy, in the 88th year of his age. At the early age of sixteen he participated in the capture of Burgoyne at Bemus Heights, and at a later period of the Revolutionary struggle was captured at sea and carried into Halifax, where he was for a long time incarcerated in an odious prison-ship, subject to all the suffering and disease incident to the barbarous treatment well known to have been extended to the so-called rebellious subjects of his majesty's revolted colonies who were so unfortunate as to fall into their hands as prisoners.

George B. Wilson, who has just returned from the settlement made by several colored families on lands generously given them by Gerrit Smith, informs the editor of the N. Y. Tribune, that Wm. A. Smith, one of the settlers, has already erected a spacious dwelling on Lime Lake, in township No. 9, Franklin County, on the main turnpike from Lake Champlain to Ogdensburg. The site is a beautiful one, and several of the granted locations lie near it in various directions, and settlements may soon be effected thereon by the combined exertions of the grantees, among whom an energetic spirit prevails.

The New Orleans Delta says that San Jacinto Pat, the celebrated Indian Chief, who is carrying such terror into the white settlements of Yucatan, is of Irish descent. His father was an Irishman of great weight and influence with the Yucatecoes, and his mother was an Indian woman. He is possessed of great courage, activity, and firmness, and in many respects strongly resembles Carrera, the Indian President of Guatemala. San Jacinto Pat belongs to the Young Irelanders, and is a strong advocate of the physical force doctrine.

A recent arrival at Charleston, from Buenos Ayres, brings the intelligence that the bark Ceres arrived at Rio Janeiro from the Coast of Africa, is said to have no less than 200 passengers, all of whom had been landed from captured slavers on the coast of Africa. She also brings news that during the last three months 62 slavers have been captured on the coast.

More counterfeit 5's and 10's of the New Haven County Bank, from the genuine plate, have made their appearance in Boston. The Bank have determined to call in all the genuine bills of those denominations, and to issue no more of them until a new plate can be engraved. In the meantime the Bank have offered a reward of $500 for the detection of the villains.

The wife of Deacon David Travis, of Carmel. Putnam Co., aged 70 years, was drowned on the 5th inst. She went to the little pond to shut off the water from the wheel which had been driving a churn, when she fell into the water and was found by her son quite dead.

According to the Courier, Otis Pettee, Esq., of Newton, Upper Falls, some ten years ago made a set of cotton manufacturing machinery for a party of Yankees in Mexico, by which they have cleared $873,017 12. The cost of the machinery is not mentioned.

The Comptroller has given notice that the first dividend of forty-eight per cent. on the Atlas Bank, secured by public stocks and real estrte, will be paid on presentation at his office, and a certificate given for the balance, which will entitle the holder to receive any farther dividend thereon. The mortgage of $65,000 yet remains to be sold.

As the warm season is fast approaching, when meat cannot be kept for more than a day or two in a fresh state, it will be of no inconsiderable benefit to many to be informed, that if fresh meat is rolled up in Indian corn meal, it will keep fresh for four or five days. The steak should be laid down in pieces of from one to three pounds, and each piece covered entirely with the meal.

The Natchitoches Chronicle, of the 13th, learns verbally that W. R. D. Speights, formerly Parish Judge of the Parish of Sabine, was killed at Many, in that Parish, on the 7th inst., by a man named Bonafay.

Great quantities of maple sugar are produced in Canada. In the parishes of St. Joseph and St. François, many farmers have made from 3,000 to 5,000 pounds, and 300,000 pounds have been made in those two parishes.

By the process of drying, sixteen and a half pounds of water have been expelled from one barrel of flour—a saving to the farmer in the expense of transportation.

The Newport Mercury has commenced its eighty-seventh volume. It was started by James, the elder brother of Benjamin Franklin.

A correspondent of the Philadelphia Inquirer says the loss by the fire at Allentown, will amount to about $250,000, about one-third of which is insured.

A new counterfeit $3 note on the Fairfield Co. Bank, Conn., has made its appearance in Philadelphia. The bill is well executed.

The Board of Education at Syracuse, have refused to employ any man in that city, who uses tobacco in any form.

Six persons have died in Groton, Mass., within a year, at an average age of 92 years each.

It is said there are fifty-one gambling establishments in Washington.

A poor Irish washerwoman, in Hartford, Ct., has become heiress of a large fortune in the old country.

A child of Mr. Richard Nelson, of Bath, Me., came to its death recently, from swallowing a bean, which lodged in the windpipe.

Greenbury Gosnell recently died in Baltimore County, aged 94 years. He served a year in the Revolutionary war, but, being in easy circumstances, never took his pension.

Twelve camels and two Arab drivers, for Howe's Circus, arrived in the steamer Hermann at New York.

A western paper, under the head of "A Screw Loose," advertises Ephraim A. Screw, a horse thief, as having broken jail.

The morning line from New York for Philadelphia leaves at 6 A. M. A second line leaves at 1 P. M. Fare in both $3.

Queen Victoria was 29 years old on the 24th of May, and has given six heirs to the throne.

The graduating class of Williams College, the present year, numbers 57.

The tavern-keepers of Syracuse have adopted a very ingenious mode of getting on one side of an ordinance, lately passed by the Common Council, prohibiting the ringing of dinner-bells in the street. One man stands on the sidewalk shaking a bell without a clapper, and another stands within the door ringing one, loud enough to attract the attention of all stragglers, and the pantomime of the fellow outside directs them to the place of eating.

The steamboat Halifax, a small boat running from Waterville to Hallowell, Me., on the Kennebec, with passengers for the larger boats plying between Hallowell and Boston, burst her boiler at 11 o'clock on Tuesday morning, of last week, while passing through the lock at Augusta dam. There were, as near as ascertained, about 20 persons on board, of whom six were killed, and two or three others so badly injured that they are not expected to survive.

A dispatch to the N. Y. Tribune, dated Petersburg, Va., June 4, says that steamboat Andrew Kenny, Capt. Miller, exploded on the Tombigbee river, last Sunday. Thirty persons were killed or missing, twelve badly wounded, and two dreadfully scalded. The boat sunk soon after the explosion, and the wounded were conveyed to the Marine Hospital, where the best medical attention was provided.

While the steamer Messenger was at the wharf in Cincinnati, a state room occupied by an Indian chief who was on his way home from Washington, with money in his possession belonging to the tribe, was broken open, and $25 stolen. There was another parcel of $4000 which the thief did not discover.

The steamer New Orleans, at New Orleans from Vera Cruz, brings the intelligence of the death by drowning of Commanders Harris and Pinckney of the Navy. They were drowned on the bar of Tuspan by the upsetting of a boat.

Seventy-two lots of land in Lowell, belonging to Samuel Lawrence, Esq., were sold at auction at from one to five and a half cents per foot, making an aggregate of $31,270.

The Legislature of Michigan, at its late session, granted a charter to the black people of the State, conferring upon them the right to establish in the county of Lenawee, a seminary, in which labor shall be combined with learning.

Seven emigrant passengers were recently knocked overboard and drowned, near New Orleans, by a collision between a steamboat and a ship.

Capt. Samuel Davis, aged 89 years, 1 month, and 1 day, died at Concord, N. H., on the 18th inst. He served as a soldier in the Revolutionary war, and was, at the time of his death, the oldest man in Concord.

Judge Dunn, for many years an associate Judge in Green Co., Pa., committed suicide on Wednesday, the 17th inst., at his residence, a few miles below Enon, by hanging; cause unknown.

The Supreme Court at New York, gave Mr. J. T. Brady $15,000 judgment against the city corporation for costs of suits instituted by him during the last two years he was their counsel.

Sarah Jane Pinkerton, who was tried in Boston for the murder of her mother, was acquitted by the Jury, on the grounds that she did not know the effects of administering the arsenic to her, supposing it would only make her sick.

Review of New York Market.

MONDAY, JUNE 5.

Potash $4 37; Perlesh 5 37. Genesee Flour 5 37 to 5 75; Oswego 5 25 to 5 37; Michigan 5 31. Jersey Meal 2 62; Western 2 37. Rye Flour 3 50. Red Ohio Wheat 1 20. Genesee being in moderate supply, is held much higher. Northern Rye 68c. Oats 67c. Corn has advanced 3 or 4 cents, and is selling from 50 to 58c. Cheese is quiet at 6 a 7c. Butter brings 13 a 17c.

MARRIED,

In Sangerfield, N. Y., on the 18th ult., by Eld. Wm. B. Maxson, Mr MICHAEL M. SAUNDERS to Miss CLARISSA L. OWEN. At the same time and place, by the same, Mr. JOEL G. SAUNDERS to Miss MARTHA S. OWEN, all of Sangerfield.

At Alfred, N. Y., May 28, by Eld. N. V. Hull, Mr. LORENZO H. MAXSON, of Adams, and Miss ROWENA R. STILLMAN, of Almond.

DIED,

In Petersburg, Rensselaer Co., N. Y., May 1st, Mr. RANDALL MAXSON, in the seventy-ninth year of his age. He had been in a declining state of health for several months, but was not confined to his bed until a few days before his death. The deceased was for many years a member in good standing of the Seventh-day Baptist Church, and evinced in his daily walk and conversation that he sought a better country, an inheritance incorruptible, undefiled, and that fadeth not away. As the time of his departure drew near, his hopes brightened, his faith strengthened, and he frequently exhorted those who called to see him with that holy fervor which we trust will not soon be forgotten. Expressing a deep sense of his own unworthiness, and a firm reliance on Him who has said, "When thou passest through the waters I will be with thee," he resigned his spirit to Him who gave it, and departed in peace, witnessing the truth of those beautiful lines—

> "Jesus can make a dying bed
>   Feel soft as downy pillows are,
> While on his breast I lean my head,
>   And breathe my life out sweetly there."

In Brookfield, N. Y., on the 17th ult., of apoplexy, Mrs. BETSEY BURDICK, widow of the late Mr. Jacob Burdick, aged 59 years. Mrs. B. was a pious member of the 1st Seventh-day Baptist Church in Brookfield, and a kind and useful member of the community in which she lived. She was much endeared to a large family of children and relatives, by whom her death will be severely felt and lamented. W. B. M.

In Almond, N. Y., May 22, Mrs. LOUISA HALSEY, wife of Edward Halsey, in the 31st year of her age.

At Verona, N. Y., on the 28th of April, of a pulmonary disease, CORDELIA L SHERMAN, daughter of Hiram and Salome Sherman, aged 13 years and 10 months.

LETTERS.

John Ogden, H Sherman, J A Potter, J G Sisson, B G Stillman M Eldred, Jr., H J S Lewis, A Crandall, Wm B Maxson, S Crandall, J H Cochran, E R Gallop, N Wardner, E Maxson (right.)

RECEIPTS.

S B Cardner, DeRuyter,	$4 00	pays to vol	4	No.	52
A C Nichols "	2 00	"	3	"	52
W D Wilcox "	2 00	"	4	"	52
A Campbell "	2 00	"	4	"	52
E Stillman "	1 00	"	4	"	52
A Coon, West Edmeston	2 00	"	4	"	26
B Stillman, Jr. "	2 00	"	4	"	52
O B Arnold "	2 00	"	4	"	52
H D Crandall, Edmeston	2 00	"	5	"	52
F C Davis, Smyrna	2 00	"	5	"	52
N Wardner, Lewis	3 00	"	5	"	52
O Williams, New London	2 00	"	5	"	52
A Dunn, Unadilla Forks	5 00	"	3	"	26
E S Weaver "	2 00	"	4	"	52
J G Sisson, South New Berlin	2 00	"	4	"	52
A Stillman, New York	2 00	"	4	"	52
A Crandall, Bristol R I	4 00	"	4	"	52
A D Titsworth, Metouchin N J	2 00	"	5	"	52
J Manwaring, East Lyme Ct	2 00	"	5	"	52
J Forsythe, Pratt O	2 00	"	5	"	52
C Davis "	2 00	"	5	"	52
M Babcock "	2 00	"	5	"	52
P K Shaw, Alfred	2 00	"	4	"	52
B Burdick "	2 00	"	—	"	—

WESTERN ASSOCIATION.

The Annual Meeting of the Seventh-day Baptist Western Association will be held with the Church at Wirt, Allegany Co., N. Y., on the fourth day of the week before the last Sabbath in June, (24th,) at ten o'clock A. M. Elder Leman Andrus to preach the introductory discourse; N. V. Hull, alternate.

The churches are requested to remember, that the missionaries of the Association were directed to report at that time, and present a statement of their labors, in order that they might receive renumeration for their services, and take action accordingly.

THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, Including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By WILLIAM HENRY BLACK, Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records. London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

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CAUTION.—In consequence of the unprecedented demand for the "People's Pen," introduced to the public some three months since by the subscribers, at the reduced price of $1,25 for a beautiful Diamond Pointed Gold Pen, with a fine silver pencil case, an attempt is being made to palm upon the public an inferior article at the above price. We would respectfully caution our friends against being deceived, and assure them that we shall continue to sell as good a Pen at $1,25, as can be furnished at any other establishment in Boston for $2. We warrant our Pens in all cases to be what they are represented.

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Printers of newspapers who choose to publish this advertisement three times before the 1st of June, 1848, and send us one of the papers, will be paid for it in type when they purchase from us, of our own manufactures, selected from our specimens, five times the amount of their bill.

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Miscellaneous.

THE SHOWER.

In a valley that I know—
Happy scene!
There are meadows sleeping low,
There the fairest flowers blow,
And the smoothest streamlets flow
All serene;
But the sweetest thing to see,
If you ask the dripping tree,
Or the harvest-hoping swain,
Is the rain!

Ah, the dwellers of the town,
How they sigh!
How ungratefully they frown
When the cloud-king shakes his crown,
And the pearls come pouring down
From the sky!
They deserve no charm at all
When the sparkling jewels fall,
And each moment of the shower
Seems an hour!

Yet there's something very sweet
In the sight,
When the crystal currents meet
In the dry and dusty street,
In their might!
While they seem to hold a talk
With the stones along the walk,
And remind them of the rule.
To "keep cool."

But there in that quiet dell,
Ever fair,
Still the Lord doth all things well,
When His clouds with blessings swell,
And they break a brimming shell
On the air;
There the shower hath its charms,
Sweet and welcome to the farms,
As they listen to its voice
And rejoice!

CHARACTERISTICS OF THE MONKEY.

An impertinent curiosity runs through all their actions; they can never let things alone, but must know what is going forward. If a pot is set on the fire, and the cook turns her back, the monkey whips off the cover to see what she has put into it, even though he cannot get at it without setting his feet on the hot bars of the grate. Mimicry is another of the monkey's qualities. Whatever he sees men do, he must affect to do the like himself. He seems to have no rules of his own, and so is ruled by the actions of men or beasts, as weak people follow the fashion of the world, whether it be good or bad. No monkey has any sense of gratitude, but takes his victuals with a snatch, and then grins in the face of the person who gives it to him, lest he should take it away again; for he supposes that all men will snatch what they lay hold of, as all monkeys do. Through an invincible selfishness, no monkey ever considers any individual but himself, as the poor cat found to her cost when the monkey burned her paws with raking his chestnuts out of the fire. They can never eat together in company without quarreling and plundering one another. Every monkey delights in mischief, and cannot help doing it when it is in his power. If anything he takes hold of can be broken or spoiled he is sure of finding the way of doing it; and he chatters with pleasure when he hears the noise of a China vessel upon the pavement. If he takes up a bottle of ink he is sure to empty it on the floor. He unfolds all your papers, and scatters them about the room, and what he cannot undo he tears to pieces; and it is wonderful to see how much of this work he will do in a few minutes when he happens to get loose. Every body has heard of the monkey whose curiosity led him to the mouth of a cannon to see how it went off, when he paid for his peeping with the loss of his head. In a ship where a relation of mine was an officer, while the men were busy in fetching powder from below and making cartridges, a monkey on board took up a candle and ran down to the powder-room to see what they were about; but happily was overtaken just as he got to the lantern, and thrown out of the port-hole into the sea, with the lighted candle in his hand. Another lost his life by the spirit of mimicry; he had seen his master shaving his own face, and at the first opportunity, took up the razor to shave himself, and made shift to cut his throat. When the wild monkeys have escaped to the tops of the trees, the people below who want to catch them, show them the use of gloves, by putting them on and pulling them off repeatedly; and when the monkeys are supposed to have taken the hint, they leave plenty of gloves on the ground, having first lined them with pitch. The monkeys come down, put on the gloves, but cannot pull them off again, and when they are surprised, betaking themselves to the trees, as usual, they slide backwards and are taken.

A late neighbor of mine in the country, kept a monkey who took to riding his hogs, especially one of them, which he usually singled out as fittest for his use; and leaping upon its back, with the face towards his tail, he whipped it unmercifully, and drove it about till it could run no longer. The hogs lived under such continual terror, that when the monkey first came abroad in the morning, they used to set up a great cry at the sight of him. A well-known nobleman once had a wild horse whom nobody could ride. "I know not what your lordship can do with him," said one, "but set the monkey upon his back." So they put a pad on the horse, and set monkey upon it, with a switch in his hand, which he used upon the horse, and set him into a furious kicking and galloping; but Pug kept his seat and exercised the switch. The horse lay down upon the ground; but, when he threw himself upon one side, the monkey was upon the other; he ran into a wood with him to brush him off; but if a bush or a tree occurred on one side, the monkey slipped to the other side, till at last the horse was so sickened and fatigued and broken spirited, that he ran home to the stable for protection. When the monkey was removed, a boy was put on him who managed the horse with ease, and he never gave any trouble afterwards. [Lon. Mag.

TIMING IT.—A minister in the Highlands of Scotland found one of his parishioners intoxicated. The next day he called to reprove him for for it. 'It is very wrong to get drunk,' said the parson. 'I ken that,' said the guilty person, 'but then I dinna drink as meikle as you do!' 'What, sir! how is that?' 'Why, gin it please ye, dinna ye aye take a glass o' whiskey and water at dinner?' 'Why, yes, Jemmy, surely I take a little whiskey after dinner merely to aid digestion.' 'An dinna ye take a glass o' whiskey toddy every night before gang to bed?' 'Yes, to be sure, I take a little toddy at night to help me to sleep!' 'Well,' continued the parishioner, 'that's jist fourteen glasses a week, and sixty every month. I only get paid off once a month, and then if I'd take sixty, it would make me dead drunk for a week;—now ye see the only difference is, ye time it better than I do.'

THE WORK OF NEWSPAPERS.

A writer for the N. Y. Daily Tribune says: Nobody who has not been behind the scenes can know how much labor goes to the making up of the newspaper that is served to you with your coffee at breakfast. It is easy reading, and you never suspect that it was work getting it all and putting it together. There is the latest intelligence from all parts of the world; the doings of Congress of the day before, brought by lightning; the latest advices from Mexico, by lightning and express; the events of the day before at Cincinnati, St. Louis, Charleston, Detroit, Boston, and almost everywhere else; the contents of all the country newspapers, and the doings in your own city, worked over, condensed, boiled down, and arranged for your pleasure and instruction. How many hands and heads have expended themselves in filling up the broad page over which your eye wanders! From early morning till long after midnight, they toiled to prepare that mass of editorials and news; and while you were sleeping soundest the presses were rattling, as, under the direction of workmen pale with nightly vigils, they struck off the edition. The whole operations of a daily paper include many laborers—printers, pressmen, editors, reporters, clerks, &c. Most of these workmen have a tolerably busy life of it, beginning early and working fast and late. We translate the following account of the existence of one of these toilers from the French Courier. The subject of the sketch is an employé of the French press, where they arrange matters somewhat differently from our American fashion:

"To-day I have been a journalist collector of news for sixteen years. I have not been ill a single day, and, excepting on the five great festivals of the year, I have not failed to make up and distribute my correspondence to the journals of Paris and the departments every day.

As my working year is thus 360 days, to-day makes 5,760 days that I have worked on the daily press. Consequently I have made up 5,760 budgets of news. As each budget contained, on the average, 20 facts or different pieces of news, it follows that I have sent into the world 115,200 different pieces of news.

Every day, to collect and distribute this news, I have traveled on the average 10 leagues, which amounts to 3,600 leagues a year, and in sixteen years to 57,600 leagues. The circuit of the terrestrial globe being about 9,000 leagues, it follows that in 16 years, to find my 115,200 pieces of news, I have traveled as much as six and one-third times the circuit of the globe.

I affirm, on my honor, that I have never suffered the least attack of that cruel malady called the gout. From this I conclude that those citizens who shall like me, travel ten leagues a day, will not have to suffer any farther from that terrible malady. Finally, to sum up the results of this five-fiold occupation of traveler, observer, editor, printer, and distributor, on the average I have gained 1,800 francs a year, without ever doing injury to any party, except it may be to the fallen Government, which for 16 years, less 2 months, I have attacked with all my little force, without truce or respite. Consequently, through the publishers and editors of the journals, I have made 28,800 francs, of which there remain today only 12f. 50c. [about $2 25,] which I hope will carry me through to the 30th of the present month."

M. CREMIEUX, THE ISRAELITE.

One of the ablest members of the Provi-Provisional Government of France, is the celebrated Jewish advocate, M. Cremieux. He was a member, in company with Isambert, of the great Anti-Slavery Convention held iu London in 1840. In his speech in that Convention, he vindicated the Jews from the charge of slavery, and cited the noble examples of the Essenes, who first declared slavery to be a crime. "In this assembly of Christians," said he, "I, a Jew, demand the complete abolition of servitude. My enthusiasm is equal to yours. Abolish slavery, proclaim equality; it is a noble and glorious mission. The glory of this mission belongs to two great nations, long divided by war, now uniting in the cause of the world's civilization. The words of England and France will be heard by the world. How sublimely have they been re-echod already from that very Republic of America where so many private interests oppose the emancipation of the blacks? How many generous hearts are there beating only for the sacred interests of humanity! See their representatives in this hall, uniting with France and England. Yes! we shall attain the object of our wishes. The holy alliance—the united will of France and England proclaiming the abolition of human slavery, who can resist? This is the happiest day of my existence; I shall dwell with delight on the recollection that I have been permitted to give utterance to my sentiments in an assembly like the present; and from this moment my life will acquire in my eyes more consistency and more real importance."

SALARIES OF THE ROYAL FAMILY OF ENGLAND.

The following are the annual sums allowed from the public money to her Majesty, the different branches of the royal family, and for the support of the royal household, or officers of State:—The Queen, her Majesty's privy purse, besides Buckingham Palace, St. James's Palace, Windsor Castle, and the Royal Pavilion, Brighton, £68,000; salaries of the great officers of the royal household and officers of State, and of the establishments of the various departments of the household, including allowances to retired and superannuated old servants in those departments, £131,280; expenses of the household in the departments of the Lord Chamberlain, Lord Steward, Master of the Horse, and Mistress of the Robes, £172,500; royal bounties and charities, and special service, &c., £23,000; pensions, £8,500; unappropriated money, £8,040; total, £470,000. His Royal Highness Prince Albert, consort to her Majesty, being his privy purse for secret services and other offices, £40,000; Ernest, Duke of Cumberland, now King of Hanover, with Kew Palace, £21,000; his Royal Highness the Duke of Cambridge, £6,000; Princess Augusta Caroline, his sister, married June 24, 1844, to his Royal Highness Frederick William, Hereditary Grand Duke of Mecklenburgh Strelitz, £5,000; her Royal Highness Mary, Duchess of Gloucester, relict of the late Duke of Gloucester, £13,000; her Royal Highness Princess Sophia, with Greenwich Palace and Park, £13,000; the trustees of his Majesty Leopold, King of the Belgians, as widower of her late Royal Highness Princess Charlotte, daughter of George the IV. with Claremont Palace, £50,000; her Majesty Adelaide, the Queen Dowager, relict of King William IV., beside the Royal Manor and Palace Hampton Court, the Park and domains of Bushy, and also Marlborough House in Pall Mall, two parks and three royal palaces, £100,000; her Royal Highness the Dutchess of Kent, mother of her Majesty, with Frogmore Lodge, Windsor, £32,000; the Duchess of Inverness, relict of his Royal Highness the Duke of Sussex, £10,000 per annum, with Kensington Palace.

PREACHING AN EASY BUSINESS.

A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by his minister. 'What an easy life our minister has! He has little else to do besides preaching! And preaching is a very easy thing to do! In fact, any one could preach that tried!'

These, and such like remarks, having often come to the minister's ears, he called on the deacon one Saturday, and thus addressed him,

'Well, deacon, they tell me that you think that preaching is so very easy.'

'Yes, so it seems to me!'

'Would you have any objections to try tomorrow?'

'None, in the world!'

Accordingly the next day the congregation was surprised to behold the deacon occupying the pulpit. And all anticipated a rich treat from one who regarded preaching as a very easy performance. But sadly were they disappointed. A very small trial convinced the deacon of his mistake. After bungling and stumbling for a short time, he abruptly finished his discourse with the following honest and eloquent peroration:—

'Well, my friends, I thought *until now*, that preaching was a very easy thing! All I have to say is, that if any of you think so, just come up and try it!'

GEORGE AND HIS LITTLE SISTER.

A little boy asked his mother to let him lead his little sister out on the green grass. She had just begun to run alone, and could not step over anything that lay in the way. His mother told him he might lead out the little girl, but chargchim not to let her fall. I found them at play very happy in the field.

I said, 'You seem very happy, George. Is this your sister?'

'Yes, sir.'

'Can she walk alone?'

'Yes sir, on smooth ground.'

'And how did she get over these stones, which lie between us and the bouse?'

'O sir, mother charged me to be careful that she did not fall, and so I put my hands under her arms, and lifted her up when she came to a stone, so that she need not hit her little foot against it.'

'That is right, George; and I want to tell you one thing. You see now how to understand that beautiful text, He shall give his angels charge concerning thee, lest at any time thou dash thy foot against a stone. God charges his angels to lead and lift good people over difficulties, just as you have lifted little Anne over these stones. Do you understand it now.'

'O yes, sir, and I shall never forget it while I live.'

Can one child thus take care of another, and cannot God take care of those who put their trust in him? Surely he can; and there is not a child who may read this story, over whom he is not ready to give his holy angels charge.

ELEGANT STARVATION.

A thoughtless young gentleman of good family, although he had spent every shilling, and worn out every trace of credit, lived with a devoted partner of his poverty, in a splendid villa near the Regent's Park. Jewels, books, wearing apparel, and every description of moveable, had long disappeared from this exquisite residence, to supply the common necessaries of life. 'Yesterday,' our hero boasted to a confidential friend, towards the end of this ruin, 'we supped off a pair of ear-rings. That case of champagne in the coal-cellar is the production of some thirty very dry volumes of the Encyclopædia Britannica. We have dined during the past week off my dress coat; and this very day, had it not been for my polished boots, we should have been obliged to breakfast without Balognas.'

Of course these fearful privations increased till, some time after, they reached a climax. One day the hopeful economist returned home after dinner time, in a state of famishing hunger, and entreated his lovely housekeeper to order dinner—'Dinner,' she repeated; 'there is not a scrap in the house, nor an article left to procure one with.' 'Surely,' exclaimed the other, slapping his forehead in despair, 'something can be snatched from the wreck! I have it—we can yet avert from our countenances the horrid stare of starvation. 'Tis a desperate act but it must be done.' 'What?' inquired the lady anxiously. 'What?—why, *fry the gold fish, and roast the canary!*'

FRANKLIN'S TOAST.—Long after Washington's victories over the French and English had made his name familiar to all Europe, Dr. Franklin had chanced to dine with the English and French ambassadors, when, as nearly as we can recollect the words, the following toasts were drunk. By the British ambassador:—"England—the sun whose bright beams enlighten and fructify the remotest corners of the earth." The French ambassador, glowing with national pride, but too polite to dispute the previous toast, drunk: "France—the moon, whose mild, steady, and cheering rays are the delight of all nations; consoling them in darkness, and making their dreariness beautiful." Dr. Franklin then arose, and with his usual dignified simplicity, said: "George Washington—the Joshua, who commanded the sun and moon to stand still; and they obeyed him."

STRAWBERRIES AND PEACHES.—In the report of Mr. Burke, of the patent office, the peach crop of Delaware, the most important peach-growing State in the Union, is set down at 300,000 baskets; value, $120,000. In sixteen days 4,572 bushels of strawberries were sold in New York, 514 in one day; 80,000 baskets, equal to 833 bushels, weighing 25 tons, were brought in one day over the Erie Railroad. Whole number of bushels sold in New York, equal to 502,840, being an increase of 212,000, or 24 per cent., over last year; value, $2,000,000 in a season! Cincinnati is next to New York, the great strawberry market of the United States. The grape-vine flourishes beautifully in Cincinnati, but it would appear that Texas is the true wine country of our Union.

RAISING PINE APPLES BY STEAM.—The Franklin Institute Journal furnishes the following, translated from a French journal: A manufacturer who has a steam engine which discharges much waste steam, conceived the idea of using it to raise pine apples. The steam was introduced under the root of the plants, and the heat and moisture united, acted so powerfully that the pine apples soon ripened; while the body of the plant, being exposed all day to the open air, assumes a healthy and agreeable taste, which renders the fruit far superior to those which have been raised in hot houses.

VARIETY.

A high wheel locomotive has been built in England for the Namur and Liege railway, which is thought to be a great improvement as well as curiosity. It runs on six wheels, the driving wheel being 6 feet in diameter, the cylinder 16 inches, length of stroke 20, number of tubs 182, 11 feet in length; surface of the same 927 feet. On a level it has gone 75 miles an hour; and with a train weighing 50 tons, 51 miles. The boiler is within two foot nine inches of the rails, and the driving wheels are placed at the foot plate end of the boiler. The engine is very steady and quite free from vibration.

One hogshead of blood each hour passes through the human lungs to be purified by contact with air. To effect that purification, one hundred and two gallons of pure air are required for each hour. How important then are those essentials, free circulation and pure air. The young ought to exercise much in the open air.

Women ought to measure from 27 to 29 inches round the waist, says the Home Journal, but most females do not permit themselves to grow beyond 24. Thousands are laced to 22—some of them less than 20, and thus by whalebone, wood, and steel, the waist is reduced to half its proper size.

It is stated that in Ceylon, elephants are employed in ploughing new grounds for the cultivation of coffee, pepper, etc. One of these animals when well trained, it is said, will do the work of twenty oxen; consequently, more labor is performed in a given time, and the period is hastened for putting in the crops. The price of an elephant, in Ceylon, varies from $50 to $75.

It is said that in the midst of the rush of people into the palace of the Tuilleries when they were all so much excited, that on entering the saloon of the Queen, they found a piano, and that they forced a young man to sit down and play for them, and they all went to dancing the polka. This is so French that we can believe it without any trouble.

Somebody down East advertisis for 'Two apprentices to learn the art and mystery of Cordwaining.' A lady who read it inquired of us what was meant by Cordwaining. We informed her that shoemaking was so termed by some people. 'Is that it?' said she—'I think it would be less of a mystery if they would call it Cordwaxing.'

We learn from the Somerville (Tenn.) Reporter, that a terrible tornado has passed over that county. Not less than 100,000 panes of glass were broken in that county alone. Houses, timber, and fences were prostrated in all directions, and horses and cattle killed. The crops were injured severely. The town of Lagrange suffered dreadfully.

The Provisional Government of Paris appointed a committee to ascertain the number of persons killed in the late Revolution, in order to afford relief to their families. It was found that nearly all who had died, from whatever cause, during the three days, were enrolled as dead patriots, and buried at the expense of government; and their widows and children now claim to be adopted by the State!

The following has been found an easy and successful way to raise early cucumbers. Place small pieces of dead turf, as large as the cucumber hill, upon them; when the stems are two or three inches long, the pieces of turf are removed, plants and all, to rich garden soil, and they will advance rapidly in growth, and produce fruit two or three weeks earlier than those on open ground.

Some of the daguerreotypists who have sent specimens of their pictures to the exhibition of the Society of Arts, in London, have actually caught a sun-beam, and transferred a representation of it to their metal plates. A bank of of cloud drifting in a high wind, is also rendered clearly.

There are twenty-three millions of acres of waste land in France, on which the government intend to establish agricultural works for the employment of the people; a wise resolution deserving to be followed out in this country.

It is proposed to insulate magnetic telegraph wires by means of *gutta percha*, and bury them in the ground, by which, a great many of the accidents to which the telegraph is now liable, would be avoided.

The British Government have resolved upon sending out properly qualified schoolmasters and schoolmistresses to the colonies in different parts of the world, to conduct the public schools established there for the natives.

A new fruit has been introduced at Charleston, S. C., from Japan. It is an evergreen, and bears flowers of a delightful almond-like fragrance, twice a year. The fruit is now ripe.

Opinion is the chief thing which does good or harm in the world. It is our false opinion of things which leads us to ruin.

DERUYTER INSTITUTE.

JAMES R. IRISH, Principal.
AURELLA F. ROGERS, Preceptress.

Other experienced Teachers are employed in the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday, Aug. 25,		and ending	Dec. 1	
Second	"	"	Dec. 15,	" March 22
Third	"	"	April 5,	" July 12

TUITION, per term of fourteen weeks, from $3 00 to	$5 00
EXTRAS—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

The Sabbath Recorder,

PUBLISHED WEEKLY AT

NO. 9 SPRUCE STREET, NEW YORK.

TERMS.

$2 00 per year, payable in advance.

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☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

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The Sabbath Recorder.

From Todd's 'Truth made Simple.'

HAFED'S DREAM.

At the foot of one of those gigantic mountains, in Asia, which lift up their heads so far above the clouds that the eye of man never saw their summits, stood a beautiful cottage facing the east. The mountain stream leaped and murmured on the north; the verdant plain, where the bright-eyed gazelle sported, lay spread out in front; the garden and the olive-yard, filled with every flower and every fruit which an Oriental sun could pencil and ripen, lay on the south; while back on the west, rose the everlasting mountain. Here were walks, and shades, and fruits, such as were found no where else. The sun shone upon no spot more luxuriant; the moonbeams struggled to enter no place more delightful; and here the serpent's hiss was never heard.

This cottage was the home of Hafed, the aged and the prosperous. He reared his cottage; he adorned this spot; and here, for more than fourscore years, he had lived and studied. During all this time, the sun had never forgotten to visit him daily; the harvest had never failed, the pestilence had never destroyed, and the mountain stream had never dried up. The wife of his youth still lived to cheer and bless him, and his son and daughter were such as not to be found in that province. No youth could rein the horse, hurl the javelin, chase the lion, or delight the social circle, like his son. No daughter of kings could be found so beautiful and perfect as was his daughter, with an eye so bright and joyous, and a form so symmetrical, as hers.

But who can ensure earthly happiness? In one short week, Hafed was stripped of his joys.

His wife went to see a new white peacock, which it was said a neighbor, who lived a mile off in the ravine, had just brought home. She took a cold, and a quick fever followed; and on her return, Hafed saw that she must die. He gazed long, and said impatiently, 'Cover her, cover the only woman that I ever loved!'

The son and daughter both returned from the burial of their mother fatigued and sick. The nurse gave them, as she thought, a simple medicine. In a few hours, it was found to be poison. Hafed saw that they *must* die, for the laws of nature are fixed, and poison kills. He buried them in one wide, deep grave, and it seemed as if, in that grave, he had buried his reason and his religion. He tore his gray hair, he cursed the light of day, and wished the moon turned into blood, and above all, he blasphemed his God, declaring the laws which he had established all wrong, useless, and worse than none. He wished the world were governed by chance; but as this was a hopeless wish, he wished that at his death he might go to a world where there was no God to fix unalterable laws. He arraigned the wisdom of God in his government over this world, declaring that his plans were weak and worse than none, and that it would be far better to have no God in the universe!

In the centre of Hafed's garden stood a large, beautiful palm-tree. Under it was Hafed sitting the second evening after closing the grave over his children The seat on which he sat had been reared by his son. On the leaf of the tree which lay before him, were some exquisite verses written by the pencil of his daughter. Before him lay the beautiful country covered with green, sprinkled here and there, as far as the eye could reach, with the habitations of men, and upon this great landscape the shadows of the mighty mountains were now setting. In the east, the moon was just pushing up her modest face, and the gold of day was softening in the silver of night. While Hafed looked on all this, grief began to swell in his throat; his tongue murmured; his heart was full of hard thoughts of God, which nearly amounted to blasphemy.

As the night deepened, Hafed, as he then thought, fell asleep with a heavy heart. When he supposed he awoke, it was in a new spot. The mountain, the landscape, the home, were all gone. All was new.

As he stood wondering where he was, he saw a creature approaching him, which, at first, he mistook for a baboon; but on its coming near, he discovered that it was a creature somewhat resembling a man, but every way malformed, ill-shaped, and monstrous.

He came up and walked around Hafed, as he would around a superior being, exclaiming, 'Beautiful, beautiful creature!'

'Shame, shame on thee!' said Hafed; 'dost thou treat a stranger thus with insults? Leave off thy jests, and tell me what I am, and how I came here!'

'I do not know how you came here; but here you are in the world; which we call *Chance World*, because every thing happens here by chance.'

'Ah! is it so? This must be delightful! This is just the world for me. Oh! had I always lived here, my beautiful children would not have died under a foolish and inexorable law! Come, show me this world, for I long to see it. But have ye really no God, nor any one to make laws and govern you as he sees fit?'

'I don't know what you mean by God; we have nothing of the kind here—nothing but chance; but go with me, and you will understand all about it.'

As they proceeded, Hafed began to notice that every thing looked queer and odd. Some of the grass was green, some red, some white, some new, and some dying; some grew with the top downward; and on the whole, the sight was very painful. He stopped to examine an orchard; here chance had been at work. On a fine-looking apple-tree, he saw no fruit but large coarse cucumbers, A small peach-tree was breaking down under its load of gourds. Some of the trees were growing with their tops downwards, and the roots branching out in the air. Here and there were great holes dug, by which some body had tried to get down twenty or thirty feet, in order to get the fruit. The guide told Hafed that there was no certainty about these trees; and you could never tell what fruit a tree would happen to bear. The tree which this year bears cucumbers, may bear potatoes next year, and perhaps you would have to dig twenty feet for every potato you obtained.

They soon met another of the 'chance men.' His legs were very unequal in length, one had no knee, and the other had no ancle. His ears were set upon his shoulders, and around his head was a thick black bandage. He came groping his way, and Hafed at once asked him how long since he had lost his sight.

'I have not lost it,' said he, 'but when I was born, my eye-balls happened to be turned *in* instead of *out*, and the back parts being outward, are very painful in the light, and so I put on a covering.'

'Well, but canst thou not see any thing? Methinks thou mayest see strange things within.'

'True, but the difficulty is to get any light in there. I have contrived various ways to do so,—have had it poured in my ears and nose; but all will not do. Yet I am as well off as others. My brother has one good eye on the top of his head; but he only looks directly *up* with it to the clouds; and the sun almost puts it out. He shuts it most of the time during the day, but it happens to be one of those eyes that will not stay shut, and so when he sleeps the flies trouble him badly. I have a sister who has nineteen eyes in her head; but they are a vexation. She sees eighteen things too many. Even now she cannot realize that she has not nineteen fathers and as many mothers. She goes to bed, and falls on the floor at least nineteen times before she gets in. She goes to drink, and sees nineteen cups, and knows not which is the real cup. But so it happened, and she is as well off as most in this "chance world." But, after all, it's a glorious world, I do assure you.'

'Wonderful,' said Hafed.

As they proceeded a little farther they met a young lady.

'That young lady,' said the guide, 'is the greatest beauty in all these parts. All our young men are bewitched by her; and there have been no less than twenty duels on her account already. You will be amazed at seeing a form so perfect.'

As they met, Hafed stared more fully than is usually considered polite among the Orientals. The beauty had not a face altogether unlike a human face, excepting that the mouth was under the chin, the eyes looked separate ways, and the color of the hair was a mixture of red, light-blue, white, and yellow. One foot had the heel forward, and one arm was altogether wanting.

'Wonderful, wonderful, truly,' cried Hafed, 'twenty duels! But I hope they were not *all* killed, were they?'

Here the beauty began to ogle and mince in her steps more enchantingly.

'Killed!' said the guide; 'you seem to know nothing about us. They all met and fought together; but as every thing here goes by chance, it is not often we can get our powder to burn. In this case, only one got his gun off at all, and that did not happen to go off till night when he was going to bed, when it wounded his hand, which has been bleeding ever since.'

'Ever since! How long ago was this? She did not look as if it could have been to-day.'

'Oh, it was two years ago.'

'Two years ago! and why don't ye seek the leech, and have the poor boy saved from bleeding to death—even though he was a fool—for more reasons than one?'

'Ah, you don't understand it. Every thing goes by chance here; and there is only a chance that a man who is wounded will ever be healed. This is one of those cases in which he will never be healed.'

'I don't understand it, truly,' said Hafed.

They stopped to look at some 'chance cattle,' in a yard. Some had but three legs; some had the head on the wrong part of the body; some were covered with wool, under which they were sweltering in a climate always tropical. Some were half horse and half ox. One cow had a young dwarf of a camel following her as his mother. Young elephants were there with the flocks of sheep; horses with claws like a lion, and geese clamping round the yard with hoofs like horses. It was all the work of chance.

'This,' said the guide, 'is a choice collection of cattle. You never saw the like before.'

'That is true—truth itself,' cried Hafed.

'Ah, but the owner has been at almost infinite pains and expense to collect them. I don't believe there was another such a collection any where in all this "chance world."'

'I hope not,' said Hafed.

Just as they were leaving the premises, the owner came out, to admire, and show, and talk over his treasures. He wanted to gaze at Hafed; but his head happened to be near the ground between his feet, so that he had to get upon a wall before he could get a fair view of the stranger.

'Don't you think I am a happy man,' said he to Hafed, 'in having so many and such perfect animals. Alas, even in this happy and perfect world, there are always drawbacks. That fine looking cow yonder happens to give nothing but warm water for milk; and her calf, poor thing, died the first week. Some of them have good looking eyes, but from some defect, are stone blind. Some cannot live in the light, and few of them can hear. No two eat the same food, and it is a great labor to take care of them. I sometimes feel as if I had almost as lief be a poor man.'

'I think I should rather,' said Hafed.

While they were talking, in an instant they were in midnight darkness. The sun was gone, and Hafed could not for some time see his guide.

'What *has* happened?' said Hafed.

'Oh, nothing uncommon,' said the guide. 'The sun happened to go down now. There is no regular time for him to shine; but he goes and comes just as it happens, and leaves as suddenly as you see.'

'As I *do n't* see,' said Hafed; 'but I hope he will come back at an *appointed* time, at any rate.'

'That, sir, will be just as it happens, sometimes he's gone for months, and sometimes for weeks, and sometimes for a few minutes. Just as it happens. We may not see him again for months, but perhaps he may come soon.'

'But how do you talk about months and days, when you have no such things?'

'I will soon tell you about that. We measure time here by the *yard!*'

'By the yard?'

'Yes; we call that time which the most perfect men among us take in walking a yard, to be the sixtieth part of an hour. These hours we reckon into days, and these days into years. To be sure we are not very exact, because some men walk so much faster than others. But this is just as their legs happen to be long or short.'

As the guide was proceeding, to the inexpressible joy of all, the sun at once broke out. The light was so sudden, that Hafed thought at first he must be struck with lightning, and actually put his hands up to his eyes, to see if they were safe. He then clapped his hands over his eyes, till he could gradually bear the light. There was a splendor about the sun which he had never before seen; and it was intolerably hot. The air seemed like a furnace.

'Ah!' said the owner of the cattle, 'we must now scorch for it. My poor wool ox must die at once! Bad luck to us! The sun has come back much nearer than he was before. But we hope he will happen to come back farther off the next time.'

The sun was now pouring down his heat so intensely, that they were glad to go into the house for shelter,—a miserable looking place indeed. Hafed could not but compare it with his own beautiful cottage. Some of the timbers were rotten; for the tree was not, as it happened, the same thing in all its parts. Some of the boards happened to be like paper, and the nails tore out, and those were loose and coming off. They had to do their cooking out under the burning sun; for when the smoke once got into the house, there was no getting it out, unless it happened to go, which was not very often.

They invited Hafed to eat. On sitting down at the table, he noticed that each one had a different kind of food, and that no two could eat out of the same dish. He was told that it so happened, that the food which one could eat, was poison to another, and what was agreeable to one, was nauseating to another. Selecting the food which looked most inviting, Hafed attempted to eat. What was his surprise when he found that his hands did not happen to be under the control of his will, and, instead of carrying the food to his mouth, these active servants put it into his right ear! On examining, he found it was so with all the rest, and by imitating the company, and twisting his head over his right shoulder, and placing his mouth where his ear was, he managed to eat. In amazement, he asked how this happened.

'Ah!' said they, laughing at his ignorance of the world, 'we have no fixed laws here. All is chance. Sometimes we have one or more limbs for a short time, which are not under the control of our will. It is just as it happens. So when we drink, we find it always true, that

"Some shed it on their shoulder,
Some shed it on their thigh;
And he that does not hit his mouth,
Is sure to hit his eye"'

'I suppose that to be coffee,' said Hafed, 'and I will thank you for a cup.'

It was handed him. He had been troubled with a tooth-ache for some hours, and how did he quail, when, on filling his mouth, he found it was ice, in little pieces about as large as pigeon-shot.

'Do you call ice-water coffee, here?' said Hafed, pressing his hand upon the cheek where the tooth was now dancing with pain.

'That is just as it happens. We put water on the fire, and sometimes it heats it, and sometimes it freezes it. How can it be otherwise, when we have here no fixed laws of any kind? It is all chance work.'

Hafed rose from the table in anguish of spirit. He remembered the world where he had lived, and all that was past. He had desired to live in a world where there was no God—where all was governed by chance, so far as there was anything that looked like government. Here he was, and here he must live. He threw himself on a bed and recalled the past—the beautiful world in which he had once lived—his ingratitude—his murmurings, and his blasphemy against the wisdom of God. He wept like infancy. He would have prayed, and even began a prayer; but then he recollected there was no God here—nothing to direct events—nothing but chance. He shed many and bitter tears of repentance. At last he wept himself asleep.

When Hafed again awoke, he was sitting under his palm-tree in his own beautiful garden. It was morning. At the appointed moment the glorious sun rose up in the east; the fields were all green and fresh; the trees were all right end upwards, and covered with blossoms; the beautiful deer were bounding in gladness over the lawn, and the songsters in the trees, which in plumage and sweetness might have vied with those that sung in Eden, were uttering their morning song.

Hafed arose, recalled the ugly dream, and then wept for joy. Was he again in a world where chance does not reign? He looked up and then turned to the God of heaven and earth —the God of laws and order. He gave glory to him, and confessed that his ways, to us unsearchable, are full of wisdom. He was a new man. Tears indeed fell at the graves of his family; but he now lived to do good to men, and to make others happy. He called a young and worthy couple, distant relatives, to fill his house. His home again smiled, and peace and contentment came back, and were his abiding guests.

Hafed would never venture to affirm whether this was a dream or a reality. On the whole he was inclined to think it real, and that there is some where a 'chance world;' but he always shook his head, and declared that, so far from wishing to live there, nothing gave him greater cause of gratitude as he daily knelt in prayer, than the fact that he lived in a world where God ruled—and ruled by laws fixed, wise, and merciful.

THE REWARD.

BY J. G. WHITTIER.

Who, looking backward from his manhood's prime,
Sees not the spectre of his mis-spent time;
And, through the shade
Of funeral cypress planted thick behind,
Hears no reproachful whisper on the wind
From his loved dead?

Who bears no trace of passion's evil force?
Who shuns thy sting, O terrible remorse?
Who would not cast
Half of his future from him, but to win
Wakeless oblivion for the wrong and sin
Of the sealed past?

Alas the evil which we fain would shun,
We do, and leave the wished for good undone;
Our strength to-day
Is but to-morrow's weakness prone to fall:
Poor, blind, unprofitable servants all,
Are we alway.

Yet who, thus looking backward o'er his years,
Feels not his eyelids wet with grateful tears,
If he hath been
Permitted, weak and sinful as he was,
To cheer and aid in some ennobling cause,
His fellow men?

If he hath hidden the outcast, or let in
A ray of sunshine to the cell of sin;
If he hath lent
Strength to the weak; and, in an hour of need,
Over the suffering, mildness of his creed,
Or hue, hath bent—

He hath not lived in vain: and, while he gives
The praise to him in whom he moves and lives,
With thankful heart,
He gazes backward and with hope before,
Knowing that from his works he never more
Can henceforth part.

THE LAST DAYS OF HOWARD.

On the 4th of July, 1789, Mr. Howard, accompanied by a single servant, quitted England on his last philanthropic journey. He passed through Holland, part of Germany, Prussia, and several cities of Russia, examining the state of the hospitals; and about the end of the year had reached Cherson, a new settlement of the Russian Empress at the mouth of the Dnieper. This was destined to be the closing scene of his labors. Visiting, according to one account, the Russian hospital of the place, according to another, a young lady, whose friends were anxious that he should prescribe for her, as he had done successfully in many similar cases, he caught a malignant fever, which, after an illness of twelve days, carried him off on the 20th of January, 1790, in the sixty-fourth year of his age. On his death-bed he showed the same calm and Christian spirit which had distinguished him through life. To Admiral Priestman, who resided at Cherson, and who visited him during his illness, and endeavored to amuse and cheer him by his remarks, thinking to divert his thoughts, he said, "Priestman, you style this a dull conversation, and endeavor to divert my mind from dwelling on death; but I entertain very different sentiments. Death has no terrors for me; it is an event I always look to with cheerfulness, if not with pleasure; and be assured the subject is more grateful to me than any other. I am well aware that I have but a short time to live; my mode of life has rendered it impossible that I should get rid of this fever. I have no method of lowering my nourishment, and therefore I must die. It is such jolly fellows as you, Priestman, that get over these fevers." Then alluding to the subject of his funeral, he continued—"There is a spot near the village of Dauphigny; this would suit me nicely. You know it well, for I have often said that I should like to be buried there; and let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral; nor any monument, nor monumental inscription whatever, to mark where I am laid; but lay me quietly in the earth, place a sun-dial over my grave, and let me be forgotten." These directions were in spirit; though not strictly complied with; and on the 25th of January, 1790, the body of Howard was buried in the spot which he had chosen near the village of Dauphigny, a little distance from Cherson. The authorities and the inhabitants of the place testified their respect for him by attending his remains to the grave. Instead of the sun-dial, a small brick pyramid was erected on the spot. In Cardington church, according to his directions, a plain slip of marble was erected by his wife's tomb, bearing this inscription:—"John Howard; died at Cherson, in Russian Tartary, January 20th, 1790. Aged 64. Christ is my hope." A more stately monument was soon afterwards erected to his memory, in St. Paul's Cathedral.

TOUCHING ANECDOTE.

At a Teachers' Convention in Springfield, Mr. Sweetzer, in an eloquent speech, illustrated the force of example by the following striking anecdote:—

A painter, while journeying, accidently fell in with a most beautiful child, and was so enraptured with its countenance that he immediately resolved to paint it, and carried his determination into execution. Hanging the painting in his studio, he made it his guardian angel, and when he was desponding, or angry, sought encouragement and calmness in gazing into its beautiful face. He thought that if he could ever meet with its counterpart, he would paint that also. Years passed away, and the painter succeeded in finding no one so infernally ugly-looking as to satisfy his idea of an opposite to his darling picture; but by chance while visiting a prison, after having almost given up in despair, he saw a young man stretched upon the floor of his cell in a perfect paroxysm of rage. This struck him as his desideratum, and he lost no time in transferring the face to canvass, and placing it side by side with his ideal of purity, innocence, and beauty. And who, think you, was the original of his last painting? The same that when a child, had furnished him with his long-cherished and beautiful picture, "the innocent, happy babe. The change had been wrought by the teachings he had been subjected to, and the examples set before him." "Let us," said Mr. Sweetzer, "take warning from this lesson; and do what we all can to rescue angels from becoming fiends.

[Springfield Republican.

HOPE AND MEMORY.

BY MRS. L. H. SIGOURNEY.

A little babe lay in its cradle, and Hope came and kissed it. When its nurse gave it a cake, Hope promised another to-morrow; and when its young sister brought a flower, over which it clapped its hands and crowed, Hope told of brighter ones, which it should gather for itself.

The babe grew to a child, and another friend came and kissed it. Her name was Memory.

She said, 'Look behind thee, and tell me what thou seest.'

The child answered, 'I see a little book.'

And Memory said, 'I will teach the how to get honey from the book, that shall be sweet to thee when thou art old.'

The child become a youth. Once, when he went to his bed, Hope and Memory stood by the pillow.

Hope sang a melodious song, and said—'Follow me, and every morning thou shalt wake with a smile as sweet as the merry lay I sung thee!'

But Memory said, 'Hope, is there any need that we should contend? He shall be mine as well as thine. And we will be to him as sisters all his life long.'

So he kissed Hope and Memory, and was beloved of them both. While he slept peacefully, they sat silently by his side, weaving rainbow tissues into dreams. When he woke, they came, with the lark, to bid him good morning, and he gave a hand to each.

He became a man. Every day, Hope guided him for his labor, and every night he supped with Memory, at the table of Knowledge.

But, at length, age found him, and turned his temples gray. To his eye, the world seemed altered. Memory sat by his elbow-chair, like an old and tried friend. He looked at her seriously and said, 'Hast thou not lost something that I entrusted to thee?'

And she answered, 'I fear so; for the lock of my casket is worn. Sometimes I am weary, and sleep, and then Time purloins my key. But the gems thou didst give me when life was new —I can account for all—see, how bright they are.'

While they thus sadly conversed, Hope put forth a wing that she had worn, folded under her garment, and tried its strength in a heavenward flight.

The old man lay down to die, and when his soul went forth from the body, the angels took it. And Memory walked with it through the open gate of heaven. But hope laid down at its threshold, and gently expired, as a rose giveth out its last odors. Her parting sigh was like the music of a seraph's harp. She breathed it into the bosom of a glorious form, and said:

'Immortal Happiness! I bring thee a soul that I have led through the world. It is now thine. Jesus hath redeemed it.' [Mirror.

HORRORS OF HEATHENISM.

My little readers, did you ever think of the blessing of the Christian religion? Read the following account of Idol worship in a heathen land. That father, who so firmly stood by, and witnessed the death of his boy, loved him as much as your father loves you. He was taught by his religion that it was his duty to destroy his child in this awful manner.

Some scenes in the heathen world are so unholy and shocking as to be unfit to be fully related to the young in our favored land. And yet is is proper that they should know something of the sorrows and sufferings of poor heathen children. A Hindoo was seen leading a fine little boy into a splendid temple. The eyes of the boy beamed with delight at what he saw around him. He looked at the idol, with its rubies, and diamonds, and pearls. He saw the flowers and other offerings laid around, and all he looked at seemed to make him smile with pleasure. Fondly did he think that his father had brought him there to make him happy; but how sadly was he mistaken! In his father's hands were two arrows; and these he put into the hands of an attendant on the priests.

The boy was smiling; and while he smiled, one of the arrows was thrust into his side. He shrieked aloud, and looked to his father for help; but his father listened not to his piteous cry, and in a moment the second arrow was forced into his side. A cord was now tied to the ends, and on the front of this cord was placed a small pan, containing fire, and then the little fellow, with his blood streaming down his sides, was made to walk up and down before the idol. It was supposed that his blood was an acceptable offering to the goddess Kalee.

We will only give one more sad story, though we might give hundreds, and that will be about a custom found among the Friendly Islanders in the South Seas. When a member of the family is very ill, and there is a fear that he will die, another member of the family, generally one of the juniors, suffers one of his little fingers to be cut off. It is taken off at the second joint, with a chisel, and is then carried to the temple as an offering to the idol, that health may be restored to the afflicted. It is stated by the missionaries, that the king and queen of the Friendly Islands, and all who have grown up as heathens, have lost either one or both of their little fingers through this cruel rite.

The Sabbath Recorder.

New York, June 15, 1848.

EDITORIAL CHIT-CHAT.

DeRuyter, N. Y., June 9, 6 o'clock, A. M.

On the evening of second-day, June 5th, we left New York in company with brethren Lucius Crandall and Nicholas Rogers, to attend the meeting of the Seventh-day Baptist Central Association, at Lincklaen, Chenango Co., N. Y. The passage of 160 miles up the Hudson River to Albany, is now so comfortable a thing, that scarcely any body thinks of noticing or commenting upon it. Still there are circumstances connected with it which would justify pretty full notes by a traveler. The improvement in steamboat accommodations has probably been as rapid and extensive on this river as on any other in the world. If a countryman who passed up or down in a first-class boat of ten years ago, should now take passage on board the unrivaled steamer Isaac Newton, he would be astonished at the change which has taken place. Instead of a boat two hundred feet long, with pent-up cabins, and rows of narrow shelves on which to sleep, he would find a real "floating palace," nearly three hundred and fifty feet long, with capacious cabins, saloons, and state-rooms, more elegantly fitted up than those of the best hotels, and about as quiet. The constant rumbling and jogging of the machinery is scarcely heard or felt, and one may easily forget that he is passing over the water at the rate of twenty miles an hour, and believe himself comfortably settled for the night in some retired and richly-furnished public-house. Nor is it simply in these outward things that the steamer rivals the hotel. In the courteous and gentlemanly bearing of the officers, and the promptness and attendance of waiters, it equals what can be found in any other place. Under such circumstances, a passage up the Hudson is rather to be desired, than dreaded, and many take it with no other object than to enjoy themselves.

Albany continues to be about as much of a nuisance to travelers as it was years ago—not on account of its location, or the character of its inhabitants in general—but on account of the miserable race of hackmen and carmen it supports. They have long been notorious for their lying "tricks upon travelers," of which we happened to witness some specimens in passing through the place. They are always ready when a steamboat arrives, and rush on board with the ferocity of a pack of wolves. If they chance to find an old lady in want of a carriage, or a person not accustomed to traveling who wants a cart, they pounce upon such a victim without the least apparent hesitancy or compunction, and make the most they can out of the job. If one could forget the wickedness and meanness of such business, it would be amusing to observe them. But considering the character of their transactions, they are more disgusting than amusing. For ourselves, we long ago determined to patronize them as little as possible. If every traveler would take the trouble to place his baggage for the railroad on board the regalar wagon stationed at the boats for the exclusive purpose of carrying it free, and would then *walk* to the depot, he would save himself a deal of trouble, and perhaps do something to rid the traveling public of a set of harpies.

The city of Schenectady, sixteen miles from Albany, has not improved much—perhaps it has declined—for many years past. Union College has no doubt done something to benefit the city. Still there has been but little business doing in comparison with the population, and wages have consequently been very low. We were glad to learn, however, that one or two large manufacturing establishments are now going up, which will give business to the people, and probably lead to the improvement of the city.

The railroad from Schenectady to Utica has recently been much improved by the laying of a new track, and it is now in fine order. The conductors of it are gentlemanly and accommodating. There is, however, a pretty general feeling of dissatisfaction with the high fare which they charge—three dollars being regarded as too much for a ride of less than eighty miles on a road doing so large and safe a business. The experiment was once tried of putting the fare at two dollars, and worked well. But the Directors afterwards raised it to the old price, and gave as a reason—not that the support of the road was inadequate—but that *the other roads westward did not reduce their prices also!* The reason may satisfy those who gave it, but it does not satisfy the patrons of the road. They have, however, no alternative at present, except those conveyances which are too slow for business men.

The railroad from Utica to Syracuse is receiving an important improvement in the shape of a new track, upon which large gangs of hands are now employed. We hear of but one cause of complaint on this road, and that is a want of care in taking charge of baggage. Two or three instances have occurred recently of baggage for Chittenango, (which is the depot for DeRuyter passengers to stop at,) being taken out before reaching its destination, although properly deposited with the baggage man. True, the lost is generally found. But most persons feel indignant at being delayed and disappointed on account of the carelessness of those whose business it is to attend to the matter. The only remedy is to take as much care as possible of your own baggage.

From Chittenango to DeRuyter, you go by stage, twenty-three miles, arriving there in about twenty-eight hours from New York.

The DeRuyter Institute, we rejoice to hear, is now in a prosperous condition. It has about sixty students in attendance, which is considerable more than the average number for this, the busiest, season of the year.

The Central Association has been in session two days. But it has not yet completed its business by a good deal, and we must defer an account of it until another post. G. B. U.

THE CONDITION OF SWITZERLAND.

Chambers' Edingburg Journal says, the common supposition that Switzerland is the *freest* country of Europe is a very erroneous one. About two-thirds of the Swiss being Protestants, and the remaining one-third Catholics; and the Protestant and Catholic cantons, as the recent civil war has shown, hate each other as the hostile clans in the Highlands hated each other two hundred years ago. Besides, the neat-trimmed flower-garden and stuccoed cottage of the industrious artisan of Zurich is but a few hours' climbing from the lofty hill country of Schweitz, where the mountaineer leads a half-vagabond existence, tending his numerous goats among storms and mist, while his children run ragged and barefooted along the road, begging from travelers. Between people so variously situated there can be little sympathy. A consequence of this national disintergation has been, that the rights of citizenship possessed in one canton have always been good for nothing in another. The citizen of Geneva, who was driven to settle in the Valais, was allowed toleration; but neither he nor his posterity could, by any length of residence, become denizens of their adopted country. A Roman Catholic at Lucerne, who turned Protestant, lost all his property, and was liable to banishment; a Protestant at Berne turning Roman Catholic, was punished in like manner. Thus, in process of time, it came to pass that all over Switzerland there grew up a distinct body of men, the descendants of individuals who had lost their civil rights in their respective cantons, either in consequence of change of religion, or of misdemeanors for which they were sentenced to banishment, or illegal marriages, or lastly, as foreigners settled in Switzerland. The stigma thus cast upon the fathers, descended upon the children to the last generation. They formed a separate class celled Heimathlosen—literally the homeless—people to whom the law allowed nothing—involuntary outlaws. They exist at the present moment in steadily-increasing numbers; and, as injustice always re-acts on itself, the parties so degraded form an organized body of mendicants, hucksters, pilferers, and often robbers, like the gypsies of other countries, but much more numerous, compact, and formidable to the society which has cast them out. Some years ago, these Heimathlosen were become so troublesome, that their state was forced upon the attention of the Swiss diet, which instituted inquiries accordingly, the result of which showed there were thousands who had neither a fixed trade or a permanent place of abode. When they ventured into the towns, they assumed, for the time, the characters of thread-twisters, match-sellers, bird-catchers, and menders of pots and kettles. Whenever they might, they lived by choice in the woods and mountains, supporting themselves by all kinds of thievery. At night, they creep into caves, or sleep round a fire in the open air; and this through the depth of winter. Marriage is unknown among them; none of those examined could tell their own age, and very few knew who were their fathers and mothers. As soon as the children can walk, they are sent into the towns to beg and steal, and bring their plunder at night to the elder vagrants, who remain meantime encamped in the forests. They have still a voluntary government. Wherever, and whenever discovered, they are liable to be imprisoned without cause assigned; and formerly, when the prisons were over-crowded, many were executed without even the formality of a trial. They are now, as soon as seized, escorted by troops to the boundaries of the canton, and thrust into the next, by which they are expelled in like manner, unless they can meantime escape. The report recommended various plans for absorbing this unwholesome population, which have been frequently since discussed; but nothing has been done, and the troubled state of the country renders any improvement now less likely than ever.

Editorial Changes.—We see it stated that Rev. Abel Stevens, editor of Zion's Herald, has been elected by the Methodist General Conference, now in session at Pittsburg, editor of the Christian Advocate and Journal, for the next four years. Mr. Stevens subsequently resigned, and Rev. Dr. Peck was elected in his place. Rev. Prof. McClintock, of Dickinson College, has been chosen for the same term editor of the Methodist Quarterly Review. Rev. Matthew Simpson was elected editor of the Western Christian Advocate. Rev. Wm. Hosmer, was elected editor of the Northern Christian Advocate. Rev. Wm. Hunter was re-elected editor of the Pittsburg Christian Advocate. We cannot think that the manner in which our Methodist brethren control and direct their periodicals and their press, is very favorable to editorial independence. An organ owned by a General Conference, and controlled by it, must give the 'certain sound,' which it may prescribe.

For the Sabbath Recorder.

THE CHRISTIAN MINISTRY.—NO. 1.

The Christian ministry is a divine institution. Christ Jesus called Saul of Tarsus and "sent him unto the Gentiles," "to take out of them a people for his name," and gave him authority to ordain elders in every city where there should be gathered an assembly of Christian believers. By the same authority, Paul gave a like commission to Timothy, and to Titus, and other Christian teachers, who have already been approved as such, by the churches to which they belonged. Divine wisdom is conspicuously manifested in the appointment of an order of men whose occupation it is to study the divine word, to explain and enforce the doctrines and duties of religion, and to promote in all possible ways the spiritual welfare of mankind. No sacred institution is marked by more skillful adaptation to its end, or dictated by a more profound knowledge of our nature, than that of preaching. Without such an institution, Christianity would be deprived of one principal element of power—of a vital organ. Regarded as an instrument by which men may be taught the truth, or made to feel it, it is equally important.

As to the first, the superiority of *oral* instruction over every other mode of imparting it is universally allowed. It arrests the attention more effectually; it admits of more easy and familiar illustration, and of repetitions, which, in a book, the teacher would fail to perceive necessary, or would think tedious; it is associated with the tones, the looks, and the gestures of him who utters it, with the circumstances under which it is delivered, with the very place of meeting, and the assembly itself; and for these reasons is more strongly riveted on the memory. But this institution is of equal importance as an instrument of exciting adequate emotion. The persuasive power of the living voice, farther aided by the eye, the countenance, and the gesture of the speaker, is admitted by all; and thus truths which appear comparatively cold on the page of a book, seem animated as with new life when heard from the lips. Nor does the efficacy of this instrument end even here. He who devised it well knew all the susceptibilities of our social nature, and hence the institutions of public worship generally. He who has commanded us not to "forsake the assembling of ourselves together," well knew that combined and simultaneous action, and the influence of social sympathy, tend to excite and deepen emotion; and when such assembling is abandoned, it may safely be affirmed that the spirit of religion will decline. This law of emotion, which attends more or less all acts of public worship, affects, in a peculiar manner, the office of preaching. The projective and reflex current of sympathy, as it circulates from heart to heart, intensifies the emotions both of speakers and hearers, who act and re-act reciprocally upon each other. The persuasive efficiency of the living voice, is great as compared with that of a book, even when it is addressed to an individual, but receives a still greater addition, when addressed to a multitude. Robert Hall says, "Strong emotion is contagious." Whately says, "Every one is aware of the infectious nature of any emotion in a large assembly. It may be compared to the increase of sound by a number of echoes; or of light by a number of mirrors; or to the blaze of a heap of fire-brands, each of which would speedily have gone out if kindled separately, but which, when thrown together, help to kindle each other." To the power of the living ministry, every one's experience bears witness who has attended it. S. D.

Liberia.—The Commercial Advertiser, citing from its late files of Liberia papers, says:—"The Luminary speaks of a very general and strong desire on the part of the native residents, the Congoes especially, for instruction. They throng the Sunday schools and manifest astonishing eagerness in the pursuit of knowledge. Unfortunately, their wants cannot be supplied, not for the lack of teachers, or for want of school houses, but because the colonists have very few primary books. The editor makes an earnest appeal for aid, and asks that any individuals or families having such books will surrender them to meet the emergency. Help from abroad, especially from the United States, is earnestly solicited."

Desolations of Rum in Africa.—At a recent monthly meeting in the American Tract House, for the public communication of mission intelligence, Rev. J. L. Wilson, from Western Africa, stated the appalling fact that rum, introduced by traders from America, England, and France, was probably doing much more to depopulate and afflict that country, than even the slave trade, with all the bloody skirmishes in its train. It was a leading article of trade with nearly all the vessels, especially from this country, visiting the region. And as one tribe after another, on the coast, sunk down under its influence; others from the interior came in to occupy their places.

Amusements of the Insane.—At the Utica Lunatic Asylum, of which Dr. Brigham is the efficient and humane Superintendent, the patients are every year allowed an "Asylum Fair," to which the unfortunate beings always look forward with all the pleasure imaginable. These things are eminently promotive of the finer feelings of their natures, and serve an admirable purpose in diverting their minds from the morbid associations of monomania. The time for holding these fairs has been changed from winter to spring, and there was one held this year on the 7th inst. It is stated that the number of curiosities this year was much larger than ever before. The completion of new buildings has furnished rooms for workshops to the men, from which they turn out a vast number of neat and useful articles, often manufactured from cast-away bones and rubbish which it would be thought impossible to render of any use. The exhibition cannot fail to be a source of pleasure and profit.

REFLECTIONS.

Often, in my rambles to catch the first rays of golden light or to watch the fading tints at the close of day, I have passed a giant rock rearing his ribbed sides from the ocean-wave. So often have I seen it that its image rests upon my memory like a picture. There is nothing about this rock peculiar to itself, that has left so deep an impression upon my mind; but from the position it occupies, I can but give it in my imagination a tongue, and draw from its venerable teachings a lesson for life—a lesson which I fain would make a part of my rule of action, a part of my existence. Hear it speak—"Here I stand, and long have stood. My fresh born brow caught the first rays of the wandering sunlight as he came fresh from the hand of his Creator. When the zephyr had scarcely learned to fan the wave, when the adventurous surf dashed its spray up my furrowed side and fell back to its mother ocean, I was here. The sea-fowl, in her first winged expedition, nestled among my jagged cliffs, and from my summit the new-fledged young took its winged way. The ebb and flow of countless tides have laved my chafed breast, the breaking ripple and the raging tempest have alike saluted me, but unmoved by all, I have firmly stood, my head lifted toward the throne of my Creator, and my foot firmly fixed in its resting place; I have said to the fierce tempest, *rage on;* to the seducing zephyr's gentle hymning, I have said, *I heed you not;* but constant to my trust, the storm-tossed mariner has ever found in this deep harbor which I protect, a safe retreat from ocean storms and hidden reefs; this light-house on my summit faithfully points the way to the benighted seaman, and all within my influence are made happy by my unyielding perseverance at my post. Learn from me this lesson—*stand firmly to thy trust.* Say to the storm of time, *dash on,* to the alluring voice of pleasure, *I heed you not;* but hold up thy head, let thy spirit shine abroad to gladden and to cheer, keep thy foot firmly fixed upon the Rock of Ages, and look toward heaven." †

The Mariner's Family Industrial Society.—The Fourth Annual Report of this Society contains much that is interesting. This Society was organized for the purpose of placing in the hands of the destitute female relative of seamen, the means of labor and of enabling them to relieve themselves by their own industry from the sufferings of poverty. During the past year there have been in the employment of the Society 131 females taken from this class. They have made 9,150 garments, and have received the sum of $2,225 48, as wages. This is a most interesting fact. Especially it is so when we regard not merely the temporary relief of hunger and cold which it produces, but the moral elevation of character in the poor and distressed by making them active agents in their own physical comfort and happiness. In addition to the above, the Report contains an account of the persevering and successful labors of this Society to obtain by Legislative action, an appropriation of funds to erect a home for destitute and aged female relatives of seamen, under the direction of the Trustees of the Seamen's Fund and Retreat, and also to obtain the surplus funds of the Retreat, for the relief of the same class. For this purpose the Trustees appropriated during the last Winter, the sum of $550.

Union of Roman Catholics and Protestants.—In Germany (as appears from European papers) the cause of religious liberty is especially advanced by the political revolution. At Vienna the abolition of the differences of creed in respect of political rights was one of the popular rally cries. Thus, about four-score notables of the city of Augsburg, half Roman Catholics and half Protestants, having met to establish a common understanding respecting the communal elections and administration, resolved to put an end to religious quarrels by an equal division of functions for the future—a decision which was afterward officially confirmed.

Conversion of a Jew.—The Jewish Herald relates the following circumstance of the conversion of a literary Jew to Christianity:—

"Being met by a number of his associates for mutual improvement, he read the 13th chapter of the first Epistle to the Corinthians. It was listened to with great delight; and again he read it, dwelling with reiterated emphasis on the words, *'is not puffed up—is not puffed up,'* and then advancing to the table, he said, 'He who wrote this could not be an imposter. As the Lord liveth, I am Christ's.' Not long after, he avowed himself a Christian, and is now as eminent for piety, as he is for his professional skill as a physician. So a living exemplification of the same precious chapter has often done more to win the heart to Christ and truth than all logic."

Return of Missionaries.—Intelligence has been received that Mr. and Mrs. Jencks are on their way to this country on account of the dangerous illness of Mrs. J.

Reformation in Virginia.—We learn that the late session of the Virginia Episcopal Convention adopted an amendment to their constitution, "making it the duty of the diocese of Virginia, to exclude from the communion-table all members of the Church who were addicted to gaming and horse-racing, who should attend public balls, theatrical exhibitions, ballet dancing, and the exhibition of the model artists." We think they might well add slave-holding to the list.

Advice to a Student.—When the Rev. C. Buck, author of the "Theological Dictionary," was a student, the Rev. John Ryland, Senior, of Northampton, gave him the following items of advice:—

1. Do not buy too many books, for that will hurt your pocket.

2. Do not sit up late at night to study, for that will hurt your constitution.

2. Do not go a courting, for that will hurt your mind.

New Society.—A Society has been formed in Paris, under the title of "*La Societe pour l'application du Christianisme aux Questions Sociales,*" which is to embrace the following objects:—

1. The application of the principles of Christianity to social questions.

2. The assertion of the right of conscience and of private judgement in all cases in which they may require to be protected against the absorbant tendencies of the State.

3. The non-payment of ministers of religion by the State.

The Jews in Europe.—The Jewish Emancipation bill had its third reading in the House of Commons of England, on Thursday evening, the 4th of May. Under present circumstances it can hardly fail to pass the House of Lords, now not strong enough to oppose the popular will. At the same time it is painful to witness that the popular feeling in Hungary, Baden, Bohemia, and Prussian Poland, is exceedingly adverse to the Jews. In all these districts popular outbreaks have taken place, in which the Jews were either threatened or badly treated. The following extract of a letter, dated London, April 3, we copy from the "Occident, and American Jewish Advocate":—

"I see by the papers, that the Israelites of Paris have petitioned the Provisional Government to abolish the present Consistory, as it is elected by 111 persons, when the Jewish population exceeds 6,000. I presume you have seen the synopsis of the Constitution offered by the Emperor of Austria to his subjects, in which the Israelites are accorded equal rights. I heard that some disturbances had occurred in Posen, during which the Israelites had been treated with barbarity; one child had been murdered by bleeding it to death, and other horrible atrocities perpetrated. I see by the papers of the day, that according 'to an ancient prophecy, bound up with the superstitions of the people of Posen, that when Easter Sunday falls upon St. George's day, a great miracle will ensue, which will fill the world with lamentation and woe; and afterwards with joy.' This event occurs this year, and it has caused such a sensation among the Jews, that many of them have quitted the city, to avoid the expected miracle. No doubt anticipating a recurrence of the atrocities of last week."

Attendance on the Prayer-Meeting.—The following remarks, from the Congregational Journal, we think, commend themselves to the consideration of Christians—especially those who are disposed to excuse themselves for non-attendance on the prayer-meeting on every trivial occasion, by supposing that it is of little consequence whether *they* attend:—

Does it ever occur to you, my Christian brother, that your attendance on the prayer-meeting will greatly encourage your minister, and that your absence will dishearten him! Such, we know from experience, is the fact—and it is a fact of too much importance for you to overlook. He is the servant of the church, and whatever stimulates and encourages him, exerts a most favorable influence on the church and congregation. He will preach better—better perform all his pastoral duties—be more spiritual and instructive, for he will feel that his efforts are appreciated—that he is not laboring in vain and spending his strength for naught. It is in no small degree owing to this influence that the preaching during a revival of religion is more direct, spiritual, and searching than at other times. It requires more grace than is ordinarily possessed by a minister of Christ for him not to feel his heart sick within him, when he sees, every week at the prayer-meeting, the most conclusive evidence that many of his church feel but little, if any interest in the object for which he is laboring. He studies hard to make necessary preparations—leaves all other business, however pressing, goes through cold, and heat, and storm—in health, and often out of health, and finds—what does he find?—a comparatively small number present, while very many who ought and might have been there are about their usual business. No one but a minister can know the trials connected with this subject. Many we are aware do not think of his feelings, or consider the influence of the conduct on his usefulness. Others still may think that he need not trouble himself about it. If he does not feel troubled, grieved, and afflicted, he is not fit to be a minister. He sees in such developments an index of the character of those for whose souls he watches. He sees that they are disregarding their covenant vows—casting off their Christian armor, exposing themselves to the temptations of the world and the evils of the adversary—that they are dishonoring the cause of Christ and exerting an influence destructive to the souls of men.

Is not one of the causes of the low state of religion in the church to be found in the melancholy fact that the prayer-meeting is forsaken? Is not this one reason why people become disaffected with their minister and wish for a change? Think of these things and be found at the next prayer-meeting—and never again absent yourself unnecessarily.

General Intelligence.

SEVEN DAYS LATER FROM EUROPE.

The Acadia arrived at Halifax on Friday last, bringing European dates to the 27th of May. Lyons is entirely under a mob law, and there is apprehension that the tranquility of Paris would not be carried out in the departments, particularly where there are large assemblages of workingmen who are taught to believe that the revolution was made for their special benefit, and who do not rely upon their own efforts for support, but imagine that the poor and indolent can live on the earnings of the rich and enterprising. Such views, if carried out by mob law, will restore monarchy and tyranny. There are other provinces in France which are in disorder. The grand national fete took place in Paris according to arrangement. There is an indication of clashing in jurisdiction between the executive and legistative branches of government. Lamartine, it is rumored, talks of resigning. It is to be hoped he will not, for he seems to be one of the most collected, and eminent among those who brought about the revolution. The government has decreed that no part of the family of the late king shall be permitted to return to France.

There is no appearance of peace in the north of Europe. The Schleswig quarrel remains unsettled. The German Parliament had assembled at Frankfort, and organized. Considerable hope of favorable results have grown out of this movement.

The Emperor of Austria and family have attempted to leave the country. They got alarmed and fled; but the consternation and danger was so great, arising from their absence, that they were persuaded to return.

The war still rages in Italy. Lombardy is filled with troops. The combined Neapolitan and Sardinian squadrons have arrived at Venice.

Negociations for peace have been opened between Denmark and Prussia, but how they will succeed it is impossible to conjecture. The appearance of affairs improves much for the Danes.

In Spain, an intrigue has led to the expulsion of Mr. Bulwer, the British Ambassador. The particulars are unknown.

The affairs of Ireland are in a shocking condition. The conviction of John Mitchell, the Irish patriot, is announced.

A dreadful riot, with loss of life, has taken place at Seville.

An Indian mail had arrived, bringing dates from Calcutta to the 9th, Madras to the 12th, and Bombay to the 15th of April, and from Hong Kong to the 30th of March. The Rajah of Suttara was dead, and the territory now reverts to the East India Company for want of heirs. An affray had occurred at Whampoa, (China,) between some Americans and Chinese, which was, however, hushed up. The eleven criminals who were seized for aiding in the December murders, had received their sentence of punishment. Letters received per this mail state that the Asiatic cholera had appeared at Constantinople; and in the Journal des Debats, it was notified that the pestilence had reäppeared at Moscow.

* * *

Tragedy in Louisiana.—The Concordia (La.) Intelligencer gives the following details of a tragical affair which recently took place at Point Coupée:—

Two gentlemen, Elijah Adams and Rowland Robertson, met in a ball-room, and to the astonishment of all those present who were aware that they had allowed a dispute about property to interfere with their feelings of friendship for each other, they linked arms and walked together to an unoccupied corner of the apartment. Scarcely had they reached the desired position where their conversation might be strictly private, when Robertson was seen to strike Adams a violent blow in the face. Adams had scarcely felt the blow ere with a revolver he shot Robertson through the body. The effect may be imagined. Confusion, consternation, shrieks, and the most melancholy excitement, swallowed up, with the power of magic, all the happiness of the scene The bleeding and life-yielding form of Robertson, in the tragedy, was now the only remaining feature in the festival.

The senses of the whole people of the parish were stunned with the intelligence. The two men who had given such a fearful finale to this occasion of festivity were well related, and of equal personal respectibility. *They had been brothers-in-law!* Adams was a widower, having been the husband of Robertson's deceased sister. The unfortunate Robertson, at the time of the catastrophe, had scarcely realized the passing away of the honey-moon, and his young and unsuspecting bride was mingling happily in the life of the ball-room, when the report of death in the room adjacent staggered the senses of all. Robertson expired on the succeeding evening. Adams surrendered himself in the open Court on Saturday morning, and was admitted to bail in the sum of $5,000.

* * *

Murder.—The Delhi (N. Y.) Gazette of June 8, says that a Mrs. Beckwith, about 80 years of age, was killed in Franklin on Saturday afternoon last. It is said that she and her husband, who is about 85, have been in the habit of drinking to excess, and on that day, or the one previous, had brought home some whisky, which they divided. During Saturday afternoon the old man was gone out an hour or two, and he says that while he was gone the old woman hid his whisky—that they had a quarrel, and he struck her. There were five pretty severe wounds on her head, apparently inflicted by some instrument with sharp corners, although none could be found except the whisky jug. A coroner's inquest was held on Monday afternoon, which rendered a verdict that she came to her death by wounds inflicted by him.

* * *

Heroic Conduct of a Young Lady.—The Albany Knickerbocker of June 8, says: A little child's life was saved yesterday almost miraculously. It was left in a wagon in Broadway, while its careless parents went next door to do some shopping. During their absence something frightened the team, and away they went down the street like a gale of wind. Just as they passed Herkimer-st. a young lady of our acquaintance saw the danger approaching, and in an instant prepared to rescue the little fellow. Throwing her hat and shawl on the sidewalk, she made a spring for the tail of the wagon just as it was darting by her, and, as good luck would have it, caught it firmly, the momentum of the wagon jerking her inside of the box. She immediately clasped the child in her arms, and, seizing a favorable moment, sprang to the ground, without injury either to herself or the little foundling.

* * *

Hudson River Railroad.—The Poughkeepsie Journal says, that the work on this road is now progressing more rapidly than any other work of the kind in this country. From New York all the way up to this place, a distance of 76 miles, the work of grading is going on with great force and at such a rate that it is expected to have the whole in operation by the 1st of July, 1849. From the County line near Break Neck Hill, the grading is to be finished to New York, a distance of sixty miles, by the 1st of October next, and to this place by the 1st of June next year. But without waiting for the work to be finished up as far as this, it is to be pushed forward above to Hudson and Albany, as soon as the necessary arrangements can be made. The Fishkill Standard states that on Tuesday last the first ground was broken on the section of the Hudson River Railroad, extending from Plumb Point to the upper dock of the Fishkill landing. This is an important section, and is in the hands of Messrs. Wright, Mallory & Co., who have several sections below, and also the Tunnel at Break Neck Hill.

* * *

Late from Oregon.—By the arrival of Major Meek, advices have been received from Oregon to the 21st of May. Four powerful tribes of Indians had commenced a bloody war against the white settlers. In January, four battles were fought, in all of which, except one, the whites maintained their ground. Five hundred whites fought two thousand Indians a whole day, when the latter retreated. None of the former were killed, but large numbers were wounded. On the 29th of November a most horrid massacre was perpetrated by the Cayuse Indians at the Presbyterian Missions, at Wai Ilalpa in Wallah, Wallah Valley. Dr. Whitman, wife, and eighteen others were killed, and sixty or seventy persons taken prisoners. The houses of the missionaries were afterwards burned. Through the agency of Peter Skeen Ogden, chief factor of the Hudson Bay Company, the prisoners were ransomed and restored. Major Meek is on his way to Washington, with despatches for the Government, asking immediate aid.

* * *

Arrest of the Supposed Murderer of Mrs. Cooper.—Conrad Victor, the German suspected of the murder at Parkton, on the 28th ult., was arrested on Saturday within a few miles of that place. He was brought to the city and is now in jail. The evidence, though entirely circumstantial, bears strongly against him, according to present circumstances. Several articles, the umbrella, shoes, snuff-box, &c., which have been indentified as those of the deceased, have been either found upon his person or traced to him. Marks of blood was found upon his clothing. When questioned on the subject he admitted that the shoes were sold by him to an individual in Parkton, but accounts for their being in his possession by stating that they had been obtained from a store in this city. Victor has not long been out of the penitentiary, where he was sent for stealing a horse.

* * *

Disaster at Niagara Falls—*Chippewa* (Canada,) June 2.—The boat Duke of York, Paul Parker, owner, bound from Black Rock to Grand River, reached as far as the mouth of Chippewa Creek this morning, where she came in contact with a raft, and broke the tow line, and drifted down the river with four men on board, as far as the first rapids. A young man named Samuel Smith started with a small boat, and reached her about three quarters of a mile above the Falls, and succeeded in saving the four men. The boat, however, went over the Falls. The young man Smith deserves great credit for his heroic conduct. A boat with four men in her started ahead of him, but returned, being afraid to proceed.

* * *

The Crops.—The Richmond Whig says, from all quarters of the surrounding country, we hear very flattering accounts of the crops of corn and wheat, especially the latter. The harvest is about to commence; indeed, we presume, in some places it has already commenced. It was feared in the beginning of last week, that a hot sun, succeeding the heavy rains, would produce the rust, one of the most fatal enemies with which the wheat crop is destined to contend. Such fears, however, very happily proved vain. The weather cleared off cool, with a steady breeze, and soon dried the wheat. It has continued so ever since; at the time we write (Wednesday, 7th) it resembles very much some of the cooler days in September.

* * *

From the West Indies—Martinique—Massacre by the Negroes.—By the Great Western, at this port, we have startling intelligence from the island of Martinique. On the 22d of May, the slaves had risen and massacred about 100 of the white inhabitants, including women and children, and also burnt and destroyed their property to a great amount. The Governor of the Island and a French man-of-war lying in the harbor at the time, did not interfere nor call on the soldiery to stay the insurrection. The last Packet states that the Island was more tranquil, but all business was suspended. At Guadalupe all was quiet.

* * *

Bloodshed in the Fejee Islands.—The whaling schooner Alfred arrived at Sydney, New South Wales, on the 21st of October, from the Fejee Islands, Sept. 10; a short time prior to which a severe battle had thken place between the chiefs of Meben and Rewa, in which the latter was defeated, but escaped with a portion of his adherents. All the inhabitants of the defeated tribe were burnt by their opponents. The number slain on both sides amounted to six hundred, the bodies of whom still remained exposed there. Happily the scene of the warfare occurred at some distance from their location.

Galvanic Spectacles.—Mr. J. S. Paine, optician, of Worcester, Mass., has invented something new in the way of spectacles. He has constructed that part of the bows holding the glasses, and the bridge of two metals, viz: silver and zinc—and he is confident of having thus achieved an important improvement by an uninterrupted flow of electricity, which he believes invigorates the eyes and actually relieves them from a world of small physical annoyances, independently of waning vision. By touching the tip of the tongue on the nose-piece, an unmistakable sensation is produced, and a flash of light is instantly perceptible. Mr. Paine thinks that he feels a cool current constantly passing by the orbs while the glasses are worn. Like a genuine Yankee, he secures a patent of course, and if the discovery equals his expectations, the millions of spectacle wearers of all countries will soon begin to pay tribute to New England ingenuity. The subject is one that should command the attention of physicians, since a new province for exploration is exposed to view.

* * *

Further from Mexico.—The U. S. steamer Virginia arrived at New Orleans from Vera Cruz, on the 7th inst., bringing later intelligence from Mexico, and a bearer of dispatches by way of Mazatlan, on his way to Washington. A Mexican guard was being formed at the Capital, to take possession on the withdrawal of the American army. The wife of Paredes asks $10,000 from the American authorities for damages done to the property of her husband while occupied by our forces.

* * *

SUMMARY.

The following list of new counterfeits is from Thompson's Bank Note Reporter:—5's on the Chesapeake Bank; 2's on the Bank of Delaware; 3's on the Fairfield County Bank; 10's on the Mechanic's Bank of Burlington, N. J.: 2's on the Bank of Burlington, Vt.; 5's on the Bank of Caledonia, Danville, Vt.; 2's on the City Bank of New Haven; 5's on the Connecticut River Banking Co.; 10's on the National Bank Providence; 5's on the Union Bank, Dover, N. J.; 3's on the Bank of Corning; 2's on the Farmers Bank of Bucks Co., Pa.; 5's on the Warwick Bank, R. I.; 1's on the City Bank, New Haven; 6's on the Merchants' Bank, Ellery; 1's on the Bank of Delaware—letter A, vig. locomotive and cars—seems to be an alteration; 10's on the Washington County Bank, Md.

On Saturday afternoon about 3 o'clock, while a blacksmith named Edward Wisely and his sister Margaret Wisely, a girl 17 years of age, were engaged in making fireworks, in a room in the rear of Patrick Reilly's porter house, known by the name of O'Connell Hall, No. 136 Mulberry-st., a keg of powder became ignited and exploded, blowing down the partitions of two rooms and the side wall into a yard, and so severely injuring the persons who were engaged in the manufacture that they were taken to the City Hospital in a very dangerous state, where the girl died in a few hours afterward.

Died, on the 4th inst., Matthew Gregory in the 91st year of his age. He was one of the men of the "better days of the Republic." He entered the army in Connecticut as a non-commissioned officer, and served during the whole of the war. He participated in all the sufferings of the army at Valley Forge. Before the close of the war, he received a Lieutenant's commission; and was in Hamilton's brigade at the capture of Cornwallis. He was one of the last, if not the very last, surviving members of the Society of the Cincinnati.

The Poughkeepsie Telegraph says, that by the bursting of the boiler of the steamboat Norwich, one man was badly scalded, another slightly, and a third had his arm broken; no one killed, as ascertained at the time. The damage done to the boat and machinery will probably amount to $8,000 or $10,000. No definite cause has been assigned for the accident, farther than the probability that there was a deficiency of water in the boiler.

The passengers by the cars from Washington Saturday evening, brought a report that a duel was fought at Bladensburg yesterday, between Lieut. Gillet a son of Mr. Gillet, Auditor in the Treasury Department, and a young man named Dallas, a son of the late Com. Dallas. They fired three times, when Dallas fell, it is reported, mortally wounded. The cause of the duel we learn, was an alleged insult by young Dallas offered to a lady.

A correspondent of the N. Y. Tribune is informed that the official annunciation of Peace will not be made until our troops have all reached the frontier. This will probably keep the Court of Inquiry at Frederick in session until Gen. Pillow's case is disposed of, and probably long enough to permit the trial of Gen. Scott on charges preferred by Gen. Pillow.

We learn from the Pottsville Emporium, that Mr. Edward Kearns, a highly respectable citizen of Schuylkill county, was recently robbed of $1,027, while on board of a canal boat, commanded by Capt. Elliot, on the Pennsylvania Canal, about three miles above Harrisburg. Mr. Kearns, who has a large contract on the Pennsylvania Railroad, near Lewistown, had just drawn from the company, at the Harrisburg Bank, about $1,700, which he carried in two separate pockets in his coat.

Two-dollar counterfeit bills on the Bank of Delaware have made their appearance. It has for a vignette an eagle on a rock, with a steamboat in the distance. On the right end an Indian with a bow in his hand, and on the left, a ship under sail. It is letter A, No. 4,090, dated Aug. 4, 1847, and signed H. Latimer, President; S. Floyd, Cashier. The bill is badly lithographed on flimsy paper.

An American in Paris writes, that Louis Blanc, although over thirty years of age, has the figure and general appearance of a boy of fifteen. He has to mount a stool when he addresses the Assembly. As an evidence of his loss of popularity, it said that when he last mounted the tribune, the ushers, who usually supplied him with a stool, neglected this little attention.

A little boy, three years of age, youngest son of Mr. Russel Hill, of Williamsburg, Mass., was drowned in a mill-pond near his father's house, Friday afternoon. About nine years since, Mr. Hill lost another interesting son, who was drowned in the same stream.

The steamboats Wave, the St. Louis Lake, and the Lake of the Woods, have recently been employed in the Osage River as high as Osceola. They took up and brought down full freights, and demonstrated very satisfactorily that, with a small expenditure of money, that river can be made navigable for several months in the year. The Wave went up on three feet water, and touched the bottom only once. A rise followed, and the other boats experienced no difficulty whatever in making their way.

The Charleston Mercury of June 2, says: In our recent travels through the counties of Randolph, Guilford, and Montgomery, we have observed that the wheat crop is very promising. A more flattering prospect could not be desired, and, judging from present appearances, it may be put down as almost certain that the crop will be far beyond an average one.

D. D. Spencer, editor of the Ithaca Chronicle, and one of the Board of Prison Inspectors says that the laying aside of the 'cat,' in the punishment of convicts, has been attended with happy results. Contracts have been let at an advance of 25 to 30 per cent. on old prices—showing that contractors find their hands more faithful under the new order of things than when subject to the lash.

Charles Astor Bristed, one of Mr. Astor's grand-children and heirs, has remitted to Washington City nine hundred dollars, to be expended in the redemption from slavery of the fugitives of the Pearl. The donation was entirely voluntary and unsolicted, and was made by him immediately upon learning that the slaves were to be sold.

The schooner Sea, of 208 tons burthen, Capt. Glidden, from Thomaston, of and for New Orleans, loaded with 1600 casks of lime, went ashore on Munroe's Island in a squall on the 31st ult. After getting ashore she keeled over, took fire and was burnt. The vessel was insured $1000.

The Boston Transcript of the 10th says, this forenoon a mutiny occurred on board the brig Ponce, lying in the stream, outward bound. Captain Sturgis, of the revenue cutter Hamilton, proceeded on board, persuaded two of the mutineers to return to duty, and brought two of them in irons to the city.

The Annapolis (Md.) Free Press says: "We learn from the farmers in the country that the cool air of the last few days has dissipated the fears that were entertained of the existence of rust in the wheat. The crop looks exceedingly promising and a handsome harvest is anticipated."

Hon. Joshua H. Ward, Judge of the Court of Common Pleas of Essex Co., Mass., died at his residence in Salem, Mass., on Sunday evening. He was the youngest Judge on the Bench, being only about 35 years of age.

In Gloucester, Mass., there was a heavy frost on the 1st inst., and at 6 o'clock it snowed quite fast. In Newburyport, also, there was a little "flurry" of snow, and the mercury sank to 39.

Some sound beams formed of the wood of the mulberry tree, have been found in the ruins of Nineveh, where they are supposed to have been placed at least seven hundred years before Christ.

A writer in the N. Y. Journal of Commerce recommends that the Government should have gold coins of $50 and $100. They are much wanted in counting out large sums—particularly at the Custom House.

A slip from the St. John, N. B., Courier office, dated June 6, published in the Portland Advertiser, states that the British brig Commerce, from Galway, April 26, for St. John, N. B., was lost near Mahon, N. S., last week. Nine of the passengers and one of the crew were drowned.

The National Whig Convention, which convened at Philadelphia last week, nominated as their candidate for the Presidency Zachary Taylor, of Louisiana, and Millard Fillmore, of New York for Vice President.

On the 23d of April last, Lieut. W. F. Lynch, of the U. States Navy, commanding the exploring expedition to the Dead Sea, was afloat on that sea, with his boats launched, the weather mild, and all his party safe and well.

The County Commissioners of Philadelphia state that that county has paid for damages, occasioned by riots and church-burning in 1844, $261,495 09—and several suits for damages are still pending.

The public debt of the city of New York on the 5th inst., is officially stated to be $11,911,076. Nearly the whole of the debt has been incurred in introducing the Croton water into the city.

Review of New York Market.

MONDAY, JUNE 12.

ASHES—Pearls $6 00; Pots 4 50.——FLOUR AND MEAL—For Oswego and Michigan 5 75 a 5 87½; best quality at 6 00 a 6 12½; a small quantity was sold at 6 25. Meal, Jersey, 2 62½ a 2 75.——GRAIN—Wheat, Ohio and Michigan, 1 08 a 1 30. Corn is unsettled; no authentic report of sales above 61c. Rye 71c. Oats, Nothern, 43 a 45c. ——PROVISIONS—Pork is in fair demand at 10 25 a 10 37½. Beef, Prime, 6 00; Mess, 9 75 a 10 00. Lard 6¾ a 7¼c. Butter and Cheese are dull; about as previous report.

DIED,

At Sangerfield, N. Y., June 1, Harriet Williams, daughter of Solomon Williams, aged 40 years. Sister Williams embraced the Sabbath about 17 years ago, and united with the 2d Seventh-day Baptist Church of Brookfield, of which she remained an acceptable member till death. She manifested a perfect resignation to the will of God during her sickness, which was protracted and distressing, and died in the triumph of faith.

In Berlin, N. Y., on the 28th ult., Mr. John Vars, in the 60th year of his age.

LETTERS.

Geo. B. Utter, W B Maxson, John Whitford, G. W. Hinckley, John R. Butts, Ab'm Burger, W. T. Morgan, Eli S. Bailey, Charles Potter, M. L Dean, G. R. Scriven, T. B. Stillman, Norman Palmer, C. Maxson & Co., Joel Babcock, S. Davison, G. Evans (yes.)

RECEIPTS.

W. B. Maxson, Stephentown,	$2 00	pays to vol.	4	No. 52
J. R. Butts, Onondaga, Mich.	2 00	"	4	" 52
A. Burger, Quincy, Pa.	2 00	"	5	" 42
J. Davis, Milton, Wis.	3 00	"	4	" 44
E. S. Bailey, Brookfield,	2 00	"	5	" 52
H. L Burdick, Scott,	3 00	"	5	" 52
I. Wright, Adams,	2 00	"	4	" 52
E. Whitford, "	2 00	"	5	" 52
R. Saunders, "	2 00	"	4	" 52
S. Burdick, "	5 00	"	4	" 52
M. L. Dean, Ulysses,	5 00	"	4	" 33
N. Palmer, McGrawville,	1 00	"	6	" 26
J. Babcock, Fairfield, O.	2 00	"	5	" 52

WESTERN ASSOCIATION.

The Annual Meeting of the Seventh-day Baptist Western Association will be held with the Church at Wirt, Allegany Co., N. Y., on the fourth day of the week before the last Sabbath in June, (24th,) at ten o'clock A. M. Elder Leman Andrus to preach the introductory discourse; N. V. Hull, alternate.

The churches are requested to remember, that the missionaries of the Association were directed to report at that time, and present a statement of their labors, in order that they might receive renumeration for their services, and take action accordingly.

THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, Including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By William Henry Black, Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records. London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

GOLD PENS, $1,25.

CAUTION.—In consequence of the unprecedented demand for the "People's Pen," introduced to the public some three months since by the subscribers, at the reduced price of $1,25 for a beautiful Diamond Pointed Gold Pen, with a fine silver pencil case, an attempt is being made to palm upon the public an inferior article at the above price. We would respectfully caution our friends against being deceived, and assure them that we shall continue to sell as good a Pen at $1,25, as can be furnished at any other establishment in Boston for $2. We warrant our Pens in all cases to be what they are represented.

Caution.—Beware of Platina, and imitation points. The Diamond Points will resist the touch of all metals, and last with care, many years. WHITE & POTTER,
15 State st., south side Old State House, Boston.

The Pens will be sent by mail when ordered in a letter enclosing $1,25 or more, post paid.

PRINTING TYPES

WILL be sold at Bruce's New York Type Foundry, after March 15, 1848, at the following very low prices:

		ROMAN.	TITLE. ETC.	SHADED, ETC.
Pica,	per lb.	30 cts.	52 cts.	90 cts.
Small Pica,		32	56	95
Long Primer,		34	60	100
Bourgeois,		37	66	108
Brevier,		42	74	120
Minion,		48	84	132
Nonpareil,		58	100	150
Agate,		72	120	180
Pearl,		108	160	220
Diamond,		160	250	300

The above prices, in consequence of increased facilities for manufacturing, are much reduced from former rates. A liberal discount for cash in hand at the date of the invoice.

Presses, Chases, Cases, Wood Type, Ink, &c., furnished at the lowest manufacturers' prices, either for cash or credit.

Our Specimen Book for 1848 is now ready for distribution to printers, who will send for it, and contains many new articles that we have never before exhibited, such as Writing Flourishes, Ornaments, Ornamental Fonts, &c, of which we have an ample stock for the prompt execution of orders.

Printers of newspapers who choose to publish this advertisement three times before the 1st of June, 1848, and send us one of the papers, will be paid for it in type when they purchase from us, of our own manufactures, selected from our specimens, five times the amount of their bill.

For sale, several good second-hand cylinder and platen Power Presses, Standing Presses, Hand Printing Presses, &c.
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Miscellaneous.

KEEP COOL.

From Mr. Dix's Poem before the Mercantile Library Association, Boston.

Keep cool! the secret of success of life
Lies not in haste, excitement, bustle, strife,
This 'bolting dinners' hurrying to and fro;
Keeping up one continued constant go;
Taking your pleasure jaunts at railroad speed,
And never stopping aught to see or head
This going to China to have a chat,
Taking but one clean dicky in your hat,
These are the features of the times, I own,
That give to modern life its zest and tone,
But do they bring us real genuine joy,
True happiness, unmixed with base alloy?

Keep cool! don't strive for sudden wealth too fast,
Fortunes quick made are seldom known to last—
Like wat'ry bubbles in the air revolves,
A breath but makes them and a breath dissolves;
Write letters if you've time to waste,
But don't, I pray, subscribe yourself 'in haste'—
Men have been known their hopes in life to kill,
By heedless scratching of someway word quill.

* * * * *

Be wise, discreet, of dangers take good heed,
Be cautious, and you cannot but succeed,
Shun all rash acts—let moderation mark
Each enterprise on which you may embark;
And from your mind ne'er let there be effaced.
The old, yet sterling proverb—'Haste makes waste.'

A FELON'S REMORSE.

It is a sad mistake, that is almost universally made, to believe that criminals who have become inured to vice and transgressions of the law, are totally void of sensibility and remorse. Although pride, obstinacy, and daring hardihood may conceal from observation, the workings of that inward monitor called conscience, there has never existed the felon, deeply as he may have been steeped in crime, who has not felt its prickings, and in a greater or less degree, succumbed to its warnings and its power.

A powerful illustration of this fact, came under our own observation, a few years since. A man, whom we shall designate by the name of Thomas Burke, was arrested for a burglary in breaking into a dwelling house with intent to steal. He was caught in the act. He had obtained access to the building, and had even penetrated as far as the sleeping room of the master of the house, who awoke and arrested him before he could effect his escape. Burke was tried, convicted, and adjudged by the court to imprisonment in the State Prison, to hard labor, for the term of twenty years. Before his removal to the State Prison, the prisoner sent for us, stating that he desired a personal interview before he was removed forever from the scenes of of this world's pleasures, and we accordingly visited him in his lonely cell. It has been our lot to confer with criminals of every age, and never did we witness such a picture of abject despair and remorse, as this young man presented. He was seated on his pallet—his eyes were sunken, his face pale and attenuated, and his whole appearance betokened the most fearful mental torture. He arose upon our entrance, and said, "this is most kind of you, sir! I desired much to see you, and yet I feared that you would not listen to the request of so worthless and miserable a wretch as I am. I am about to leave the world forever, for I am convinced that I shall not survive my imprisonment, and God grant that I may not! What have I to live for? My life has been one varied catalogue of crime; from the time I attained the age of twenty years to the very day of my arrest. I lived by plunder and robbery. Should I live beyond the term of my sentence, what would life be worth to me? I should be shunned, and justly so, by all whose esteem is worth possessing, and cast off as wearing the felon's brand. I might desire to live if I could atone for past offences, but I cannot. I wished to see you, sir, to make a request of you, which I am sure will not be denied, and in order to do so, I must relate to you my history; please be seated, sir, and I will briefly detail the prominent events of my life."

I complied with his request, and he resumed:

"I was born in the town of ——, in the interior of this State; my father was a physician, and a more worthy man never breathed. My mother—my sainted mother!—how dare I profane her name with my polluted lips! My mother idolized me, and my sister, who was ten years my junior, loved me—how, how tenderly. Oh, how I loved that child; her name was Ida, sir, and I never, even in the midst of my abandoned associates, mentioned that name but with the most devoted affection. But to proceed, my father died when I was about eighteen years old; my mother followed but a few months after, and I was compelled to look after employment, as my parents were deeply involved at the time of their death. My sister was taken into a family of our aunt, who had ever hated me, and who forbid me to present myself at her residence. Taking a tender leave of my sister, sir, I came to this city and soon became acquainted with some abandoned young men, who led me into all sorts of excesses, and step by step induced me into the various gradations of crime, until I became an expert and daring 'cracksman,' which you know, sir, is the slang term for burglar.

"I will not detain you by a history of the offences I have committed, but I simply say that during the last twelve years I have committed, in connection with others, upwards of thirty burglaries, and numberless larcenies, the consequence of all of which I have escaped up to this time. And I should not have been now the inmate of this cell had not Providence, in his mysteries workings, stopped me almost miraculously in the very act of crime. As you already know sir, I was arrested in the bed chamber of Mr. Perkins, whose house I had entered. I obtained access through the hall door by the aid of my 'nippers,' and by the same means opened the door of his sleeping apartment. I had obtained information from one of his servants, that he generally had a large sum of money in the drawer of his dressing table, and I was cautiously making my way to that for the purpose of obtaining the booty—to reach which I had to pass the bed of a child—a young girl of about six years, and as my eye fell upon her face, the strong resemblance to my sister sent a chill of horror to my very soul. I stood spell-bound gazing upon the child, and as I gazed the happy hours of my own childhood, my sister's merry prattle, her sweet caress—my mother's passionate tenderness, and my father's doting fondness, came to my mind with electric force, and heart-stricken by the recollections which crowded to my brain, I forgot my purpose of plunder and my position, and exclaimed frantically, my dearest mother! my darling Ida! I awoke by my cries, Mr. Perkins, the owner of the house, who leaped from his bed and seized me; I stood powerless and helpless as an infant, for I could not have resisted, so spell-bound was I by the power created by that sweet child. I made, I could make, no replies to his question as to my purpose in that chamber, but submitted to be taken to the station house. I have been tried and convicted, and must suffer the penalty of crime, but to the hour of my death never shall I forget that face; it will be the subject of my dreams by night, and the sole object of my thoughts by day; and I trust in God that this vision of my wronged, neglected sister, will be the means of bringing me to repent of all my crimes and enormities. My sister still lives in ——. I could die happy if I could see her once more, and my request is that you will write to her for I cannot, tell her my present condition, and my real feelings tell her that contrition for the past and a desire to see her and obtain her forgiveness are the predominent, the only feelings, that move me; and beg that she will visit me at the State Prison. Promise me this sir, and also that you will procure her a permit to enter the prison, and you will remove a load of care from one who, though covered with crime, is at least brought to tell the loathsomeness of his condition, and who really and truly mourns his depravity of mind and heart."

We promised compliance with his wishes, and fulfilled our promise, and have no doubt but that the walls of the State Prison confines at this hour as humble and contrite a penitent as ever survived his crime. Conscience will speak, and the blackest villain does at some time feel the keen pangs of remorse tearing at his very heart strings.

GAMBLING, IN FOUR SCENES.

SCENE FIRST.

A genteel coffee house, whose human screen conceals a line of Grenadier bottles, and hides respectable blushes from impertinent eyes. There is a quiet little room opening out of the bar, and here sit four jovial youths. The cards are out, the wines are in. The fourth is a reluctant hand; he does not love the drink, nor approve the game. He anticipates and fears the result of both. Why is he here? He is a whole souled fellow, and is afraid to seem ashamed of any fashionable gaiety. He will sip his wine on the importunity of a friend newly come to town, and is too polite to spoil that friend's pleasure, by refusing a part in the game. They sit, shuffle, deal; the night wears on, the clock telling no tale of passing hours; the prudent liquor fiend has made it safely dumb. The night is getting cold; its dark air grows fresher; the east is grey; the drinking, and gaming, and hilarious laughter are over, and the youths wending homeward. What says conscience! No matter what it says;—they did not hear, and we will not. Whatever was said, it was very shortly answered thus: "This has not been gambling; all were gentlemen; there was no cheating, simply, a convival meeting. No stakes, except the bills incident to the entertainment. If any body blames a young man for a little innocent exhilaration on a special occasion, he is a superstitious old bigot, let him croak." "Such a garnished name" is made the text to justify the whole round of gambling. Let us then look at

SCENE SECOND.

In a room so silent that there is no sound except the shrill cock crowing of the morning, the forgotten candles burning dimly, over the long and lengthened wick, sit four men. Carved marble could not be more motionless, save their hands. Pale, watchful, though weary, their eyes pierce the cards, or furtively read each other's faces. Hours have passed over them thus. At length they rise without words; some with a satisfaction that only makes their faces brightly haggard, scrape off the piles of money; others, dark, sullen, silent, fierce, move slowly away from their lost money. The darkest and fiercest of the four is the young friend who first sat down to make out a game. He will never sit down so innocently again. What says he to his conscience now? "I have a right to gamble; I have a right to be damned too, if I choose; whose business is it?"

SCENE THIRD.

Years have passed on. He has seen his youth ruined, at the first with expostulation, then with only silent regret; the consenting to take part of the spoils he has himself decoyed, duped, and stripped them without mercy. Go with me into the dilapidated house not far from the landing at New Orleans. Look into that dirty room. Around a broken table, sitting upon boxes, kegs, or rickety chairs, see a filthy crew dealing cards smouched with tobacco, grease, and liquor. One has a pirate face, burnished and burnt with brandy, a lock of grizzly, matted hair, half covering his villain eyes, which glare out like a wild beast's from a thicket. Close by him wheezes a white-faced, dropsical, wretch, vermin-covered and stenchful. A scoundrel Spaniard and a burly negro, (the jollies of the four,) complete the group. They have spectators, drunken sailors, and ogling, thieving, drinking women, who should have died long ago, when all that was womanly died. Here, hour draws on hour, sometimes with brutal laughter, sometimes with threat, and oath, and uproar. The last few stolen dollars lost, temper too, each charges the other with cheating, and high words ensue, and blows, and the whole gang burst out of the door, beating, biting, scratching, and rolling over in the dust. The worst, the fiercest, the most drunken of the four, is our friend who began by making up the game.

SCENE FOURTH.

Upon this bright day, stand with me if you would be sick of humanity, and look over that multitude of men kindly gathered to see a murderer hung. At last a guarded cart drags on a thrice guarded wretch. At the gallows ladder his courage fails. His coward feet refuse to ascend—dragged up, he is supported by bustling officials—his brain reels, his eyes swim, while the mock minister utters a final prayer by his leaden ear. The prayer is said, the noose is fixed, the signal is given—a shudder runs through the crowd as he swings free. After a moment, his convulsed limbs stretch down and hang heavily and still;—and he who began to gamble to make out a game, and ended in stabbing an enraged victim whom he had fleeced, has here played his last game—himself the stake. [Rev. H. W. Beecher.

METHOD OF ASCERTAINING THE WEIGHT OF CATTLE WHILE LIVING.

This is of the utmost utility for all those who are not experienced judges by eye; and by the following directions the weight can be ascertained within a mere trifle. Take a string, put it round the breast, standing square, just behind the shoulder blade, measure on a foot rule the feet and inches the animal is in circumference; this is called the girth; then, with the string, measure from the bone of the tail which plumbs the line with the hinder part of the buttock; direct the line along the back to the fore part of the shoulder-blade; take the dimensions on the foot-rule as before, which is the length, and work the figures in the following manner: girth of the bullock, six feet four inches; length, five feet three inches; which multiplied together, make 31 square superficial feet; and that multiplied by twenty-three (the number of pounds allowed to each superficial foot of cattle measuring less than seven and more than five in girth,) making 713 pounds; and allowing 14 pounds to the stone, is 50 stones, 13 pounds, where the animal measures less than nine and more than 7 in girth, thirty-one is the number of pounds to each superficial foot. Again, suppose a pig or any small beast should measure two feet in girth, and two along the back, which, multiplied together, make four square feet; that multiplied by 11, the number of pounds allowed for each square foot of cattle measuring less than three feet in girth, makes 44 pounds;—which, divided by fourteen, to bring it to stones, is three stone two pounds. Again, suppose a calf, a sheep, &c., should measure 4 feet 6 inches in girth, and 3 feet 9 inches in length, which, multiplied together, makes 16 1-2 square feet; that multiplied by 16, the number of pounds allowed to all cattle measuring less than five feet, and more than three in girth, makes 264 pounds; which, divided by 13 to bring it to stones, is 18 stones 12 pounds. The dimensions of the girth and length of black cattle, sheep, calves, or hogs, may be as exactly taken this way as it is at all necessary for any computation or any valuation of stock, and will answer exactly to the four quarters, sinking the offal, and which every man, who can get even a bit of chalk, can easily perform. A deduction must be made for a half fatted beast of one stone in every twenty, from that of a fat one; and for a cow that has had calves, one stone must be allowed, and another for not being properly fat. [Chamber's Information for the People.

FREAKS OF FORTUNE.

Some twenty-five years ago, a young man and his wife opened a little eating house in this city, near Fulton Market. By industry and good management they amassed a handsome fortune, bought several lots of ground, and with the aid of more capital, for which they mortgaged their property, they built a magnificent hotel of white marble, six stories high fronting on three streets. But the interest on the mortgage provided a canker worm, eating into the profits of their splendid establishment; and in a few years the mortgage was foreclosed, the building and lots sold for less than their value (less than the amount of the mortgage,) and the man and his wife, now grown old, were turned out of house and home. With a little help from his son the old man again commenced the world in a small eating house, but became again unfortunate; the old lady then open a private boarding house; the son went to another city and established a hotel, and the family by their untiring industry, succeeded in maintaining a respectable position in society, although in a state of wealth immeasurable below their former station. Some months ago, the old man heard of the death of a wealthy relation in England, who had left him a fortune of eight hundred thousand dollars. He went to England, administered to the estate, and secured the property. He is now richer than he ever was before. In this brief narrative our readers will probably have recognized Mr. Holt and his estimable consort. "Holt's Hotel," it is said will again appear, in gilt letters upon the splendid building fronting on Water, Fulton, and Pearl streets. Mr. Johnson and his lady, the present popular hosts, will no doubt cheerfully make way for the amiable old couple. Mr. Holt, we understand desires to purchase the building to bequeath it to his faithful son, who stood by him manfully in his reverses.

WATER.

"All hail to pure cold water,
That bright rich gem from Heaven;
And praise to the Creator,
For such a blessing given!
And since it comes in fullness,
We'll prize it still the more;
For life, and health and gladness,
It speeds the wide earth o'er."

What is there in nature so beautiful as water? In the form of genial spring showers, that fertilize and render fructiferous the earth—in the opening flower-beds—in rivulets—in spring streams—in cascades—and in the delicate teardrop that moistens the cheek of woman, how beautiful is this agent, every where so abundant—pure, simple water!

The earth becomes dry and parched; flowers cease to put forth their blossoms; the trees yield no fruit; the grass withers, and the plain becomes dusty. At length, after many days, the clouds begin to gather; the lambs are heard bleating on the hills; the cows gambol, and the fowls prepare their feathers. The showers, all fresh and genial, descend, and nature, as with one uplifted voice, praise that Being who sends the rain.

We have in water, abundance, simplicity, purity, feebleness, not less than terrific power; awfulness, grandeur, sublimity; beauty, the purest of all beverages, and the best of all means for healing the sick. Who can be sufficiently thankful for this, one of the best of Heaven's gifts—PURE COLD WATER.

PLEASURE OF PAYING DEBTS.—What a pleasure it is to pay one's debts! It seems to flow from a combination of circumstances. In the first place, it removes that uneasiness which a true spirit feels from dependence and obligation. It affords pleasure to the creditor, and therefore gratifies our social affection. It promotes that future confidence which is so very interesting to an honest mind; it opens a prospect of being readily supplied with what we want on future occasions; it leaves a consciousness of our own virtue; and it is a measure we know to be right, both in point of justice and sound economy. Finally, it is the main support of simple reputation.

VARIETY.

Rev. S. W. Coggshall writes to Zion's Herald, that in Tisbury, Massachusetts, containing 1740 inhabitant, 1,000 of whom are comprised in this village, we are not only without a place in which intoxicating liquor can be obtained, but we are also without a gambling house, without a billiard room, without a bowling alley, and without a house of ill-fame; and also, as a necessary consequence, we are without an almshouse—it not being needed—and but two families, to our knowledge, ever required aid from their neighbors.

Miss Mary Mitchel, of Nantucket, discoverer of the Comet which bears her name, was unanimously elected an honorary member of the American Academy of Arts and Sciences, at their last general meeting. We believe that this is the first time such an honor has been conferred on any lady in this country; and a similar honor has been conferred on but two ladies in Europe. Miss Caroline Herschel, the sister and assistant of the late Sir William Herschel, in his astronomical labors, and Mrs. Somerville, the commentator on La Place, were some years ago elected honorary members of the Astronomical Society of London.

Some time since a sailor on one of our wharves was swearing most boisterously, when one of the Society of Friends passing along accosted him very pleasantly, and said:—"Swear away, friend, swear away, till thee gets all that bad stuff out of thee, for thee can never go to Heaven with that stuff in thy heart." The sailor, with a look of astonishment and shame, bowed to the honest Quaker and retired.

There can be no doubt but that many a child has been sacrificed in early youth to the pride of parents, who, delighted with the intellectual activity of their children, have striven to make them prodigies of learning. But in these cases of early and undue employment of the brain, inflamation of the hemispherical ganglion, or of the lining membrane of the ventricles, with serious effusion, has usually been the cause of a fatal issue or of subsequent mental imbecility.

The Pittsburg Gazette of Friday, 2d inst., learns by telegraph from Memphis that the steamer Clarksville was burnt near Ozark's Island, on the 27th ult., and that the captain and crew, eight or ten in number, and thirty deck passengers were lost. With great difficulty the cabin passengers were all saved. There is some room to doubt this story.

When on his dying bed, Saladin commanded that a sheet be borne before him to his grave on the point of a spear, and these words proclaimed: "These are the glorious spoils which Saladin carries with him! Of all the victories and triumphs—of all his riches and the realms he possessed—nothing now remains but his winding sheet."

Santa Anna's wife is particularly beautiful, and fascinating in manner. She is his second choice and is now entering her twentieth year, though looking much younger. His daughter by the first marriage differs in every particular from her step-mother, She is neither handsome in person nor interesting for accomplishments. Her age is fourteen.

The Gardener's Chronicle says that common salt may be scattered on the surface of the ground at the rate of 300 lbs. per acre, with perfect safety, as far as vegetables are concerned; but it is a dangerous substance to apply to fruit trees.

A very delicate dish is procured by placing a glass bottle over an asparagus head just as it breaks the ground. The plant rapidly fills the bottle, which is then broken and a large head, tender, delicate, and compact as a cauliflower, is secured.

An ambitious man is the greatest enemy to himself of any in the world beside: for he torments himself with hopes, desires, and cares, which he might avoid if he would remit the height of his thoughts and live quietly.

A man who had been ill, on being asked by a gentleman whether he had taken any remedy? replied, "No, I ain't taken any remedy, but I have taken lots of physic!"

In addition to the delightful influence music has upon the character, it has also a marked effect in suppressing pulmonary complaints. Dr. Rush used to say, that the reason why the Germans never died of consumption was, they were always singing.

Our inquiries into immortality are, alas! too often made in the time of mourning and sorrowful bereavement, and therefore our views are not sufficiently bright and cheering. We never walk upon the graves save with crape upon our faces!

Good nature is one of the sweetest gifts of Providence. Like the pure sunshine. it gladdens, enlivens, and cheers. In the midst of hate, revenge, sorrow, and despair, how glorious are its effects.

The human body is of nearly the same temperature under similar circumstances, in winter as in summer, in polar and in tropic climes. The extremities will of course be colder, but not the internal parts of the body.

A lawyer, on his death bed, willed all his property to the lunatic asylum, saying as a reason for so doing, that he wished his property to return to the same liberal class of people who patronized him.

Salt brine is said to be the best wash for stiff joints in horses. It is also good for hard hoofs as it attracts moisture and thus keeps the hoof soft. It can easily be tried by any farmer.

Science must combine with practice to make a good farmer. If you separate science from agriculture, you rob a nation of its principal jewels.

Whenever we drink too deep of pleasure, we find a sediment at the bottom, which pollutes and embitters what we relish at first.

A miser having heard a very eloquent charity sermon, exclaimed—"This sermon so strongly proves the duty of alms, that I have almost a mind to beg."

A person advertised, "a boy wanted." Some one left at his door an infant in a band box with this inscription, "*How will this answer?*"

No man is so poor but he can have a liberal spirit; and no man is so rich but he can have a mean one.

DERUYTER INSTITUTE.

JAMES R. IRISH, Principal.
AURELLA F. ROGERS, Preceptress.

Other experienced Teachers are employed in the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First	commencing	Wednesday, Aug. 25,	and ending	Dec. 1
Second	"	" Dec. 15,	"	March 22
Third	"	" April 5,	"	July 12

TUITION, per term of fourteen weeks,	from $3 00 to $5 00
EXTRAS—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

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THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman New York, will be promptly attended to.

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